

*The* CROVVN & GLORY  
OF  
CHRISTIANITY:  
OR  
HOLINESS,  
The only way to  
HAPPINESS.

Discovered in LVIII. Sermons,  
from *Heb.* 12. 14. Where you have the Ne-  
cessity, Excellency, Rarity, Beauty and Glory of  
Holiness set forth; with the resolution of many weighty  
Questions and Cases. Also Motives and Means to perfect  
Holiness: With many other things of very high and great  
importance to all the Sons and Daughters of men, that had  
rather be blessed then cursed, saved then damned.

By THOMAS BROOKS, late Preacher of the Gospel at  
*Margarets. New Fish-street,* and still Preacher of the Word in *London,*  
and Pastor of a Congregation there.

*To him that ordereth his conversation aright, will I shew the salvation of God,*  
*Psalm 50. ult.*

*Blessed are the pure in heart, for they shall see God, Matth. 5. 8.*

*God hath from the beginning chosen you to salvation, through sanctification of the  
Spirit, and belief of the truth, 2 Thes. 2. 13.*

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To all the Lords, Knights, Ladies,  
Gentry, Ministers and Commons of Eng-  
land, ( and the Dominions thereunto be-  
longing ) that have but the least desire, the  
least mind, or the least will to escape hell,  
and to go to heaven, or to be happy in  
both worlds, &c.

My Lords, Ladies, and Gentlemen, &c.



**T**He Philosophers speaking of happines,  
were divided into two hundred eighty  
eight opinions, every one intending  
something, yet resolving upon nothing;  
and therefore the man in Plutaich bear-  
ing them wrangle about ( summum  
bonum ) the chiefest good, one placing of it in this,  
and another in that, went to the Market and bought up all  
that was good, hoping that among all he should not miss  
of happines, and yet he mist it; true happines being  
too great and too glorious a thing to be found in any thing  
below real holines.

## The Epistle Dedicatory.

*All men in the general desire to be happy, but all men do not desire in this or that particular, or in this or that way to be happy; here there is an infinite difference, quot homines tot sententiæ, so many men so many minds.*

*A desire of happiness is planted in all men by the constitution of nature; this is so intrinsecal, and so innate in nature, it is so engraven in it, that even the fall of Adam, as great as it was, hath not blotted it out.*

*This desire of happiness is left in man for a stock to graft holiness on: God grafts the plant of Grace upon the stock of nature. Indeed Happiness, like Rachel, is so fair and so beautiful a thing, that every one is apt to fall in love with it, and earnestly to desire it; yea many there be, that would serve twice seven years to enjoy it; but by the standing Law of that heavenly Countrey above, the younger sister must never be bestowed before the elder; you can never enjoy fair Rachel, Heaven and Happiness, except you are first married to tender-eyed Leah, real holiness; he that will have heaven, must have union and communion with Christ: and he that will have union and communion with Christ, must be holy. For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Of all the many thousands that have travelled to happiness, there is not one to be found but hath travelled thither in a way of holiness. Now the drift, the scope of this following Treatise, is to make men holy, that they may be happy: it is to make men gracious on earth, that they may be glorious in heaven. Now to prevent all mistakes, rash censures and misconstructions, I judge it very convenient and necessary before I go any further, to acquaint the Reader plainly and honestly*

Gen. 19. 20.  
to the 27.

2 Cor. 6. 14,  
15.

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honestly with those Arguments that have prevailed with me to Dedicate this Book to all sorts, ranks and degrees of persons, rather then to any single person, or to any one sort or rank of men whatsoever: And they are these six,

First, Because all sorts and ranks of men are fallen from that Primitive holiness that once they had: There are five things that we have all lost by our fall in Adam. First, we have all lost that holy image that God had stamp't upon us, and so we are become vile. Secondly, we have all lost our Son-ship, and so we are become slaves. Thirdly, we have all lost our friendship with God, and so we are become enemies. Fourthly, we have all lost our communion with God, and so we are become strangers. And fifthly, we have all lost our glory, and so we are become miserable. Some say that the naked body of man was so glorious in his estate of Innocency, that all the beasts of the field admired it, and thereupon did homage to him. O how glorious was his soul then! Certainly if the Cabinet was so glorious, the Jewel within it was much more glorious; But how glorious soever man was in his primitive estate, it is most certain that he is now so sadly fallen from the highest pinnacle of glory, to so low a step of misery, that God sometimes sends him to the Pismire to learn instruction; and sometimes he sends him to the Stork and the Swallow to make a right improvement of precious time; and sometimes he sends him to the Ox and to the Ass to learn knowledge; and sometimes he sends him to the Fowls of the air to learn confidence; yea and sometimes he sends him to the very Lillies and Grass of the field, to learn how to live without carking and distracting cares. It is true, mans first estate was a state of perfect holiness, he being made in the image of

A 3

God,

I.  
Psalms 14. 3.  
Rom. 3. 12.  
*Qui te non  
habet Domine  
Deus, totum  
perdidit.*  
Bernard.

Prov. 6. 6, 7.

Jer. 8. 7.

Isa. 1. 3.

Matth. 6. 25,  
u't.

Gen. 1. 27.

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Gen. 1. 20.

Psalm 8. 5.

Gen. 1. 26.

Psalm 8. 6.  
7, 8.

Lam. 5. 16.

God, and after the likeness of God. It was an estate of perfect light, knowledge, prudence, wisdom and understanding; It was an estate of very great honour and dignity, and therefore the Psalmist (speaking of man in this estate) brings him in with a Crown of glory and honour upon his head. Thou hast crowned him with glory and honour. Mans first estate was so stately an estate, that he was not so much below the glorious Angels, as he was above all other creatures. God made him the Sovereign Lord of the whole Creation, God gave him an absolute Dominion and Authority both of Sea and Land, and all creatures in both were subjected to him. Such was the exquisite beauty and perfection of his body, that from the crown of his head to the soles of his feet, there was not the least blain or blemish; his outward man was clothed with all such requisite beauties and abilities that might render him lovely and comely to every eye. In a word, mans first estate was a state of perfect happiness, all within him, and all without him, and all about him, spoke him out to be compleatly blessed; there was nothing within him, but what was very sweet and desirable; there was nothing without him, but what was very delightful and amiable; neither was there any thing about him, but what was serviceable and comfortable. O but now by his fall, his crown is fallen from his head, and from the heads of all his posterity; for Adam was a publick person, he was the Prince of all mankind; and though all mankind was not actually in his loyns when he fell, yet they were all potentially in his loyns when he fell. If two Kings make a league, and the one break it, he makes not only himself but all his Subjects lyable and obnoxious to all the calamities and miseries that shall follow thereupon. Adam was our common Father; and we are all his Sons and Daughters:

Now



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Now we know by the Law of inheritance, that if the Father forfeit his Lease, he dis-inherits his posterity. Now Adam forfeited his Lease (as I may say) and divine Justice took the advantage of the forfeiture, and so hath turned all his posterity out of doors. So that there is now no way under heaven to be happy, but by being holy; all sorts and ranks of men are fallen in Adam, and there is no way to rise but by Christ and holiness, &c.

A second Reason why I dedicate this Treatise to all sorts and ranks of persons, is, because the matter contained in this book, is of the greatest and highest concernment imaginable, to all ranks and degrees of men, from the greatest Emperour that ever set upon a Throne, to the meanest and the poorest wretch that ever lay upon a Dung-hill: And doubtless that which is of such a marvellous importance to all, may very justly and reasonably be dedicated to all.

A third reason why I dedicate this Treatise to all sorts and ranks of persons, is, because God intends to save some of all sorts, ranks and degrees; though greatness and goodness do not alwayes meet, yet greatness and goodness do sometimes meet; and though riches and religion do not alwayes meet, yet riches and religion do sometimes meet; though not many wise, yet some wise; though not many mighty, yet some mighty; though not many noble, yet some noble, shall be called, sanctified and saved. Look as the Sun in the Firmament doth cast his light and warmth upon all sorts, ranks and-degrees of men: So doth the Sun of righteousness shine upon the understandings and consciences of all sorts, ranks and degrees of men, and by his secret and spiritual influences, he warms and cheers the hearts of high and low, rich and poor, noble and ignoble. Abraham was very great and very gracious:

Joseph

2.

3.

1 Cor. 1. 26.

Matth. 5. 45.

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It is a strange  
Lying in L<sup>i</sup>p-  
sius, The  
names of all  
good Princes  
(saith he)  
may easily be  
engraven or  
written in a  
small Ring.  
Lips. de con-  
stantia, lib. 2.  
cap. 25.

Rom. 10. 1.  
Paul's Copy is  
not to be de-  
spised, but  
imitated.

Joseph was very high, and very holy: Job was very rich, and very righteous. Though most of those Kings and Princes that we read of in Scripture were bad, very bad, yet some of them were good, yea very good. Some of them were as famous for grace, righteousness, and holiness, witness David, Asa, Josiah, Hezekiah, Jehoshaphat, &c. as Saul, Jehoram, Jehu, Ahab, and others of them were infamous for all unrighteousness and wickedness. God for the glory of his own grace, and the honour of his Sons blood, will have some of all sorts, ranks and degrees sanctified and saved: and upon this very ground he engages his servants to pray for all sorts, ranks and degrees of men, in 1 Tim. 2. 1, 2, 3, 4. Now where God is resolved to save, there he is resolved to sanctifie: where he is resolved to make happy, there he is resolved to make holy. And therefore I look upon myself as many wayes obliged to have so large a heart for God, as to do all I can to help on the salvation of all sorts, ranks, and degrees of men in the world. My hearts desire and prayer for England is, that her Princes and Nobles may be sanctified and saved, and that her Gentry may be sanctified and saved, and that all the people of the Nation may be sanctified and saved. I look upon myself as engaged to do all I can by my pen and prayers to help make England holy, that so England may be truly happy: For of this I am most certain, that if God will but make England a holy Nation, it is not all the powers on earth, nor all the powers of hell, that shall ever make England a miserable Nation.

4.

A fourth Reason why I thus Dedicate this Treatise as you see, is, because my former poor labours and endeavours have been acceptable to some of all ranks and degrees, and they have been blest to some of all ranks and

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and degrees; and I have been encouraged, whetted and stirred up by some on all hands; once more to cast in my Net, and now I have done it; O that it may issue in the drawing of many souls to Christ, and in the making of the gracelesse gracious, the prophane holy, and in the making of those that are holy, to be yet more holy, &c.

A fifth Reason why I thus Dedicate this Treatise as you see, is, because though all men are bound to be holy, yet the great, the rich, the noble, and the honourable of the earth, are bound above all other men in the world to be holy. God hath laid upon them greater Obligations and Tyes to holinesse, then he hath upon any other men under heaven; and this you may see so clearly and so fully proved in this Book, (from page 433. to page 447.) that neither the world nor the Devil, as cunning and as learned a Devil as he is, will ever be able to disprove. This reason alone is sufficient to justify my present practice.

My sixth and last Reason why I thus Dedicate this Treatise as you see, is, that it may be a blessed Testimony and a standing Witnesse for Christ (in this day of blasphemy, prophaneesse, loosenesse, and wickednesse) against all sorts; and ranks of persons into whose hands it may fall, who notwithstanding all that is here said, shall continue obstinate and impenitent in their ungodly courses and practises, as men resolved rather to go to hell then to heaven, and to be for ever unhappy, rather then they will be holy. Wo, wo to them for ever, that had rather be Satans bond-slaves then Christs free-men, that had rather be vessels of wrath then vessels of honour, and that had rather be fire-brands of hell then glorious Saints in heaven. And so I have done with those reasons that may satisfy the Reader concerning my Dedication of this

5.

Reader if thou art one that standest upon thy birth, nobility and greatness, do thy self that favour, and thy soul that right, as to read from page 343. to page 447. before thou goest any further.

6.

Isa. 43. 10. 12. chap. 44. 8.

Ephes. 2. 12.  
Rom. 9. 22.

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Treatise to all sorts, ranks and degrees of persons.

Having premised these things in the general, give me leave to say, That if this Treatise should fall into the hands of any of the Learned Judges of this Land, or into the hands of any of the Justices of this Nation; I would then take the humble boldness to offer this to their most serious consideration, viz. That if they would discharge the duties of their places, so as to give up their accounts at last with joy and cheerfulness to the King of Kings and Lord of Lords; it highly concerns them to study this doctrine of holiness, yea to fall in love with holiness, and highly to prize it, and earnestly to presse after it, and to be restless in their own spirits, till they have experienced the powerful operations of holiness in their own souls; for till then, they will never be able so to administer Justice and Judgement as becomes those that have the name of God, and the name of profession upon them, and that judge themselves to be in a higher Form then those Heathens were, who were famous for justice and righteousness, (and yet never heard of a Christ nor salvation by him) and as becomes those that would not stand trembling and quaking in the great and terrible day, when Christ the Lord-chief-Justice of heaven and earth shall passe a righteous and impartial judgement upon all the Judges and Justices that ever were on earth.

My Lords and Gentlemen, you know that the wisest Prince that ever set upon a Throne, hath told us that Righteousness exalts a Nation, Prov. 14. 34. It is not valour in war, but righteousness; it is not policie in Government, but righteousness; it is not wittiness of invention, but righteousness; it is not civility in behaviour, but righteousness; it is not antiquity of forms, but righteousness; it is not largeness of dominion, but righte-

Esau, Fabricius,  
Scipio, Camby-  
ses, &c.

Joel 2. 11, 31.  
Acts 17. 31.  
2 Tim. 4. 1, 2.

Where justice  
is, God is; and  
where God is,  
there is no  
want of men  
or fortitude,  
said Herod at  
the head of his  
Army, the bet-  
ter to encour-  
age his soul-  
diers.

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righteousnesse; nor it is not greatnesse of command, but righteousnesse that is the honour and the safety, that is the renown and the security of a Nation: That Nation that exalts righteousnesse, that Nation shall be certainly exalted by righteousnesse. It is not Achitophels policy, it is not Jeroboams calves in Dan and Bethel, it is not Jehues pompous zeal, it is not Goliaths sword, it is not rich Mines of Gold and Silver, nor Magazines, nor Armies, nor Counsels, nor Fleets, nor Forts, but Justice and Righteousnesse that exalts a Nation, and that will make a mean people to become a great, a glorious, and a famous people in the world. The world is a Ring, and Righteousnesse is the Diamond in that Ring: The world is a body, and Righteousnesse and Justice is the soul of that body. Ah England, England, so long as judgement runs down as waters in the midst of thee, and righteousnesse as a mighty stream, thou shalt not die but live and bear up bravely against all gain-sayers and opposers; but if injustice shall grow rampant, and thou shalt brandish the sword of Justice in the behalf of the friends of Baal, Balaam, and Bacchus, and turn the wheel upon the righteous; if the sword of justice shall be a sword of protection to the desperate swearer, and to the cruel oppressor, and to the roaring drunkard, and to the cursing monster, and to the Gospel despiser, and to the Christ contemner, &c. and shall be a devouring sword to the upright and peaceable in the Land, Divine vengeance will dig thy grave, and divine Justice will tumble thee into it, though all the Nations of the earth should labour to prevent it. It is a base and ignoble spirit, to pity Cataline more then to pity Rome; to pity any particular sort of men, more then to pity the whole: It is cruelty to the good, to justify the bad: It is wrong to the sheep, to animate the Wolves:

Justice is conservatrix Humanæ conjunctionis, quæ ad beatitudinem via est, &c. Anns 5. 24. The Hebrew word *Veiggal* that is here rendred run down is from *גלל* Galal, that signifies to roul down feely, plentifully, plainly, vigorously, constantly: Where justice thus rouls down, all the world shall never make that Nation miserable.



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It is danger (if not death) to the Lambs, not to restrain or chain up the Lyons; but from all these vanities the Lord deliver all your souls. And O that you would for ever remember this, that as the constitution of a mans body is best known by his pulse; if it stir not at all, then we know he is dead; if it stir violently, then we know him to be in a Fever: if it keep an equal stroak, then we know he is sound, well, and whole; so the estate and constitution of a Kingdom or Common-weal, is best known by the manner of executing justice therein: for justice is the pulse of a Kingdom; if justice be violent, then the Kingdom is in a Fever, in a very bad estate; if it stir not at all, then the Kingdom is dead; but if it have an equal stroak, if it be justly and duely administred, then the Kingdom is in a good, a safe, and sound condition. When Vespasian asked Apollonius, What was the cause of Nero's ruine? he answered, That Nero could tune the Harps well, but in Government he did alwayes wind up the strings too high, or let them down too low; The application is easie.

Now having premised thus much in the general, give me leave to tell you, that there are eight special Rules that you are carefully and faithfullly to observe in the administration of Justice and Righteousnesse. And how you will be able to act sutable to those Rules without a Spirit of holinesse, without principles of holinesse, and without an experience of the powerful influences and operations of holinesse in your own souls, I cannot for the present understand.

I.

Now my Lords and Gentlemen, the first Rule that you are to observe in your administring of Judgement and Justice, is this, You must do Justice impartially: you are called Gods, and in this you must be like to God, who is no acceptor

Psalm 82. 1, 6.  
Luke 20. 21.  
Mat. 22. 16.

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acceptor of persons : he accepts not the rich man because of his Robes , neither doth he reject the poor man because of his Rags. Deut. 1. 17. Ye shall not respect persons in judgement, but you shall hear the small as well as the great ; you shall not be afraid of the face of man, for the judgement is Gods : and the cause that is too hard for you, bring it unto me , and I will hear it. And so in Levit. 19. 15. Ye shall do no unrighteousness in judgement; thou shalt not respect the person of the poor, nor honour the person of the mighty : but in righteousness shalt thou judge thy neighbour. The great man is not to be spared for his might , nor the poor man for his misery : It is neither the great mans power, nor the poor mans meanness, that a Judge is to mind in judgement. A Judge, a Justice , must never out of carnal pity cry out, Oh he is a poor man ; nor yet out of base fear cry out, Oh he is a great man. Their eyes are to be alwayes upon causes, and not upon persons. The statues of the Theban Judges were made without hands and without eyes, to intimate to us , that as Judges and Justices should have no hands to receive Bribes, so they should have no eyes to see a friend from a foe , a brother from a stranger. And it was the custom of the Heathen Judges, as the Orator relates , *Audiam accusatorem & reum sine affectibus & personarum respectione* : I will hear the Plaintiff and Defendant, with an equal mind, without affection and respect of persons. In the twelfth Novel of Justinian , you may read of an Oath imposed upon Judges and Justices , against inclining or addicting themselves to either party : yea they put themselves under a deep and bitter execration and curse in case of partiality, imploring God in such language as this, Let me have my part with Judas , and let the

*Audi alteram partem*, said Lotharius the second Duke of Saxony.

*Bona est misericordia, sed non quam est contra judicium*, Aug. Mercy is good; but not when it is contrary to judgement.

The Judges in Egypt were pourtraied without hands and without eyes, to signifie that they were not to take bribes, nor to accept mens persons.

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*Cato, ap. Gell.  
l. 11. c. 18.  
The Roman  
Orator ob-  
served, that  
the force of  
justice is such,  
and so great,  
that even  
Thieves and  
Robbers, both  
by Sea and  
Land, who  
live upon in-  
justice and  
rapine, yet  
cannot live  
up on their  
trade without  
some practice  
of it among  
themselves.*

*Pfal. 9. 17. and  
Psalm 11. 5.*

leprosie of *Geheyl* cleave to me, and the trembling of *Cain* come upon me, and whatsoever elle may astonish and disray a man, if I am partial in the admiration of Justice. *That was a famous act of justice that was performed by Canutus King of Denmark, who when one of the twelve Thiercs that he had condemned, pleaded that he was of the Royal blood, saith the King, It is reason some favour should be shewed to this person; whereupon he commanded that he should be hanged on the highest Gibbet, which was done accordingly.* It was *Cato's* complaint of old, that those that robbed private men, were clapt up and laid by the heels in cold irons: but, saith he, publick thieves that wrong and rob the Common-wealth, they sit in scarlet, with gold chains about their necks. And the *Scythian* Philosopher hath long since complained, that Laws were like Spiders webs, that would take flies, but not Wasps or Hornets; his meaning was, that if poor mean men offended, they should be sure to be punished; but great men that were the makers of Laws, they might be breakers of the Laws, and yet never smart for it. In all ages some or others have poured out sad complaints against partial justice. *Pilate* that unjustly condemned *Christ*, was afterwards kickt off the Bench by *Caius* the Emperour for partial justice, and for grief and shame he became his own executioner. O Sirs, God will one day kick such Judges and Justices, not only off the Bench, but into hell who make a Trade of partial justice, except there be sound repentance on their sides, and pardoning grace on his. O that all the Judges and Justices of the Land would for ever remember, what the wisest Prince that ever swayed a Scepter saith, in *Prov. 18. 5.* It is not good to accept the person of the wicked, to overthrow the righte-

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ous in judgement. *It is not good, that is, it is bad, it is very bad, yea it is so exceeding bad, as that it can hardly be expressed or uttered: it is so great a wickedness, it is so horrid and so hideous a wickedness, yea it is so hellish a wickedness, as can hardly be imagined, as can rarely be declared.* The Poet in the (Greek) Epigram taught the silver Ax of justice that was carried before the Roman Magistrate to proclaim, *If thou be an offender, let not the silver flatter thee: if an innocent, let not the Ax affright thee.* The Athenian Judges judged in the night, when the faces of men could not be seen, that so they might be impartial in judgement. I have read of Zaleucus, that impartial Law-giver and Judge among the Locrians, how that he made a very severe Law against Adulterers: viz. That whosoever should be found guilty thereof, should have both their eyes put out; Now it so fell out, that his Son proved the first offender: forthwith sentence was pronounced, and execution ready to be done, whereupon the people earnestly intreated the Judge his father that he would pardon the fact, who upon serious deliberation, put out one of his own eyes, and one of his sons, and so shewed himself to be both a tender Father, and an upright and impartial Judge at once. O Sirs, it is your wisdom and work, yea it is as much your glory as it is your duty, to be impartial in all your administrations of Justice, and not to favour friends or relations, nor to fear the frowns of enemies, but to proceed impartially according to the merits of the Cause that is before you.

But,

Secondly, As you must do justice impartially, so you must do justice speedily. Jer. 28. 12. O house of David, thus saith the Lord, execute judgement in the morning, and deliver him that is spoiled out of the hand of

By the figure  
Liptore, much  
is to be under-  
stood; when  
there is but  
little said.

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Ezra 7. 16.

Isa. 3. 4.  
Gen. 19.  
Num. 16.  
Psalm 101. 8.  
The Persian  
King had one  
about him,  
whose office  
it was to mind  
him every  
morning of  
his cha ge,  
saying, Arise  
O King, and  
have an eye  
to those affairs  
for which the  
great God  
hath made  
you King, and  
dispatch  
them.

of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. *After examination, execution is to be done with expedition: When men cry out for justice, justice, you must not cry out Cras, Cras, to morrow, to morrow; you must do justice in the morning; Noon justice and evening justice is not so acceptable to God, nor so honourable to your selves, nor so advantageous to others, as morning justice is. You are called Gods: and as in other things, so in this, you should be like to God, who is speedy and swift in the exercise of Justice, as you may see by comparing the Scriptures in the margin together. To delay justice, is worse sometimes then to deny justice; it is an evil thing and a dangerous thing, when Magistrates, Judges and Justices, are as long a bringing forth their Verdicts, as the Elephant her young. Delays of justice makes many more irreconcilable: It makes the Client often go with an heavy heart, an empty purse, and a shred-bare coat: It fetcheth heavy sighs and groans from the hearts, and a Sea of tears from the eyes of the delayed and oppressed. Magistrates, Judges, and Justices, should be alwayes ready to do justice: they should be alwayes at leisure to do justice. I have read of one of the Kings of Persia, how that he would many times alight off from his horse to do justice only to a poor body. It were well if all Judges and Justices would write after this Copy, to be ready to do justice and judgement at all times, and upon all occasions. O Sirs, you may have time to live, even when you have out-lived your seasons and opportunities of doing justice and judgement; and what a hell will then your lives be to you? To prevent this hell, it is good to do justice in the morning. I have read of a very poor woman, who was very earnest with King Philip of Macedonia to do*



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do her Justice, but he deferred her, and told her that he had no leisure to hear her: she replied then, *Why have you leisure to be King?* The poor woman thought that they were very unmeet to be Kings and Judges, who could not be at leisure to do Justice, when the necessities and miseries of poor creatures cryed aloud for Justice, Justice. I have read of a famous passage of Theodorick King of the Romans, who when a widow came to him with a sad complaint, that she had a suit depending in the Courts three years, which might have been ended in a few dayes: the King demands of her the Judges names, she tells him; he sends a special command to them to give all the speedy dispatch that was possible to the widows cause, which they did, and in two dayes determined it to the widows liking: this being done, the King calls for the Judges, and they supposing that they should have both applause and reward for their expedition, hastened to him full of joy: but after the King had propounded several things to them about their former delays, he commanded both their heads to be struck off, because they had spun out that Cause to a three years length, which two dayes would have ended. Here was Royal Justice indeed. O that all the Magistrates, Judges, and Justices of the Nation, would every morning lay Prov. 13. 12. warm upon their hearts. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life. The Hebrew word *Memushlachah*, that is here rendred deferred, is from *Mashach*, that signifies to draw out at length: men are short-breathed, and short-spirited, and hopes hours are full of eternity: and when their hopes are drawn out at length, this makes their hearts sick; and ah what a world of such sick souls lies languishing at Hopes Hospital all the Nation over, yea

Plutarch. Apothegm. in vita  
Cimelii.

The Poets  
feign Justice  
to be the  
daughter of  
Jupiter, whom  
he hath set o-  
ver the world  
to revenge  
those injuries  
that one man  
doth to ano-  
ther, &c.

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all the world over. Hope in this Text is put for the good things men hope for; now when the good things men hope for (be it justice or a quick dispatch, &c.) are deferred and delayed, this makes the poor Client sick at heart. A lingering hope alwayes breeds in the heart a lingering consumption. The harder travel hope hath, and the more strongly it labours to bring forth, and yet is deferred and delayed, the more deadly sick the Client grows. But when the desire cometh, that is, when the thing desired, wished and looked for, be it justice, be it righteousness, be it successe, &c. is gained, it is a Tree of life; or rather as the Hebrew hath it, is a Tree (Chajim) of lives. All sorts of lives, and all the comforts and contents of life, are wrapt up in the enjoyment of the thing desired. He that hath these things granted to him, that are earnestly desired by him, is once more put into a Paradise. Wilful delays in justice, makes the Judge unrighteous, Luke 18. 6. But,

Thirdly, As you must do justice speedily, so you must do justice sincerely; you must do justice out of love to justice. When the golden Angels appear to draw you to pervers justice, you must say as Peter did to Simon Magus, Thy money perish with thee. Deut. 16. 20. That which is altogether just shalt thou follow, that thou mayest live, and inherit the Land which the Lord thy God giveth thee. Or rather as the Hebrew hath it, צדק צדק Tsedek, Tsedek. Justice, Justice shalt thou follow, that is, pure Justice shalt thou follow. The streams of justice should be alwayes pure and clear. Justice, Justice shalt thou follow; that is, all manner of Justice shalt thou follow, and nothing but Justice shalt thou follow; and thou shalt follow Justice sincerely, exactly, carefully, and constantly: thou shalt be not seemingly just, but really just; not

3.

Isa 61. 8.

Acts 8. 20.

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not hypocritically just, but sincerely just; not partially just, but universally just; not just to some, but just to all; not transiently just, but perpetually just; not sometimes just, but alwayes just: and so much the Geminating of the word Justice, Justice, imports. Prov. 21. 29. It is joy to the just to do judgement. This argues much sincerity and integrity in a mans spirit, when he doth not only do judgement, but joyes to do judgement; it is a vanity to do justice slightly, lightly, mansonly; but it is an honour to do justice from a principle of divine joy; he that joyes to do judgement, he will do justice sincerely, he will do justice out of love to justice; and indeed there are no Judges, there are no Justices to those that do justice out of love to justice. Mazarinus complaineth of Forraign Judges, that they too much resembled the blood-sstone, which hath a special property to stanch blood, but as Jewellers observe, it puts not forth this vertue, unless it be let in or covered over with silver, and so applyed to the vein: but certainly these men were far from doing justice sincerely, from doing justice out of love to justice. Some Judges and Justices there have been, who for the cleanlinesse of the conveyance, would like Mendicant Fryars, touch no money themselves, but have a boy or a Clerk with a bag to receive it for them: Certainly these were as far from doing justice out of love to justice, as heaven is from hell, or as the Pope, the Turk and the Devil, are from being real Saints. Doubtlesse many Magistrates, Judges, and Justices have found that a gift blindeth the wise, and perverteth the words of the righteous. Golden dust hath put out more eyes then it hath done good to hearts. O this golden-wedge, this silver squinsie hath made many men silent and speechlesse in good causes. Titus Vespasian was so delighted in doing of justice, that if a day

Exod. 23. 8.

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had past over his head whereas he had done no act of justice, he would cry out, *Amici, diem perdidit*: O my friends, I have lost a day. And so Epammondas a Heathen, though he was very poor, and often tempted with great bribes and presents to be unjust, yet he refused and scorned all, and would commonly say; that if the cause were good, he would do it without a bribe, because it was good; but if the cause was bad, he would not meddle with it for a world. These Heathens will one day rise in judgement against all such corrupt Judges and Justices, that will not do justice without a bribe. If this Treatise should fall into the hands of any such, I would then let them know, that God will one day make good that dreadful word against them, that you have in Job 15. 34. For the Congregation of hypocrites shall be desolate, and fire shall consume the Tabernacles of bribery: Or as the Septuagint reads it, of men that take gifts, fire shall consume: or rather as the Hebrew hath it, Fire shall eat the Tabernacles, it shall feed on their Tabernacles as greedily as a hungry man doth feed on his meat. O, the sumptuous buildings and brave structures that have been built by the hands of bribery, shall be set on fire by a hand of justice. If bribery brings in a thousand one year, Divine justice will cast away two for it the next year. God will one day burn up on both hands, all the comforts, and all the contentments, and all the enjoyments of corrupt Magistrates, Judges, and Justices. I have read of a Polonian Judge, that stood up very stoutly and resolutely a long time for a poor Plaintiff against a rich Defendant: but at last he received from the Defendant a great summe of money, stamped with the usual stamp of that Countrey, which is a man in complaisant armour, and at the next Session in open Court, he adjudged the Cause in the favour of the Defendant:

Prov. 10. 2, 3.  
and chap. 3. 33.

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Defendants: and being sharply blamed by his friends for it, he shewed them his large bribe, and demanded of them Who could stand out against so many men in compleat armour? Ah England, England, it would be better with thee, if this spirit did not still survive; but alas, what good will all these mens men in armour do them in the great day of our Lord, when the thoughts of all such corrupt Magistrates, Judges, and Justices, shall be exceedingly troubled, their countenances changed, their hearts terrified, their consciences awakened, their souls amazed, and their knees dashed one against another! O that all Judges and Justices would for ever make Isa. 5. 23. their daily companion, Wo to them which justify the wicked for a reward, and take away the righteousness of the righteous from him. I have read of Sysammes a covetous tenacious Judge, who for filthy lucre pronounced a false sentence; whereupon Cambyses King of Persia commanded him to be killed and flayed, and his skin to be nailed over the Tribunal: and then he commanded his son to sit as Judge there, that so this sight might arm him against all injustice, and be a terrour to all that succeeded him. If Princes did but exercise such Royal justice upon all corrupt covetous Judges and Justices, justice would be had at a cheaper rate, and poor men would not be so often put to pawn their Coats, nor rich men would not so often empty their Purses, nor mortgage their inheritances. But,

Fourthly, As you must do justice sincerely, so you must do justice deliberately: you must have one ear for the Defendant, and another for the Plainesiff, or else you will tell the world at once, that you are both weak and wicked.

Deut. 19. 17, 18, 19. vide. It argues much weakness and emptiness of spirit, to judge a master before all is



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Job 19. 16.

Gen. 3.

Gen. 1. and  
chap. 18.

Pfalm 106. 3.

heard that can be said. Jobs piety and prudence shined forth eminently in this, that the Cause that he knew not, he searched it out. Before God would pronounce judgement upon Adam, he first examines him, and propounds several interrogatories to him: And in those two great and famous acts of justice, when God confounded Babels builders, and rained hell out of heaven upon Sodom and Gomorah, he tells you that he will go down and see. You are called gods, in this it is as much your glory as it is your duty, to imitate the great God. Though Solomon was in all his glory, yet he had patience to bear both what the mother and the barlot had to say. The Holy-Ghost puts the fool upon him that answers a matter before he hears it, Prov. 18. 13. It was the usual custom of Philip King of Macedon, to stop one of his ears whilst the accuser was speaking, that so he might reserve it for the defendant. I have read of some who have deeply suffered both in their civil liberties, and in their consciences, for their rash and hasty passing of judgement upon others. Why hath God given the Judges of the earth two ears, and but one tongue, that they should be swift to hear, and slow to speak? I have read of Lewis King of France, that when he had through inadvertency granted an unjust suit, as soon as ever he had read those words of the Psalmist, Blessed is he that doth righteousness at all times, he presently recollected himself, and upon better thoughts gave his judgement quite contrary. Certainly all acts of justice ought to flow from mature deliberation: All Magistrates, Judges, and Justices, in their administrations of justice and judgement, should wisely observe by what principles they act, and by what Rules they act, and by what Authority they act, and in what manner they act, and to what ends they act: and have all these important things

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things can be done without serious deliberation, I cannot for the present understand. Justice in the Emblem is represented with a Ballance in the one hand, and a Sword in the other, to note that matters must be first deliberately weighed in the Ballance, before Judgement can be passed. He that only useth the Sword and not the Ballance, may smite an innocent Naboth, and acquit a guilty Ahab. The Civil Law concludes it very unreasonable for any man to give Advice or Judgement before he hath considered and weighed the whole Cause. And therefore by your own Laws you are bound to deliberate before you give Judgement: Unlesse you will tell the world, that you, even you, are unreasonable men, who above all others should be the Masters of the greatest reason as well as men of the greatest measures of grace and holinesse. But,

*Civile dig. 4.  
de legis sen-  
tusque consul.*

5.

Fifthly, As you must do Justice deliberately, so you must do Justice resolutely, courageously, valiantly. As soon as Joshua came into the office of Magistracy, God charges him no lesse then three times (in a breath as it were) to be very courageous, in Joshua 1. 6, 7, 9. A Judge that is timorous, will quickly be treacherous: A Judge that is fearfull, can never be faithfull. Solomons Throne was supported with Lyons, to shew that Magistrates should be men of courage and mettall. The Athenian Judges sate in Mars street, to shew that they had Martial hearts, and that they were men of courage and mettall. Job was a Judge of rare courage and magnanimity; nothing could fear him, nothing could daunt him, nothing could terrifie him, nothing could discourage him from doing Justice and Judgement. The Græcians placed Justice betwixt Leo and Libra to signifie that as there must be indifferency in determining, so there ought

*Acts 17. 22.  
Job 33, 33, 34.*

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ought to be courage in executing. Where there is courage without knowledge, there the eye of Justice is blind; and where there is knowledge without courage, there the sword of Justice is blunt. Judges and Justices should be men of courage for God and godlinesse: Why should not the standard be of steel, and the chief posts in the house be heart of Oak? I have read of Agesilaus how that he was by all concluded fit to be made their King; but that he halted. Men of the best & choicest accomplishments, if they are not courageous and magnanimous, but lame and halting, they are no wayes fit for Magistrates. Judges and Justices should have Martial Spirits, high Spirits for Justice and Righteousnesse. Every Judge, every Justice should have a Lyons heart, an Eagles eye, and a Gyants arm. Such men whose hearts are faint, whose heads are dull, whose ears are heavy, whose eyes are dim, whose hands are weak, and whose feet are lame, are more fit to sit in a Chimney corner, then to sit Judges and Justices upon the Bench. It hath been long since said of Cato, Fabricius, and Aristides, that it was as easie to remove the Sun out of the Firmament, as to remove them from Justice and Equity, they were men of such courageous and magnanimous Spirits for Justice and Righteousnesse. No scarlett Robe doth so well become a Judge, as holy courage and stoutnesse doth. I have read of Lewis the eleventh King of France, who going about to establish some unjust Edicts, which when some of his chief Counsellors perceived, they went altogether to him in Red-Gowns: the King asked them what they would have: the President La Vauguerie answered, We are come with a full purpose to lose our lives every one of us, rather then by our connivency any unjust Ordinance should take place: The King being amazed at this answer, and at the cou-

rage,

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rage, constancy and resolution of those Peers, gave them gracious entertainment, and commanded, that all the former Edicts should be forthwith cancelled in his presence. Courage and resolution may prevent many a Publick mischief and misery. But,

Sixthly, As you are to do Justice resolutely, courageously, so you are to do Justice and Judgement exactly. 2 Chro. 19. 5, 6, 7. And he set Judges in the Land, throughout all the fenced Cities of Judah, City by City. And said to the Judges, Take heed what you do, for ye judge not for man, but for the Lord, who is with you in the Judgement. Wherefore now, let the fear of the Lord be upon you, Take heed and do it, for there is no iniquity with the Lord our God, nor respect of person, nor taking of gifts. God is exact in all his wayes, and he is exact in all his works: he is exact in all his promises, & he is exact in all his threatnings: he is exact in all his Rewards, and he is exact in all his punishments; he is exact in the exercise of his mercy, and he is exact in the exercise of his Justice: And therefore you that are called Gods, should in this be like God. O Sirs, some by force, others by flattery, some by large presents to your relations, and others by promising great rewards to your selves may endeavour to corrupt you, and blind you, and induce you to judge rashly, inconsiderately, irregularly, &c. And therefore you have the more cause to be exact in transacting all your judicial affairs. O remember, that the most sharp & piercing eye of God is still upon you! O remember, that the severe eye of Jesus Christ, who is the Judge of Judges, is never off of you; And the Angels those Princes of glory, are very strict Observers of you. When the Ethiopian Judges were set in their seats of Judicature, certain empty chairs were placed about them, into which they conjectured the holy

6.

Exod. 23. 6, 7.

13.

The Egyptians had a notable practise, when their Judges were set, they caused the Image of a divine Numen by them called truth, to be hung about his neck, who sat next unto the Judges, to make them the more exact and heedfull in Judgement.

(c)

Angels

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Cave, spectat  
Cave, was a  
watch-word  
among the  
Romans. O  
how much  
more should  
Cave, spectat  
Dominus, be a  
watch-word  
amongst you!

Psalm 82. 6.  
Ecce. 9. 27.

Acts 17. 32.

Angels came and were spectators of all their transactions; and this they thought would work such an awe, such a dread, such a care, such a fear, and such a resolution in them that they could not but manage all their Judicial proceedings with much exactnesse and heedfulnesse. And as the Angels have their eyes upon you, so Satan hath alwayes his eyes upon you, he hath alwayes a watchfull eye, an envious eye, a malicious eye, a crafty eye, and a revengfull eye upon you; witness his dissuading you sometimes from your duty, and witness his distracting and disturbing of you whilest you are in your duty; and witness his accusing of you for the neglect of your duty; and witness his endeavours to pride you, and puffe you up upon the discharge of your duty. And as the eye of Satan is upon you, so the eyes of good men are upon you, and the eyes of bad men are upon you: And if all this doth not bespeak you to be very exact and accurate in all your Judicial transactions, I know nothing. My Lords and Gentlemen, if all this will not do, then remember that the lives, liberties, consciences, rights, priviledges, estates and interests of persons (next to God, and Christ, and Grace) are the most choice and precious, the most desirable and delectable Jewels that men have in all the world, and therefore you had need be very exact and accurate in all your Judicial transactions. Ye once more, remember that God will one day bring you to an exact account concerning all your Judicial proceedings: That same mouth that tells you that you are Gods, tells you also, that you must die like men: And after death comes Judgement. You that now call others to Judgement, shall shortly be called to Judgement your selves: you that now sit in Judgement upon others, shall ere long be Judged by him that will Judge the world in righteousness. My Lords and  
Gentlemen

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Gentlemen, give me leave to tell you, that that Judge to whom you must be responsible, is no ignorant Judge; nor no covetous Judge, nor no partial Judge, nor no fearful Judge, nor no doating Judge, nor no trifling Judge, though such there may be in the world; but he is an omniscient Judge, an omnipotent Judge, an impartial Judge, a holy Judge, a courageous Judge, a serious Judge, a severe Judge, an unbiassed Judge, a righteous Judge, and a resolute Judge. Alas Sirs, it is not your scarlet Gowns, nor your Titles of honour, nor your great estates, nor your interest in Princes, nor your noble relations, nor your applause among men, that will stand you in stead when you shall stand before that Judge that is a consuming fire, Heb. 12. ult. Well Gentlemen, remember this, there is never a professing Judge nor Justice in the world, that will be able at last to give up their accounts with joy, and to stand in judgement when the Lamb shall sit upon his Throne, but such as have made it their great businessse to take the spirit of the Lord for their guide, and to set up the glory of the Lord as their great end, and to make the Word of the Lord their principal Rule, and to eye the example of the Lord as their choicest and chiefest pattern; and therefore it is much to be feared, that the number of such Judges and Justices, that will be able to stand before the Judge of all the world, will be but few. But,

Sevemibly, As you must do justice and judgement exactly; so you must do justice to others, as you would have others do justice to you. For Judges and Justices so do as they would be done by, is the Royal Law, the golden Rule, and the Standard of equity. Judges and Justices should think of others, as they would have others think of them; and speak of others, as they would have others speak of them; and do to others, as they would have others do to them.

Teares the son of Cyrus (who was worshipped as a god) was so strict and exact in judgement, that he caused an Ax to be held over the witnesses heads, to execute them out of hand, if they were taken with falshood; and from thence was the Proverb, Tenedia bipennis.



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Mat 7. 12.  
*Severus* the  
 Emperour had  
 this Scripture  
 often in his  
 mouth; and  
 whensoever  
 he punished  
 any of his  
 souldiers for  
 offering of in-  
 juries to o-  
 thers, he still  
 commanded  
 this Scripture  
 to be pro-  
 claimed by the  
 Crier.

them. Whatever by the light of nature, or by the light of conscience, or by the light of Scripture, a Judge, a Justice, would have another do to him, the same must he do to another. In all just things (for so this Law of Christ is only to be understood) we must do to others, as we would have others do to us; as we would have others carry it equally, justly and righteously towards us, so we must carry it equally, justly, and righteously towards others: and as we would not have others to wrong us in our names, estates, rights, liberties, lives, so we must not wrong others in their names, estates, rights, liberties, lives, &c. This Law of Christ is the summe of all righteousness; it is the foundation of all Justice and Equity. Self-love doth so commonly blind the sons of men, that to judge righteously, they must change the person, they must put themselves in others room. All Princes, Judges, Justices, Parents, Masters, Subjects, Servants, & Children should so act in their relations, as they would have others act in the correlation. All injustice will be repaid one time or another; and therefore men had need be just, and do to others as they would have others do to them. I have read of a Citizen of Coman in the Dukedom of Ferrara, who being cast into prison upon suspicion of murder, his wife could get no promise of his deliverance, unlesse she would give the Captain, whose prisoner he was, two hundred Ducats, and yield her body to his pleasure; which, with the consent of her husband, she did; but after the Captain had his desire, he notwithstanding put him to death. The Duke Gonzala hearing of it, commanded the Captain to restore the two hundred Ducats to the widow, with an addition of seven hundred Crowns; then he enjoined him to marry her presently, and lastly, before he could enjoy his new wife, the Duke caused him to be hanged for his treachery.

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treachery and injustice. Sometimes in this life, injustice is repaid upon the heads of unjust Judges. My Lords and Gentlemen, before I close up this head, give me leave heartily to recommend to your Justice, those wrongs and injuries which more immediately strike at the honour and glory of the great God. God hath put his name upon you, Psalm 82. 6. I said that ye are gods: yet it must be granted that you are gods in a smaller letter, mortal gods, gods that must die like men; all the sons of Ish, are sons of Adam. And as God hath put his name upon you, so he hath made you his Vice-Royes. 2 Chron. 19. 6. Ye judge not for your selves, but for the Lord. And therefore God takes all affronts that are done to you, as done to himself, as you may see by comparing the Scriptures in the margin together. And God hath provided for your honour among men. Exod. 20. 28. Thou shalt not revile the gods, (i. e. the Magistrates) nor curse the Ruler of thy people. I have read of Fabius Maximus, who highly revered and honoured his own son, being Consul: this Heathen will one day rise up in judgement against all such that scorn to give to Magistrates that honour that by the fifth Commandment is due unto them. And God is very severe in revenging the wrongs that are done to you: He interprets all the injuries that are done to you, as done to himself. And why then will you not revenge the wrongs and injuries that are done to the great God? Give me leave, Gentlemen, in the behalf of the great God, a little to expostulate with you. Shall the least dishonourable word that is spoken against an earthly Prince be severely punished? and shall all those horrid and bellish blasphemies by which the Prince of the Kings of the earth is dishonoured and reproached all the Nation over, passe unobserved? Shall all

(c 3)

affronts

Rom. 13. 2.  
Exod. 16. 7, 8.  
1 Sam. 8. 7.

Rom. 13. 7.  
Joth. 4. 14.

2 Pet. 2. 9, 10.  
1 Sam. 15. 2.  
Lude 8. 2.  
1 Sam. 8. 7.

Rev. 1. 5.

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2 Chron. 36.  
15. ult.

affronts that are offered to Embassadors, be deeply reſented and juſtly cenſured, as high indignities done to the Prince that employed them? And ſhall the Embassadors of the great God (I mean ſuch as are called, commiſſionated, ſpirited, giſted and graced for that high office by God himſelf) be ſcorned, defamed, injured, reviled, and on all hands evilly intreated? and yet no man ſay, Why do you thus wickedly, to provoke the great God to your own deſtruction? Shall it be looked upon as noble and neceſſary juſtice, that all inſurrections in the State be puniſhed as Rebellion? and ſhall thoſe who are daily up in open arms againſt the great God; and that daily bid defiance to him, to his Son, to his Ordinances, to his people, to his word, and to his wayes, eſcape without the leaſt laſh, the leaſt cenſure? Shall thoſe that rob their neighbours (though it be but to the value of five ſhillings, yea leſſe) be indicted, examined, condemned and executed? and ſhall others that rob God of his glory, of his Sabbath, and of his ſervice, &c. eſcape without the leaſt ſhaking of the rod, or without the leaſt danger of the whip? Shall all prophaneſſe, looſeneſſe and wickedneſſe be winked at, yea countenanced and encouraged, notwithstanding his Majeſties moſt Zealous, pious and renowned Declaration againſt it? and ſhall real holineſſe and the power of godlineſſe, be on all hands ſcorned, diſcountenanced, oppoſed and reviled, and yet no man ſay, What means theſe things? Well, my Lords and Gentlemen, for ever remember this, All thoſe ſins that are in this Land committed, which by your juſt power and gracions examples might have been prevented, all thoſe ſins in the great day ſhall be charged upon your accounts; and therefore it highly concerns you with all your might to brow-beat wickedneſſe, to diſcountenance ungodlineſſe, and to improve  
your

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your power to the uttermost for the suppressing of all prophaneſſe, and for the countenancing, encouraging, and promoting of real holineſſe, that ſo you may give up your accounts at laſt with joy. I have read of King Ethelbert, how that by his godly example, and by his countenancing and encouraging ſuch as were godly, and by his diſcountenancing of prophaneſſe and wickedneſſe, he drew this whole Kingdom once to look after godlineſſe. Oh my Lords and Gentlemen, if you would be but ſhining examples and patterns of holineſſe to the Nation, if you would but in good earneſt put forth your utmoſt power for the encouraging of godlineſſe, and for the ſuppreſſing of prophaneſſe: O what a holy Nation, yea what a happy Nation ſhould we have! King Cyrus commanded the chief officers of his Army to keep a ſtrict hand upon themſelves; for ſaith he, that is the beſt way in the world to keep the whole Army in good order: the application is eaſie. But,

Eighthly, In the exerciſe of juſtice, you muſt look that juſtice and mercy, that juſtice and clemency go hand in hand. Prov. 20. 28. Mercy and truth preſerve the King: and his Throne is upholden by mercy: Some read the word *truth*, Mercy and juſtice preſerve the King, and his Throne is upholden by mercy. All juſtice will not preſerve the King, nor all mercy will not preſerve the King; there muſt be a mixture both of juſtice and mercy to preſerve the King, and to uphold his Throne, and to ſhew that mercy is more requiſite then juſtice, the word Mercy is doubled in the Text. Juſtice without Mercy turns into rigour, and ſo becomes hateful; Mercy without Juſtice turns into fond pity, and ſo becomes contemptible. Look at the rod of Aaron and the pot of Manna were by Gods command laid up in the ſame Ark,

ſo

8.

Prov. 29. 14.  
Pſalm 101. 1.

It is uſual in Scripture, by Truth, to underſtand Juſtice.

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King Jobs thought to strengthen himself by gathering a great deal of money together, but neglecting the exercise of mercy, clemency and lenity, he lost his peoples affections, and so after many endles turmoyles, he came to an unhappy end.

so must mercy and justice be preserved intire in the bosom of the same Magistrate, Iudge, and Justice. Mercy and justice, mildnesse and righteounesse, lenity and fidelity, are a safer and a stronger guard to Princes and People, then rich treasures, munitions of Rocks, mighty Armies, powerful Navies, or any warlike preparations. It is very observable that Christ is called but once the Lion of the Tribe of Judah, in the book of the Revelation, and that is in chap. 5. 5. but he is called a Lamb no lesse then nine and twenty times in that book: and what is this, but to shew the transcendent mercy, clemency, lenity, mildnesse and sweetnesse that is in Iesus Christ, and to shew that he is infinitely more inclined to the exercise of mercy, then he is to the exercise of justice. It is true, Magistrates, Iudges and Justices, should be Lions in the execution of justice; and it is as true, that they should be Lambs in the exercise of mercy and clemency, mildnesse and sweetnesse: And the more ready and inelunable they are to the exercise of mercy, where mercy is to be shewed, the more like to the Lamb they are. Seneca hath long since observed, that the custom of anointing Kings, was to shew that Kings should be above all other men of the greatest sweetnesse and mildnesse; their anointing being a sign of that Kings sweetnesse and mildnesse that should be in them. Nero's speech bath great praise, who when he was to subscribe to the death of any condemned man, would say, Utinam nescirem literas. I wish I did not know how to write. But,

9.

Ninthly and lastly, you must do justice proportionable to the nature of the offence; your penalties and punishments must be alwayes suitable to the offence; to punish any fault more severely then it deserves, is alwayes unjustice to the offendour: for so far innocency is self suffers;

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as any man is punished beyond the demerit of his offence, and to punish lesse then the Fact deserves, may be of dangerous consequence to the publike. The Roman Fasces were a bundle of rods with an Ax in the midst, to signify the equity of Magistrates in punishing some only with rods, and others with the Ax; the Romans had their rods for lesser faults, and their Ax for capital crimes. Justice is then remiss, when it spares where it ought to punish; and Justice is then too severe, when it punisheth where it ought to spare. Extream right often proves extream wrong: he that will alwayes go to the utmost of what the Law allows, will too too often do more then the Law requires; it is rare, very rare, to see a man dance upon the brink of the pit, and not to tumble in: A rigid-severity often mars all; equity is still to be preferred before extremity. To inflict great penalties and heavy censures for light offences, this is to kill a Fly upon a mans fore-head with a Beetle. In the French History, there is mention made of an old Courtier that would needs departs the Court, and retire himself to a private life; the King desired him before he went, to leave his advice in some general Rules, what was best to be done in the Government of the Kingdom. Upon which motion, he took a fair paper, and wrote upon the top of the leaf, Moderation; and in the middle of the leaf, Moderation; and at the bottom of the leaf, Moderation; signifying thereby thus much to the King, that the best way in the world to have his Crown set fast, and to keep his Kingdom safe, was to manage throughout all his affairs with moderation. And there is nothing more evident in Scripture and History then this; that many by scrwing the pegs of Government too high, have broke all in pieces about their ears.

Now my Lords and Gentlemen, there are five things

(d)

or

I have read of the River Nilus, that if it either exceed or be defective in its due overflowings of the land of Egypt, it causeth famine: the application is easie.

Cleobulus, one of the seven Sages, was wont to say, that Mediocrity was without compare.



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or Rules that will be of singular use to help you in this case, to steer such a course as may be safe and honourable to you; and so may render you a mercy and a blessing to the Nation.

1.

And the first is this; never make those things to be sins, which God never made to be sins; to make those things to be sins, which God hath made to be no sins, is to make gods of your selves; yea it is to lift up your selves above God himself, as if you were more holy, more wise, more just, and more righteous then the holy one of Israel is. Indeed the Papists, that are will-worshippers, and commonly highly conceited of their own wisdom and worth, they frequently transgresse this Rule with their Touch not, taste not, handle not; which things have indeed a shew of wisdom in will-worship, &c. but why should you? why should you? who have a higher profession upon you, and a more clear Gospel-light shining every day more strongly upon you. But,

Col. 2. 21, 23.

2.

Secondly, Never make those things to be absolute and necessary duties, that God hath nowhere declared to be such. Such things that do neither fall under a general nor a particular command of God, may not be imposed upon the consciences of men as absolute and necessary duties to be performed by them; a faithful observing of these two Rules, would prevent a multitude of sins, a sea of sorrows, and a world of troubles. But,

Isa. 33. 22.  
Jam. 4. 12.

3.

Thirdly, In all your administrations of justice, take the Authority of the Word with you: this will yield you most comfort, most peace, most security, and most boldnesse, in the great day of your account. But,

4.

Fourthly, Never put off your own souls with any such pleas or arguments now, that are not pleadable in the Court of conscience, when you shall lie upon your dying-  
beds;

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beds; nor that are not pleadable before the Courts of heaven, when you shall stand before Christs Judgement-seat. But,

Fifthly, and lastly, In all your administrations of justice and judgement, be sure that you act nothing upon the account of any command, commission, or authority under heaven, that you dare not own, plead and stand by before the great authority of heaven, when the King of Kings shall make a narrow inspection into all your Judicial proceedings, and accordingly passe judgement upon you. What though this command, and that commission, and the other authority may bear you out in this world, yet if they are too weak to bear you out in the other world, you will curse the day that ever you were born, and wish that you had rather been a turning of spits, or lying under an hedge, or a begging at the rich mans door, then that you had ever sat in seats of Judicature, to act upon such grounds, as are no ways pleadable before the Lord Jesus Christ, when he shall come in the glory of his father, with all his holy Angels, to judge all the Kings, Princes, Nobles, Judges and Justices of the earth. My Lords and Gentlemen, if these five things or Rules were but sincerely, seriously, resolutely, and constantly followed, no heart can conceive, nor no tongue can expresse the battens sins, the sore troubles, and the dreadful calamities, and woful miseries that thereby would be prevented. And thus my Lords and Gentlemen, I have done with those special Rules that you are carefully, diligently, faithfully, and constantly to observe, in all your Judicial administrations, but how you will be able to act suitable and answerable to these Rules without a spirit of holinessse, without a principle of holinessse, and without an experiment of the powerful operations of holinessse in your own souls, I am

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If you please  
to read from  
page 433. to  
page 447. you  
will find ma-  
ny more  
weighty ar-  
guments to  
move you to  
labour after  
holinesse.

not able to see; and therefore how much it stands you upon that want that holinesse, that this Treatise holds forth; to study holinesse, to love holinesse, to prize holinesse, to countenance holinesse, to encourage holinesse, to promote holinesse, and to be restlesse till you have experienced the power, and life, and sweet of holinesse in your own hearts and lives, I must leave you to Judge. And O that after all this pains that I have taken upon the account of your immortal souls, I may not have cause to complain, as once Marcus Antonius did, Alas (saith he) those Graces which the Deity sent down as so many pillars to stay up humane Societies, viz. Faith and Modesty, Justice and Verity, they found such cold entertainment in the world, that they are fled back to heaven. I shall follow these weak endeavours with my best prayers, that you may all put on holinesse as a Royal Robe, and that all your Judicial administrations may savour of a spirit of holinesse, and of the power and prevalency of holinesse, that so you may be as high in happinesse above others, as you are now in power and place exalted above others.

If this Treatise should fall into any of their hands who call and account themselves the only Ministers of Jesus Christ; I mean such, who preach rather to please then to profit; to tickle the ear, then to awaken the conscience; that are better at fleecing of their Flocks, then they are at feeding of their Flocks; that seek more mens goods, then their good; that set up mens Traditions above Gods own institutions; that prefer humane commands, before divine commands; that are very zealous and warm for Mint, Anise, and Cummin, but are very cold, carelesse and negligent in the great and weighty matters of the Law, viz. Judgement, Mercy and Faith. That can blesse God in the Church; and blaspheme him in the Tavern:

That

Ezek. 13. read  
it throughout.  
Mat. 23. 23.  
Mat. 15. 1, 10.

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That prefer musick in the Church, before singing of Hallelujahs in heaven: That prefer a far Benefice before an interest in an heavenly inheritance: That can kneel devoutly behind a pillar, and in their drunken fits rail as stoutly against a post: That pretend a great deal of reverence to the name of Jesus, and yet in their lives do daily crucifie the Lord Jesus: That with Judas, can kisse Christ, and betray Christ in a breath: That pretend much kindness to the dead, and yet shew nothing but unkindnesse to the body: That preach as if they had no mind to go to heaven, and live as if they were resolved to go to hell: That feast their own bodies, but starve their peoples souls: That are very devout upon a Saints day, but very loose and prophane upon the Lords day: That think it a greater sin to eat flesh in Lent, then it is to lie with their neighbours wife: That speak ten words for themselves, and hardly two for Christ; and that instead of preaching up holinesse, and promoting of holinesse, and countenancing and encouraging of holinesse, do all they can to discountenance holinesse, to brow-beat holinesse, to keep down holinesse, to bespatter holinesse, to work men out of love with holinesse, and to hinder the growth and encrease of holinesse; O that these men would seriously consider, how unlike to the Ministers of Jesus Christ they are: Do but look into a Scripture glass, and you may easily see that Hell is not more unlike to Heaven, nor sin more unlike to grace, nor Satan more unlike to God, then you are unlike to the holy, conscientious, painful, &c. Ministers of Jesus Christ. Several Authors in Print have proved this to my hand at large, and therefore I shall not enlarge upon it, only give me leave to say, that Gods holy things ought to be handled with fear and reverence, rather then with wit and daubance. Spiritual niceness is the next degree to

Gentlemen, if you please to turn to page 206, 297, 298, 299. of this book, you will find more matter that concerns you.

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See my Pre-  
cious Remedies  
against Satans  
Levices, from  
page 349. to  
page 357.  
And see my  
unsearchable  
Riches of  
Christ, from  
page 291. to  
page 314.

unsaifbfulsse. Ministers must not be like the drug that the Physicians say is hot in the mouth, and cold in the operation: hot in the Pulpit, but cold, carnal, and carelesse in their conversations. Those that stand before Princes, must be exact in their carriages. God appointed both the weights and measures of the sanctuary to be twice as large as those of the Common-wealth; to shew that he expects much more of those that serve him there, than he doth of others. The souls of Priests, (I may say of Ministers) must be purer then the Sun-beams; saith golden-mouthed Chrysostom. Gay things in a Sermon are only for men to gaze upon and admire: What are high-strains and flashes of wit, new minted words and phrases, but like gay weeds and blew-bottles to the good corn? Doctrine is but the drawing of the bow, application is the hitting of the mark: How many are wise in generals, but vain (en dia-legiton is) in their practical inferences! A general Doctrine not applied, is as a sword without an edge, not in it self, but to others; or as a whole loaf set before children, that will do them no good. A garment fitted for all bodies, is fit for no body: and so that which is spoken to all, is taken as spoken to none. Aarons bells were golden bells (Dulce sonantes) sounding pleasantly, and not as sounding brasse or tinkling Cymbals; as many of the carnal Clergy of this Nation are this day. Many there be that account themselves the only Ministers of Jesus Christ, that are but like empty Orators, that have a flood of words, and but a drop of matter, of whom we may truly say, Multa loquuntur & nihil dicunt; they speak much, and yet say nothing, because they say nothing to the purpose. When the Lacedemonian in Plutarch heard him sweetly the Nightingale sang: O, saide he, that I had this Bird, surely it is a rare dish; but when

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when he had taken it, and eat it, and found nothing but a little picking meat, he concluded with that proverbial saying, Voxes & præterea nihil: Now I see that thou art a meer voice and nothing else. How applicable this is to many Preachers in these dayes, who have good lungs, but bad brains, and worse hearts and lives, the prudent Reader may easily see. John the Baptist was a burning and a shining light, as well as a voice: His Sermons were stuf with divine and weighty matter, &c. and not filled up with big words, or strains of wit. Many there be that have Johns voice in the Ministry, that have not that heat and life that John had in his Ministry. That great Orator (Demosthenes) himself could say, that the riches of Greece did not consist in words. The Oracle would have King Philip of Macedon to use silver tances in winning an impregnable fort, &c. But it is not for Ministers to use golden sentences, strong lines, frothy wit, in winning of souls to Christ; for it is iron and not gold that killeth in the encounter: it is the steel sword, and not the golden sword that winneth the field. We see such Preachers that darken counsel by words without knowledge that affect sublime notions, obscure expressions, uncut phrases, making plain truths difficult, and raise truths hard: that seek abstrusities, and love to soar aloft in dark expressions, and take pleasure to show their arrows over their hearers heads. The heathenish Priests had their Mythologies and strange censing expressions of their imaginary unaccessible Deities, to amaze and amuse their blind superstitious followers, and thereby to hold up their Popish and Apish idolatries in greater veneration. And is not this spirit now revived among many? Certainly men of abstracted conceits and sublime speculations, are but wise fools; and commonly they are as er-

ronious



## The Epistle Dedicatory.

sonious as they are curious: Such as mind more the humoring of their hearers fancies, then the saving of their souls, do little consider that of Seneca, *Ager non querit medicum eloquentem sed sanantem*: Sick men are not bettered by Physicians sugared words, but by their skilful hands. The sword of the spirit never wounds deep, till it be pluckt out of the gaudy scabards of humane eloquence. Mr. Greenham speaking of non-Residents, wisheth that this Motto might be written on their study doors without, and walls within, on all their books they look on, on all the beds they lie on, and on all the tables they sit at, &c. The price of blood, the price of blood, *A Preachers life should be a Commentary upon his doctrine; his practice should be the counterpane of his Sermons: heavenly doctrines should alwayes be adorned with a heavenly life.*

Preachers are the Glass, the School, the Book,  
Where peoples eyes do learn, do read, do look.

Gentlemen, by these short hints you may see, as in a glasse, if you will not put a cheat upon your own souls, how unlike so the true, holy, and faithful Ministers of Jesus Christ you are. O Sirs, do not you know that the holy Scriptures (that never spoke Treason nor Sedition) do clearly evidence, that an ignorant, prophane, scandalous, superstitious, insufficient, and soul-flattering Clergy, are the greatest Pest, Plague, Affliction, Judgement, &c. that can befall a people, as you may easily see by comparing these Scriptures together, Mich. 2. 11. Isa. 30. 10, 11. Jer. 5. ult. Lam. 2. 14. Isa. 9. 16. Ezek. 3. 18. Jer. 23. 9, 18. Ezek. 13. 22. Jer. 6. 14.  
and

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and chap. 27. 14, 16. 1 Thes. 5. 3. Jer. 14. 13, 14, 15, 16. Isa. 28. 7, 8. Ezek. 34. throughout. Rom. 2. 21, 22, 23, 24. Other judgements, as sword, famine, pestilence, burning fevers, agues, &c. cannot separate between God and mens souls; for men may have very sweet and high communion with God under the forest of those judgements. Other afflictions and judgements may spring from the fatherly love of God, and from a gracious design of good to his people. Rev. 3. 19. Prov. 3. 11. Heb. 12. 5. 6, 7, 8. Psalm 89. 30, 35. Job 7. 17, 18. but this is a sad fruit of Gods judicial Anger and severe Indignation against a people. Other judgements often issue in mens seeking of the Lord, and in mens returning to the Lord. Isa. 26. 16, 17. Hosea 5. 14, 15. compared with chap. 6. 1, 2, 3. and chap. 2. 6, 7. but this judgement frequently issues in mens forsaking of the Lord, and in their running from God, and in their walking contrary to God, and in the hardening of them against God, and in an everlasting shutting of them out from the presence of the Lord: as you may see by comparing of these Scriptures together. Matth. 13. 14. Luke 6. 39. 1 Thes. 5. 3. 2 Thes. 1. 7, 8, 9, 10. Matth. 23. 13. Do not you know that where there is no vision, the people perish? Prov. 29. 18. Jipparang, that is here rendred perish, is from Parange, that signifies to be made naked, to be made bare and uncovered. They are made naked as souldiers are among the shot and weapons of their enemies, when their armour is not on their backs; or they are naked as people that are stript of their garments, and exposed to perish by cold in the Winter, or to be scorched or roasted by heat in the Summer; or they are naked, i. e. they are made the objects of shame and contempt to all that look upon them: or they are made naked, that is, of

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Exod. 32. 25.

the grace, blessing, and protection of God: or they are naked, that is, say others, they are forsaken and cast off; for everyone forsakes and casts off naked persons, they will have nothing to do with them: Others render the words thus, The people will keep holy-day, they will have nothing to do but to weep and wail, or, they will do nothing that is good: Others thus, The people shall be stripped naked, they shall be left as a City without walls, exposed to the fury of the enemy; as a body without clothes, open to wind and weather. Others carry it thus, The people shall be discovered; it will then appear what is within, whether grace or sin; it will then be discovered, what pantings, breathings, hungerings, and longings there be in souls after God, and Christ, and holiness, and Ordinances, &c. Pagnin thus, The people will grow barbarous, rebellious, &c. as experience in all Ages hath fully demonstrated. Others thus, The people shall be of no esteem, of no repute, no body will prize them, nobody will value them, no body will regard them, men set no price, no value upon naked persons. Others thus, The people shall be dispersed, scattered, shivered and shattered; and this in all Ages hath been too apparent. Others thus, They shall be drawn away with errors: they shall either be starved, or else poisoned with God-dishonouring, Christ-denying, Scripture-debasing, Conscience-wasting, life-polluting, and soul-damning opinions; it is concluded on all hands, that it shall go ill, very ill, with that people that want vision, that want serious, sincere, faithful and powerful preaching, for where there is no vision, no serious, sincere, faithful and powerful preaching, there the people perish certainly; undoubtedly, there they go stumbling to hell thick and three-fold; and this is evident in the Text, where there is no vision, the people perish, so doth

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not say they may perish, but they do perish: or they are in danger of perishing, but they do certainly perish. Where there is no serious, conscientious, faithfull, powerfull preaching, there the people grow abominably wicked, as wofull experience tells us: And what the issue of that will be, you may see in Psalm 9. 17. The wicked shall be turned into hell, and all the Nations that forget God: or as the Hebrew hath it, the wicked shall be turned into, into hell, that is, they shall certainly be turned into hell; yea, they shall be turned into the nethermost hell, into the lowest dungeon in hell.

See Psalm  
11. 6.

Where wisdom fails, there men perish temporally; when wisdom, when preaching ceased among the Jews, O the dreadfull calamities and miseries that came upon that people! how soon did God burn up all their outward comforts, contentments and enjoyments on every hand, 2 Chron. 15. 3, 5, 6. compared with Ch. 13. 9, 10, 11. and Chap. 36. 15. — Luke. Mat. 23. 37, 38. They shut their eyes against all that light that Christ and his Apostles brought among it them: and what was the Issue of this? why about 40 years after Christs Ascension the Romans came and took away their City, and sold thirty of them a penny, as Josephus writes, &c. and ever since that time, (which is above sixteen hundred years ago) they have been scattered as Dung over the face of the whole earth.

Where wisdom fails, there men perish totally: both the bodies and the souls of men perish, where serious, conscientious preaching fails, Hos. 4. 6. My people are destroyed for want of knowledge: The Chaldees rendereth it, they are befoiled and so fitted for destruction. The Papist say, that ignorance is the Mother of devotion: but this Text tells us that it is the Mother of destruction.

Rom. 8. 16.  
17, 19.

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on. The Heathens were wont to say, that if their God Jupiter would destroy one, he would first besot him: So these people were first besotted, and then destroyed.

Where vision fails, there the people perish insensibly and unexpectedly: they flatter themselves that God is made up all of mercy, and will not believe but they shall go to heaven, till they awake with everlasting flames about their ears, as you may see in Sodom and Gomorrah.

Where vision fails, there men perish suddenly: In a moment they go down to hell, Job 21. 19, 14, 15. As the travail of a woman comes suddenly upon her when she least expects it, so everlasting pains and torments come suddenly upon poor sinners when they least expect them. 1 Thess. 5. 3. As God rained hell out of heaven upon Sodom and Gomorrah on a sudden: and as he swept away the Old world on a sudden: and as Samuel cut off Agag on a sudden, when he concluded that the bitterness of death was past: so God casts sinners to hell on a sudden, he sweeps them away on a sudden, he cuts them off on a sudden; and when they say Surely the bitterness of death is past, and everlasting wrath is past, and hell is past, and eternal ruine is past, then on a sudden God cuts them off, and gives them their portion with Devils and damned Spirits, &c.

Where vision fails, there men perish inevitably, irrecoverably, 1 Thess. 5. And they shall not escape, Prov. 6. 15. Therefore shall his calamity come suddenly, suddenly shall he be broken without remedy. Here is their dismal doom, they shall not be only bruised, but broken, yea, they shall be suddenly broken when they least look for it, when they do not at all dream of it, or dread

it,

Prov. 24. 22.  
Deut. 7. 4.

Gen. 18.  
Matth. 24.  
37, 38, 39.  
1 Sam. 15. 32.

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to, and this without remedy, they shall be so broken, as that there shall not be so much as a possibility of making them up again; if a man lose his estate, his friend, his child, this losse may be made up again; but if a man once lose his soul, there is no repairing nor making up of that losse.

Where there is no wisdom, there men perish everlastingly, there they perish eternally, 2 Thessal. 1. 7, 8, 9. Jude 7.

Do not you know that God will require the blood of all their souls at your hands, that perish either by your insufficiency, or neglect, or bad examples! Ezek. 3. 18, 19, 20. Thou shalt surely die; Moth Tamuch, in dying thou shalt die; that is, thou shalt certainly die; thou shalt eternally die. The Ancients commonly interpret it of the death of the soul.

Do not you know that a man were better have the blood of all the men in the world upon him; then the blood of one soul upon him? For there is no blood that cries so loud, that will lie so heavy, and that will sink a man so deep in hell, as the blood of souls. I say as the blood of souls.

Do not you know that there are no men upon the face of the earth, that are by office so strictly, so strongly, so universally, so indispensably, and so signally engaged to prize holiness, to countenance holiness, to encourage holiness, to promote holiness, and to practise holiness, as the Ministers of Jesus Christ are? Do not you know that Ministers are called Angels in respect of their offices? now Angels are spiritual creatures, their communion is spiritual, their food is spiritual, their delights are spiritual, their minds are spiritual, their affections are spiritual, and their exercises are spiritual; and in all these re-

Rev. 2.  
Psalm 104. 9.



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Hosea 9. 7.

spect: Ministers should be like to the Angels, but are not many of them spiritual mad men in these dayes? being nothing lesse then what they professe to be, spiritual men in a muckery; such as many light flights souls call a Spiritual Pig, that is the poorest, the leanest, and the worst of all the ren, such a one as hath no substance in it. So these have no substantial goodnesse, no substantial holinesse at all in them; whereas in holinesse they should as far exceed all other men, as the Angels in holinesse do exceed them.

Do not you know, that there is no rank nor order of men on earth that have so enriched hell, that have been such benefactors to hell, as the ignorant, insufficient, prophane, scandalous and superstitious Clergy? In times of Popery letters were framed and published as sent from hell, wherein the Devil gave the carnal, ignorant, insufficient, scandalous and superstitious Clergy of those times no small thanks for so many millions of souls as by their means were daily sent to hell.

Do not you know, that all the true faithful Prophets, Apostles and Ministers of Jesus Christ, that are mentioned in the Old and New Testament, were men of the greatest holinesse, and men that made it their greatest businesse and work in this world, to keep down a spirit of prophane and wickednesse, and to countenance, encourage and promote holinesse! O how diligent, O how frequent, O how abundant, O how constant were they in the work of the Lord, that prophane persons might be made holy, and that those that were holy might be made more and more holy, yea that they might perfect holinesse in the fear of the Lord, &c. Bishop Latimer speaking of the Clergy of his time, tells us, that many can away with praefur, but not with bene, if that bene were out of

2 Chron. 36.

15.

Jer. 7. 25.

chap. 26. 4.

& 35. 15.

chap. 11. 7.

&c.

2 Corin. 11.

&c.

In a Sermon  
before King  
Edward the  
sixt.

the

## The Epistle Dedicatory.

the Text all were well; if a man might eat the sweet and never sweat, it were an easie matter to be a Preacher; if there were not opus but bonum, all were well too. But every Clergy man is or ought to be *Erasmus*, that is, saith Augustine, *Nomen operis*, to be a Steward and Over-seeer in Gods house; and that is an office of great labour, trust and employment. Stewards and Over-seeers commonly eat their bread in the sweat of their brows, and after much beating of their brains; but how unlike to such Stewards and Over-seeers the Clergy are that I am now expostulating with; I must leave the Christian Reader to judge. *Ernestus Duke of Lunebury*, caused a burning Lamp to be stamped on his coyn, with these four letters, A. S. M. C. by which was meant, *Aliis serviens incipsum contero*: By giving light to others, I consume my self. And such were the Lords faithful Prophets, Apostles, and Ministers of old: and such are all his faithful laborious, and conscientious Ministers now: But how unlike to the one or the other they are, that now I am reasoning with, you may easily perceive, by comparing them together. I have read of the Nobles of Polonia, that when the Gospel is read, they clap their hands upon their swords, and begin to draw them out; intimating by that Ceremony, their resolution to defend the Faith, and their willingness to hazard their lives for the Gospels safety. The faithful Prophets, Apostles and Ministers of old, were willing to sacrifice themselves for the Gospels sake: but how many are there in these dayes, that are more ready and willing to make a sacrifice of the Gospel for profits sake, and preferment sake, and honour sake, and lusts sake, &c. then they are to make themselves a sacrifice for the Gospel sake! and how unlike these are to the faithful, conscientious Ministers of Jesus Christ. that have been

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been in all Ages, I must leave you to judge.

Do not you know that Pharaoh had that tender regard of his cattel, as that he thought none fit to be their Ruler, their Overseer, but such as were known men of activity? Pharaoh would have none to be his Comberds, but men of activity, men of skill, men that were prudent and diligent, ingenuous and industrious. Shall Pharaoh be so careful for his Cows, and shall not others be as careful for souls? What man is there under heaven that hath the use of his reason, his wiss, &c. that when he is to travel, would take a fool, an Ignoramus for his guide: and that when he is sick, would send for a Mountebank to be his Physitian: or that when he is to ride a dangerous way, would make choice of a Coward to defend him: or that when he hath a Law-suit, would make use of a Dunce to plead it: or that when he hath a suit of cloathes to make, would send for a bungling Taylor to make it? surely none. And why then should not men be as wise for their souls?

Do not you know that that sort of persons that now I am a speaking of, have been the greatest instruments of bringing the greatest calamities and miseries, and the sorest desolations and destructions that ever have been brought upon Cities, Nations, Kingdoms and Countries! Compare the Scriptures in the margin together, and then let conscience speak. And who is so ignorant as not to know that it was the High-Priests, Scribes and Pharisees that brought the innocent blood of our Lord Jesus Christ upon that once great and glorious Nation of the Jews, to their utter destruction and desolation, about forty years after Christs Ascension, when the Romans came and took their City, and practised the greatest severity and cruelty imaginable upon them, as Josephus and other Historians shew?

Jer. 16. 8, 9.

11, 14, 15.

Lam. 4. 11,

12, 13.

Amos 7.

10, 11.

1 Kings 22.

2 Chron. 18.

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*them? In the Marian dayes, and in the Massacre of the Protestants in France, how great a band this sort of men had that I am now reasoning with, all the world knows. And so the Pagan Priests stirred up the Pagan Emperours to be desperate Persecutors of the people of God that were within their Empires; which occasioned Tertullian to give that good counsel to Scapula a Pagan persecutor; God (saith he) will surely make inquisition for our blood, and therefore if thou wilt not spare us, yet spare thy self: if not thy self, yet spare thy Countrey, which must be responsible when God comes to visit for blood.*

*Do not you know that his Majestie hath very Christianly, Zealously, argumentatively, and smartly declared against drunkennesse, lewdnesse, prophanesse, &c. and that he hath declared that his resolution is and shall be to promote the power of godlinesse, to encourage the Exercises of Religion, both publick and private, to take care that the Lords day be applyed to holy Exercises, without unnecessary diversifements, and that insufficient, negligent and scandalous Ministers be not permitted in the Church?*

*Do not you know that when the great Shepherd our Lord Jesus Christ shall appear, that he will call you to a particular and exact account for every soul that hath miscarried under your charge, either by reason of your ignorance, insufficiency, prophanesse, loosenesse, or superstition, &c. and how will you then be able to stand in that day? &c.*

*Gentlemen, if you say you know not these things, and that they are Riddles and Mysteries to you, how dare you say that you are the Ministers of Jesus Christ? But if you shall say that you know very well that these things are*

1 Pet. 5. 2;  
3. 4;  
Ezek. 3. 17,  
18, 19.

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certainly true, yea that they are such clear and undeniable truths, that no Devil can deny, and yet shall continue in your ignorance, insufficiency, prophane, loosenesse, superstition, &c. what man on earth is there that hath but read the Scriptures, and that can but write his own name, and that would not be begged for a fool in folio, will believe you to be the true faithful Ministers of Jesus Christ?

Well Gentlemen, I have read of Alexander the great, how that he had a souldier of his name that was a Coward, which when he understood, he commanded him either to fight like Alexander, or else to lay down the name of Alexander: So say I to you, Gentlemen, either preach as the Ministers of Jesus Christ ought to preach, viz. plainly, spiritually, powerfully, feelingly, fervently, frequently, &c. and live as the Ministers of Jesus Christ ought to live, viz. heavenly, graciously, holy, humbly, righteously, harmlesly, and exemplarily, &c. Or else lay down your vany names of being the Ministers of Jesus Christ, and put no longer a cheat upon your selves, nor upon the people, by making them believe that you are the only Ministers of Jesus Christ, when you have nothing of the Spirit of Christ, nor of the Anainings of Christ, nor of the Grace of Christ, nor of the life of Christ in you. Gentlemen, if this counsel be seriously minded and faithfully followed, it will turn more to your accounts in the great day of our Lord Jesus, and do you more good then, then all the profits, preferments, and honours of this world can do you good now: But if you shall slight and despise this counsel now, I shall be found a true Prophet to your wo and misery in that great day, &c.

If this Treatise should fall in the hands of any Ladies and Gentlemen (as I suppose it may) that have not

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yet experienced the sweet and powerful operations of holinesse in their own souls, I would then say,

Ladies and Gentlewomen, your souls are as precious, and as immortal, and as capable of union and communion with Christ here, and of an eternal fruition of Christ hereafter, as the souls of any men in the world are. I have read a sad story of one Bochna, a woman which had but two sons in all the world; and whilst she was walking with the one towards the River, she heard the other crying out, and hastening back, she found a knife sticking in his side, which killed him immediately: then she made haste to the other child, but he in her absence was faine into the River and drowned; and so she lost both her sons at once. Now Ladies, this is your very case; every one of you have two children (as I may say) a soul and a body, a life eternal, and a life temporal; and O what a dreadful and unspeakable losse would it be to lose both these at once? and yet as certain as there is a God in Heaven, you will lose them both without Holinesse.

All know, that know any thing of Scripture or History; that there have been many great Ladies and Gentlewomen, that have been great lovers of holinesse, and great delighters in holinesse, and great prizers of holinesse; and great admirers of holinesse, and great countenancers of holinesse, and great encouragers of holinesse; and great promoters of holinesse, and great followers after holinesse, and great experiencers of the sweet and powerful operations of holinesse in their own souls. And O that this might be all your honour and happinesse, to be



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in all respects as famous for holinesse, as any of your sexe hath been before you.

Christ hath prayed as much for your souls, as he hath for the souls of others; and he hath paid as much for your souls, as he hath for the souls of others; and he hath sweat, and wept, and bled as much for your souls, as he hath for the souls of others; and he hath suffered, and satisfied as much for your souls, as he hath for the souls of others; and he hath purchased and prepared as great and as glorious things for your souls, as he hath for the souls of others, if you will be but a holy people to him; and what doth all this speak out, but an unspeakable readinesse and willingnesse in Iesus Christ to sanctifie you, and save you, as well as others?

A man might write volumes on this subject; there is so much said in Scripture and History upon this account; but in an Epistle a touch must suffice, &c.

All knowing men can tell you, that many Ladies and Gentlewomen in all Ages, have been very famous for all Natural, Moral, Spiritual and Acquired excellencies; yea more famous then many men that yet have done worthily in their Generation; and by their attainments you may easily see what is possible for you to attain unto, both in respect of gifts and grace. Of all things, gracious examples are most awakening, convincing and encouraging; for in them you may see that both the attainments of holinesse, and the exercise of holinesse, is possible, though difficult; in eying of examples, it is alwayes best to eye the highest; the holiest and the worthiest examples; for as he that shooteth at the Sun, though he falls short of his mark, yet will shoot higher then he that aimeth only at a straw; so those that set up the highest examples of holinesse

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holinesse for their mark, for their imitation, will certainly attain to greater degrees of holinesse, then those that propose to themselves the meanest and the lowest examples of holinesse for their pattern and imitation.

Well, Ladies and Gentlemen, do you think that it is good going to hell, that it is good dwelling with the devouring fire, that it is good dwelling with everlasting burnings, that it is good for ever to be separated from the presence of God, Christ, Angels, and the spirits of just men made perfect? that it is good for ever to lie a sweltering under the wrath of an infinite just God, and to abide for ever and ever under those pains and torments that are endlesse, easelesse, hopelesse and remedlesse? and that it is good to be associated, and fettered with Devils and damned spirits to all eternity? O no, this cannot be good, for the very serious thoughts of these things are enough even to raise a bell a this side bell in our hearts. O then, Ladies and Gentlemen, pray that you may be holy; hear that you may be holy; read that you may be holy; and with all your might presse after holinesse, and pursue hard after holinesse, as after the one thing necessary: for without holinesse you will as certainly go to hell, as holy persons shall certainly go to heaven; and this you will find as clearly and fully proved in this following Treatise, as heart can wish.

O that you would for ever remember this, that without all peradventure you shall never be saved, unlesse you are sanctified; you shall never be truly happy, unlesse you are really holy: except God should do five things that are not possible for him to do:

Isa. 33. 14.  
2 Thef. 1. 7,  
8, 9, 10.

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VIZ. 1. Change his purpose. 2. Make null and void his decree. 3. Make a new Gospel. 4. Find out a new way to heaven. And 5. ungod himself. God must undo himself and ungod himself, if ever he make you happy before he hath made you holy: and therefore O what infinite cause have you to read this following Treatise, and to study this Treatise, and to meditate on this Treatise, and to pray over this Treatise, and to look up to heaven for counsel and strength to make such an improvement of the means, helps, and directions that are here prescribed for the attaining of holinesse, as that you may be made really holy, that so you may be everlastingly happy! And to quicken and encourage your hearts in this work, I could heartily wish, that as soon as you have read over the Epistle, you would read from page 433. to page 447. for there you will finde many Arguments that are of a particular concernment to your selves, and that ought to be no small obligations upon you to work you to pursue after holinesse with all your might, &c.

If this Treatise should fall into the hands of any faithful, serious, gracious, conscientious, laborious Ministers hands, (as I suppose it may) I would then say, Reverend Sirs, let my weak endeavours be a spur, a provocation to you to lay out your choicest and your chiefest gifts, parts, strength, time and opportunities to promote holinesse of life, and holinesse in Doctrine, Worship, Discipline, and in all your sacred Communion. Certainly, had we all eyed holinesse more, and preached holinesse more, and practised holinesse more, and cryed up holinesse

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holinesse more, and encouraged holinesse more, and countenanced holinesse more, the countenance both of God and man might have been set more pleasantly towards us, than they are this day. When once maintenance comes to be more in Ministers eyes then holinesse, and when their studies and endeavours are more to make men Proselytes to this or that way, this or that form, this or that party, then to make men holy, it is no wonder if God writes out bitter things against them. I doubt not but providential dispensations have had such a teaching vertue in them, as to lead you to lay your fingers upon several such like sores, and to mourn over them, and to justify the holy One of Israel who is holy in all his wayes, and righteous in all his works.

Truly Brethren, I have alwayes lookt upon the great work of the Ministry to lie in two things; First in making unholy men holy: and secondly in making them that are already holy, to be more and more holy. First to begin holinesse, and then to nurse up holinesse; first to bring souls to Christ, and then to build up souls in Christ, is without all peradventure the work of works that should be most in every Ministers eye, and that should alwayes lie nearest and warmest upon every Ministers heart, &c. And through grace I have made this my grand design in the course of my Ministry, and throughout all my writings; and now it yields me that joy, that comfort, that content, and that satisfaction, that I would not be without for all the world. Besides, I know it will turn most to my account at the great day. O that all of you that yet have

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have any opportunities and advantages in your hands to preach the everlasting Gospel, would make this your great business to promote holiness, and to exalt and lift up holiness in the world: For as this great principle of holiness shall gain ground upon the hearts, consciences and lives of men; so all the things of Antichrist, and all the Trade of Antichrist, and all those grand mischiefs and miseries that threaten the sons of men, will fall before it, as Dagon fell before the Ark.

If this Treatise should fall into the hands of any of Gods sanctified ones, of what degree or rank soever they are of, as I suppose it may fall into the hands of many such, I would then say, Dear friends, In this Treatise you will find many strong Motives to provoke you to perfect holiness in the fear of the Lord, and many special Means to enable you to perfect holiness in the fear of the Lord, and many evidences whereby you may certainly and infallibly know whether you have attained to any considerable height of holiness, or no; and in the opening of these things, you will find that great Doctrine about degrees of Glory in Heaven to be Asserted and Proved, and the Objections against it to be fairly dismissed, &c.

Reader, If thou art one that to this very day art in an unsanctified estate, and an enemy to holiness, or a scoffer at holiness, or a secret despiser of holiness, or a desperate opposer of holiness, or a bitter persecutor of holiness, then I would commend this following Treatise (before any

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I know extant in the world,) to the service of thy soul, for I know none that is so calculated and fitted up for that purpose as this is. Read and judge. This I will assure thee, O thou unsanctified soul, that the grand design of this book is thy salvation; it is to make thee really holy, that thou mayest be eternally happy; and of this thou mayest be confident, viz. that I shall follow these poor labours with my earnest prayers that they may be blessed to the internal and eternal welfare of thy soul, and that they may issue in the conviction, conversion, and salvation of thy soul. I shall send this Treatise forth into the world with Jacobs blessing and prayer for his sons, God Almighty send thee mercy in the sight of the man, &c. in the sight of the proud man that he may be humbled, and in the sight of the hardened man that he may be softened, and in the sight of the carnal man that he may be spiritualized, and in the sight of the polluted man that he may be washed, and in the sight of the unsanctified man that he may be sanctified, and in the sight of the ignorant man that he may be enlightened, and in the sight of the stubborn man that he may be bowed, and in the sight of the unconverted man that he may be changed, and in the sight of the lost man that he may be saved.

Gen. 43. 14.

Christian Reader, I suppose by this time that I have almost tired thee in reading, as I have my self in writing, and therefore I shall presently draw to a close; only before I take my leave of thee,

(g)

give



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give me leave to say, that I am much of Carthagenas his mind, who to those three things which the Antients held impossible, saith, that to find a Book Printed without Errata's, should undoubtedly have been added as a fourth impossible, if the Art of Printing had been then invented, though the Author had Briareus his hands, and the Printer Argus his eyes. Notwithstanding all the care that hath been taken, thou wilt find figures misplaced, and some misprintings, with some other mistakes of the Printer: I hope the ingenious Reader will cast a mantle of love over the mistakes of the presse, and do me thus right and himself that curseth as to correct such errors of the Presse that the second Impression may prevent. Seneca I remember is railed upon by slanderous tongues for the faults of Nero his Schollar. And the scapes of Quintilians Schollars, are imputed to Quintilian himself; but I know the Christian Reader that is daily sensible of the Errata's of his life, hath not so learned Christ.

Reader, I do not offer thee that which cost me nothing: This Treatise that now I put into thy hand, is the fruit of much prayer and serious study: If thou findest any profit and benefit by it, give Christ all the glory; the crown of praise becomes no head but his; only when thou art in the Account, let me lie near thy heart: O pray earnestly, pray fervently, pray frequently, and pray unweariedly, that I may have much of the fresh anointings of the holy Spirit, that my communion with

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*with a holy God may every day rise higher and higher, and that all my transactions both before God and man may savour of some highths of holinesse: So then wilt the more strongly oblige me to be*

*Thy souls Servant in all*

*Gospel-Engagements,*

Tho. Brooks.



# The Necessity, Excellency, Rarity, and Beauty of HOLINESSE.

HEBREWS 12. 14.

*Follow Peace with all men; and Holiness, without which no man shall see the Lord.*

**R**emember a saying of golden mouth'd *Chrysostom*; If I were (said he) the fittest man in the world to preach a Sermon to the whole world, gathered together in one Congregation, and had some high mountain for my Pulpit, from whence I might have a prospect of all the world in my view, and were furnished with a voice of Brass; a voice as loud as the trumpet of the Arch-Angel; that all the world might hear me, I would choose to preach on no other text, then that in *Psalms* 4. 2. *O mortal men, how long will ye love vanity, and follow after leasing?* So I say, had I *Chrysostomes* tongue, head and heart, and were I every way advantaged to preach a Sermon to the whole world, I would choose to preach on

B

this

The preamble to the Text.

this Text, before any other in the Bible, *Follow peace with all men, and Holiness without which no man shall see the Lord.*

Beloved, the Salvation of souls is that which should be first, and most in a Ministers eye, and that which should always lye closest and warmest upon a Ministers heart. O Sirs, our dear Lord Jesus was infinitely tender of the souls of men; he left his Fathers bosome for souls, he trod the Wine-press of his Fathers wrath for souls, he prayed for souls; he payed for souls; he sweated for souls; he bled out his heart blood for souls; and he made himself an offering for souls: and O what an encouragement should this be to all his faithfull Messengers to woe for souls, to mourn for souls, to pray for souls, to study for souls, and in preaching to spend, and to be spent for the salvation of souls! Ah friends, there is no work, nor wisdom on earth to that of winning souls, *Prov. 11. 30. and He that winneth souls is wise.* There is no Art, no industry to that of winning souls, of taking souls as Fowlers take Birds, as the Hebrew word (קִימָה) imports. Now though there is a great deal of Art required to take Birds; yet there is ten thousand times more Art required to take souls: In a word, to convert a soul is a greater work, then to sway a Scepter, or then it is to pour out ten thousand Talents into the Baskets of the poor. My design in abusing this Text, is the winning of souls, it is the salvation of souls: it is the bringing in, and building up of souls. I have read of *Lewis* the ninth King of *France*, that he was found instructing his poor kitchen-boy in the way to heaven, and being asked the reason of it: he answered, The meaner hath a soul as precious as my own, and bought by the same blood of Christ. he who only went to the price of souls, hath long since told us, that a soul is more worth then a world. That I may catch some poor soul or other by a holy craft, and establish, and strengthen others in the love and liking of holiness, and in the power and practise of holiness, I have cast my thoughts upon this Scripture. *But to draw nearer to my Text.*

As no means hath more enriched hell then beautiful faces:

Isa. 63. 3.  
John 17. 22.  
Luke 4. 4.  
1 Cor. 6. 20.  
1 Pet. 1. 18,  
19, 20.  
Heb. 9. 12,  
13, 14, 15.

Chrysostom.

Matth. 16. 26.

1 Cor. 12. 16.

faces: so no means hath more enriched heaven then the beauty of holiness. Now that I may discover the Necessity, Beauty, Rarity, and Excellency of Holiness, I have chosen this Text, *Follow peace with all men, and Holiness without which no man shall see the Lord*: I shall give a little light into the words, and then come to that main point I intend to stand upon.

*Follow peace with all men*: the Greek word *διωξων* translated *follow*, signifies to pursue and press after peace: As the persecutor pursues and presses after him he persecutes; it notes an earnest, an eager, an affectionate, and an incessant pressing, and following after peace with all men, *Psalms 34. 14. Seek peace, and pursue it*: Here the Hebrew word (*Bakkesb*) translated *seek*, signifies to seek earnestly, vehemently, studiously, industriously: Thus peace with God, and peace with conscience, and peace with men must be sought. *Seek peace and pursue it*: the word translated *pursue* (*Peradpbehu* from *Radaph*) signifies an earnest pursuit: it is a Metaphor taken from the earnestness of wild Beasts, or ravenous Fowl which will run or flie fast and far, eagerly and unweariedly, rather then be disappointed of their prey: though Christians meet with many rubs and remoraes, yet peace must be resolutely pursued. The spirit of God is a spirit of peace: and God delights to be stiled *Deus pacis*, the God of peace, and Christ affects to be *Princeps pacis*, the Prince of peace: and King of *Salem*, i. e. King of peace. *Ubi pax, ibi Christus, quia Christus pax*: Where peace is, there is Christ, because Christ is peace: Therefore let all that are interested in Christ, pursue after peace. But this is not the point that I have in my eye at this time. I shall hasten to it; *With all men*, that is, with all Orders, Ranks, and sorts of men.

*And Holiness, &c.* We must so pursue after peace, as that we do not neglect holiness for peace sake. Better is holiness without peace, then peace without holiness. Holiness differs nothing from happiness but in name: holiness is happiness in the Bud, and happiness is holiness at the full. Happiness is nothing but the Quintessence of holiness. A man were better be holy in hell, then unholy in heaven: ho-

*Dulce nomen pacis.* The very name of peace is sweet.

Gal. 5. 22.  
2 Cor. 13. 11.  
1sa. 9. 6, 7.  
Heb. 1. 2.

A man may be miserable under peace, but never under holiness.



liness would make hell to be no hell, as the fire was no fire to those holy Worthies, Dan. 3. 27. Look as unholiness would make heaven to be no heaven, yea, turn a heaven into a very hell. So holiness would turn a hell into a very heaven: What holiness this is in the text, I shall discover to you in the opening of that point I intend to stand upon.

*Without which no man*, This expression is Exclusive, *no man*, be he rich or poor, high or low, honourable or base, young or old, Jew or Gentile, bond or free, under one form or another, &c.

*Shall see the Lord*. To see in the Hebrew phrase, is ordinarily used to enjoy, Psal. 4. 6. *Who will shew us any good?* The word in the Hebrew is from *לראות* to see, *Who will make us to see any good?* that is, to enjoy any good. *Without holiness no man shall see the Lord*: that is, without holiness no man shall ever come to a blessed, to a glorious fruition and enjoyment of the Lord. There was once a holy man who profest that the want of the enjoyment of God would be a far greater hell to him, then the feeling of any punishment: and yet this great hell, every one shall be sure to feel that lives and dyes without holiness. The Jews say of holy Moses, that he died *ad osculum oris Dei*, at the kisses of Gods mouth, and in divine embraces. When a man of holiness dies, he shall be sure to die in divine embraces, and live for ever in divine embraces. When Socrates was to die, he comforted himself with this, that he should go to a place where he should enjoy *Homer* and *Musaeus*, and other Worthies who lived before him. But ah, what an unspeakable comfort is this to a holy man when he comes to die, to consider that he is going to a place where he shall see the Lord, nor as now through a glass darkly, but in all his heavenly bravery, and in all his divine Embroidery, and bespangled Glory! And let this suffice for the opening of the words.

In my Text you have two things, First, An Exhortation to follow peace and holiness. Secondly, The Reason or Argument to enforce the duty prest, viz. *Without which no man shall see the Lord*. The words will afford us many weighty Observations,

Chrysostom.

Psal. 37. 37.

1 Cor. 13. 12.

Observations; I shall only name one, which I intend to  
insist upon, and that is this: *That real holiness is the only way to happiness: All men must*

**DOCTRINE.**

*be holy on earth, or they shall never see the beatifical vision, they shall never reach to a glorious fruition of God in Heaven.*

For the clearing up, and making good of this great and  
glorious truth, I shall endeavour these three things.

First, to shew you what this holiness is, without which no  
man shall see the Lord.

Secondly, I shall by an induction of particulars make good  
the Proposition.

Thirdly, give you the Reasons of the point.

First, What is this holiness without which no man shall  
see the Lord? I answer there is a sixfold holiness.

First, There is a Legal holiness: Now a Legal holiness con-  
sists in an exact, perfect, and compleat conformity in heart  
and life to the whole revealed will of God; and this was the  
holiness that *Adam* had in his innocency: and this holiness  
was immediately derived from God, and was perfect: *Adam*  
knew the will of God perfectly (so far as it was revealed  
to him) and had a divine principle in him of perfect confor-  
mity to that blessed will: *Adams* holiness was as co-natural  
to him, as unholiness is now to us: and had he stood fast  
in that glorious condition, we had all been as naturally ho-  
ly from the womb, as now we are sinfull. *Adams* holiness  
was as natural, and as pleasing, and as delightfull to him, as  
any way of unholiness can be natural, pleasing and delight-  
full unto us. But this holiness which was *Adams* choicest  
sparkling gemm of beauty, and his weightiest crown of glo-  
ry, is by Satans policy long since fallen off from *Adams* head;  
now if this Legal holiness were the holiness meant in the  
text, then woe to man that ever he was born; for then no  
man should ever see the Lord. For by *Adams* fall all men

1.

2.

3.

1.

Psalm 51. 9.

Romans

Greg Nazianz.  
Pindarus.  
Æschylus.  
Marcus Impe-  
rat.

are gone out of the way, and there is none legally righteous, no not one. Now if we look upon man as fallen from that holiness which was his greatest honour, dignity and excellency, he is become a pile of dust, a puff of wind, saith one, a dream of a shadow saith another, a shadow of smoak, saith a third: a poor silly flea, a worm, a little soul, a curious nothing: yea, man fallen from his primitive glory is become a very vanity, saith the Prophet, *Psalm 39.5*. Verily, Every man at his best state is altogether vanity. Verily, this asseveration is only used in matters of greatest weight and moment: and notes the reality and certainty of the things delivered. Every man (*chol Adam all Adam*) Or every Son of Adam, not some man, but every man at his best state (*Nisab from Jasab*) that is, in his most settled and composed condition, when he is best constituted and underlaid, when he stands a tiptoe, and is in the height and perfection of all creature comforts and contentments, is altogether, not in some measure, but altogether vanity, (*chol Hebel*) all vanity. Since the fall of Adam every natural man in his best estate is vanity: nay, every man is every vanity: Imagine what vanity you will, fallen man is that, he is a comprehensive vanity: he is an Epitome of all vanity. Man in honour before his fall, was the best of creatures, but since his fall he is become the worst of creatures; by his fall he is fallen below the very beasts that perish, *Isaiah 1.3, 4. Prov. 6.6. Jer. 8.7. Mat. 6*. He that was once the Image of God, the glory of Paradise, the worlds Lord, and the Lords darling, is now become a burthen to heaven, a burthen to himself, and a slave to others, &c. which made One cry out,

*Oh what is man?*

*A scumfull of dust, a measured span,*

*Adam breath a bubble, and his days a span;*

*’Tis glorious misery to be born a man.*

By all which, you may easily perceive how far we are off from that legal holiness that Adam had in innocency. Rabbi Solomon makes Adam so high, that he touched

Quarles.

R. Solom. Deut.  
cap. 31

touched heaven with his head: I shall not dispute the certainty of that: but certainly, the higher he was in holiness, the greater was his fall, and ours in him. This Legal holiness was so lost in Adam, that no son of Adam could ever find it since Adam fell: and if this were the holiness without which no man should ever see the Lord, then farewell for ever to all the sons of Adam. But this legal holiness is not the holiness in the Text.

Secondly, There is an Imaginary holiness; a Conceited holiness, an Opinionative holiness. Prov. 30. 12. *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness:* they were very bad, and yet they had a great opinion of their own goodness, they were very filthy, and yet they stood very much upon their own purity; their hands were black, their hearts were black, their works were black, and their ways were as black as hell, and yet they durst say that none could say black was their eye: they were filthy within, and filthy without, filthy in body, and filthy in soul, and filthy in spirit, filthiness had quite overspread them, and yet they thought to cover their filthiness with a vizard of holiness. (The work men are commonly best conceited of themselves.) Ah friends, there hath been no generation wherein there hath not been such a generation of men who have wallowed in sin like Swine in the mire, and yet have kept up in themselves a strong opinion of their own goodness and holiness: this generation had neither their souls nor consciences washed in the blood of Christ, nor sanctified by the spirit of Christ, and yet they gloried in their conceited purity and holiness, as if they had been purified by Christ. There are many that are shining Christians, that are pure golden Christians in their own eyes, that are viler than dross, yea, then smoky in Gods eyes, Isa. 63. 5. *Stand by thy self, come not near to me, for I am holier than thou: these are a smoky in my nose, a fire that burneth all the day:* they were very licentious, very ungracious, very rebellious, very Superstitious, very Idolatrous, ver. 2, 3, 4. and yet counted themselves very religious: they were worse than others, and yet thought themselves better than others; they were very bad, and yet

2.

*Calum gratis non accipiam.*  
I will not have heaven, but at a rate: said a proud impure person.

*Regis animum quisq; intra se habet.* Every man hath in him the mind of a King: is Calvin Notes on that, 1 Pet. 5. 5.

There is a truth in that old saying, *Avaro deest tam quod habet, quam quod non habet*: A covetous man wanteth as well that which he hath, as that which he hath not.

yet judged themselves very good: they were more impure, more prophane, and more polluted then others, and yet they reckon themselves more pure and holier then others: they stand upon their comparative goodnesse, and yet at the same time are charged by God of the greatest wickedness. And thus their kinsmen the Pharisees stand upon their images, forgeries, and outward drestes of holiness, when at the same time they practised the worst of wickedness. *Mat. 23. 5. Luke 30. & 18. 11, 12.* So those in *Hos. 12. 8.* And Ephraim said, yet I am become rich; I have found me out substance: in all my labours they shall find no iniquity in me, that were sin; or is sin. Ephraims iniquities were grown over his head (as may be seen throughout this whole Prophecy) and yet Ephraim cannot bear the being charged with iniquity: it was little less then sin to charge Ephraim with sin, though he was notoriously guilty of the highest crimes: yet he would have you to know that he was as shie of sin, and as clear of sin, as he that was shiest and clearest. Ephraim could give good words when his works were abominable; he could pretend much to innocency, when he was guilty of the greatest impiety: but though Ephraim had his cloak at hand, yet it was too short to cover his sin, for God saw it, and condemned him for it. Chrysostom doth elegantly set forth the blindness and brutishness of such persons. When they lie in the mire (saith he) they think they are besmeared with some sweet oymments: when they are full of vermine, they vaunt themselves, as if they were adorned with precious stones. And so the *Ladicians* were of the same temper of spirit. *Rev. 3. 17.* Because thou saiest, I am rich, and increased with goods; and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. They had a great opinion of their own goodnes, worth, and excellent state, having need of nothing, when they they had nothing of a Christian in them. Thou sayest thou art rich, I but thou dost but say so; thou boastest and braggest of thy riches: as many proud Beggars do of that wealth they have not; for all thou deemest thy self rich, thou art but poor and beggarly.

beggarly. It is mans sin, and judgement, that ever since he ceased to be what he should be, he striveth to seem to be what he is not: Thou sayest thou art increased with goods, and needest nothing; I, but thou dost but say so, thou dost but dream it is so: for thou art ignorant of thine own wretched and lamentable estate; Thou sayest thou art rich, but I know thou art poor and beggarly: if a dram of grace would save thy life, thy soul, thy family, nay, the whole world, thou hast it not: Thou sayest, thou seest: but thou art blind, thou art destitute of spiritual eye-sight; thou seest not thine own wants, nor Christs worth: thine own emptiness, nor Christs fulness: thine own sinfulness, nor Christs holiness: thine own poverty, nor Christs (riches and) plenty; thine own misery, nor Christs mercy: thine own insufficiency, nor Christs al sufficiency: thine own vanity, nor Christs glory, &c. *Multi multa sciunt, se autem nemo*: Many know much, but few know themselves, or their own danger, infelicity, or misery: and indeed no misery to this. The *Chinises* use to say of themselves, that all other Nations of the world did see but with one eye, they only with two; and of this spirit and temper were those blind *Laodiceans*: they thought they knew all things, when they know nothing that they should, nor as they should. By all which you may see, that there is an imaginary holiness, a conceited holiness, where there is no real holiness; but an imaginary holiness will bring a man but to an imaginary blessedness; a conceited holiness will bring a man but to a conceited happiness; he that doth but dream that he is holy, he doth but dream that he shall be happy.

Bastards of old were not to inherit, but to be thrust out from among the true heirs, *Judges 11. 1, 2.* Now Jephthah the Gileadite was a mighty man of valour, and he was the son of a harlot: and Gilead begat Jephthah: And Gileads wife bare him sons, and his wives sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our Fathers house, for thou art the son of a strange woman. Ah Sirs, you that are but bastard Christians, bastard Professors, bastard Believers, bastard Saints, you shall never inherit



2 Thes. 1. 8, 9.  
 Matth. 8. 12.  
 Ch. 22. 13.

Mat. 25. 10.  
 11, 12. Ch. 7.  
 23, 24, 25.

3.

Luke 1. 5, 6.  
 Ἀπεμάρτω,  
 they were  
 both, saith the  
 Vulgar, *Sine*  
*querela*, with-  
 out complaint;  
 their conver-  
 sation was  
 such as none  
 could justly  
 complain of  
 it. It was ir-  
 reprehensible,  
 it could not be  
 reprehended.

among the heirs of glory, but shall be thrust out for ever from the presence of the Lord, and the glory of his power, and thrust into utter darkness, because you have pleased your selves, and satisfied your spirits, and blest your souls in a bastard holiness, in a conceited holiness, *Deut. 23. 2. A bastard shall not inherit in the Congregation of the Lord*: he shall have no fellowship, nor communion with the people of God: the door of Admission shall be shut upon him: The foolish Virgins had but a Bastard holiness, a conceited holiness, an outward dress of holiness: and therefore the door of life, the door of hope, the door of help, the door of grace, the door of mercy, the door of glory was shut upon them. *William* the Conquerour was much slighted and scorned because he was a Bastard: God and his people will slight such, and scorn such, and turn their backs at last upon such that have no more then a bastardly holiness: and therefore this cannot be the holiness here meant: But,

Thirdly, There is an outward, external visible holiness, which includes mens freedom from scandalous vices, and their ordinary performance of religious duties. Now in this sense *Zacharias* and *Elizabeth* were both holy persons: for they walked in all the commandments and ordinances of God blameless. And so the Apostles, 1 Thess. 2. 10. *For ye are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves among you that believe*: Answerable to this, is that of the Apostle in 2 Cor. 1. 12. *For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, Not with fleshy wisdom, but by the grace of God we have had our conversation in the world, and more abundantly to you-wards.* These precious souls behaved themselves holily towards God, justly towards the world, and unblameably towards believers, they were holy in Religious work, they were just in their Civil affairs and Commerce, and unblameable in their private carriage and behaviour amongst their familiar and most bosome friends. And this is that the Apostle presses upon Christians in Phil. 2. 15. *That ye may be blameless and harmless, the sons of God, without rebuke, (or unblemished) in the midst*

of

of a crooked and perverſe Nation, among whom ye ſhine (or ſhine ye) as lights in the world. Chriſtians muſt be the ſpotleſſ ſons of God: they muſt have no ſpots upon them that are inconfiſtent with Sonſhip, or Saintſhip. Now it is certain: without this outward viſible holineſſ there is no happineſſ, there is no fruition of God in everlaſting bleſſedneſſ: They that pretend their hearts are as good as the beſt, when their lives are as bad as the worſt, ſhall experience this truth at laſt to their ſhame and coſt, that without viſible holineſſ here, there can be no fruition of God hereafter.

Yet this muſt be granted, that a man may be viſibly holy, that is not inwardly holy: A man may be outwardly holy, that is not throughout holy: a man may have an outward dreeſ of holineſſ upon him, that hath not the ſpirit and vitals of holineſſ in him: As *Judas* had, and *Simon Magus* had, and *Demas* had, and the Scribes and Pharifees had, *Matth. 23. 25, 27, 28. Wo unto you Scribes and Pharifees, hypocrites; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and exceſſ. Wo unto you Scribes and Pharifees, hypocrites; for ye are like unto whited Sepulchres, which indeed appear beautifull outward, but are within full of dead mens bones, and of all uncleaneſſ. Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſie and iniquity.* They were outwardly religious, but inwardly vicious; they had the ſemblance of ſanctity but (inwardly) very full of impurity: They were fair Profeſſors, but foul Sinners; they were gracious without, but impious within. Look as they are the worſt of vices that are covered over with the ſaew of vertue: ſo they are the worſt of ſinners that cover over their inward filthineſſ under the vizards of outward holineſſ. The Egyptian Temples were fair without, but foul and filthy within; ſuch were the Scribes and Pharifees in Chriſts days, and ſuch are many profeſſors in our dayes. It is ſaid of *Dionyſius* the Tyrant, that though he loved not the Philophers, yet he would wrap himſelf up in their cloaks, that men might have the better opinion of him: So there be ma-

Deut. 32. 5.

2 Tim. 3. 5. They ſay of Halifax Nuts, that they are all ſhells, no kernels. There are many that make a glorious ſhew before men, that are abominable in the ſight of God, *Luke 16. 15.* that are *Aurum hominibus, lutum Deo*: Gold in mans eyes, dirt in Gods ſight. *Gregor. Mor. c. 34. 13.*

Romans 2. 28.  
29. Cha. 4. 12.

Mat. 23. 14.  
2 Tim. 3. 5.  
1 Cor. 7. 19.  
Philip. 3. 3.  
Gal. 5. 6.  
Chap. 6. 15.

ny that put on an outward drefs of holiness, that wrap themselves up in the cloak of holiness, that so others may take them for holy persons, and yet they love not holiness, they have nothing of real holiness in them; but as he is not a Jew which is one outwardly, but not inwardly: so he is not a holy person who is only so outwardly, but not inwardly; that hath the name of holiness upon him, but hath no principles of holiness in him: though without outward visible holiness no man shall see the Lord; yet a man may have an outward visible holiness, that shall never see the Lord in happiness. I hate him even to hell (saith the Heathen in *Homer*) that saith one thing with his mouth, and thinketh another thing in his heart. So God will at last hate that man to hell, yea, cast him into the hottest place in hell, that hath a form of godliness upon him, but nothing of the reality and power of holiness in him. Outward holiness is good, but it must be throughout-holiness that will do a man good to all eternity. It is not the shews but the substance of holiness that will bring a man to everlasting happiness: Meer outward holiness will certainly leave a man short of heaven and happiness: but throughout-holiness will certainly lodge the soul in the bosome of God for ever. It is true, all men reach not to an outward holiness; which made *Ashanasius* wish, *Utinam omnes essent Hypocritae*. Would to God that all were hypocrites: Without all peradventure, it is a very desirable thing that all were outwardly holy: yet all that reach to this, must go farther, or else they will sit down on this side happiness, Mat. 5. 20. *For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven*: Now they were much in works of Piety, in works of Charity, in works of Equity, and in works of Curtesie, by which means they gained so much upon the hearts of the people, that it was commonly conceited and voted among them, that if there were but two of all the world that should go to heaven, the one should be a Scribe, and the other a Pharisee. Yet your righteousness must exceed theirs, or the gates of glory will be shut upon

upon you. Their righteousness and holiness was only external, not internal; it was partial, not universal; it was rather circumstantial then substantial: and therefore Heavens doors were double-bolsted against them. Heaven is for that man, and that man is for heaven, that is not only outwardly holy, but throughout holy.

Fourthly, There is a Relative holiness; now Relative holiness is a special relation which persons or things have unto God. Relative holiness includes two things.

First, A separation of persons or things from common use: and thus in the Law, those things were called holy which were separated from common use, and set apart for the Worship and Service of God: As the Oyl, Shewbread, First-fruits, Incense, Altars, Vestments; and in this sense the Priests and Levites were called holy, because they were separated from others to serve in the Tabernacle. And in this sense the people of Israel are frequently called a sanctified people, a holy people, &c. The Greek word ἅγιος answers to the Hebrew word קדוש which commonly signifies that which is appropriated to a holy use: and this is the proper notion of holiness in the Old and New Testament, as I might shew you out of some hundred places of Scripture. Now certainly without this holiness of special separation from the common conversation of the world, there is no seeing of God, nor no fruition of God hereafter, 2 Cor. 6. 17, 18. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* God will have no communion with any in this world that are not separated from the sinfull practises of the world. God will look upon none, he will own none, he will delight in none, he will acknowledge none, he will receive none for his sons and daughters, but such as are separated from all evil vices, and unholy courses. Suitable to this, is Isa. 52. 11. *Depart ye, depart ye, go ye out from thence, touch no unclean things, go ye out of the midst of her; Be ye clean that bear the vessels of the Lord.* Arrange your selves from them that

4.

I.

Deut. 19. 2.  
1 Kings 8. 35.  
Ezra. 2. 28.  
Chap. 10, 11.  
Isa. 63. 18.

Cicero (though  
Heathen)  
had rather to  
have no com-  
panion than a  
bad one.

are estranged from God; have nothing to do with them that have nothing to do with God; separate your selves from them who have separated themselves from God; have no delightfull converse with them who have no delightfull converse with God; have no bosome communion with them that have no bosome communion with God. Oh Sirs, you are to keep your selves as pure and clean from others defilements, as you would keep your selves free from others punishments: He that will imitate others in their sins, shall certainly participate with others in their sorrows. It is true we may live with wicked men in their Cities: but it is as true, we must not lie with wicked men in their enormities. There are many professors that are like the Planet *Mercury*, good in conjunction with those that are good, and bad with those that are bad; but these wound many at once: God, Christ, the Gospel, and their own credits and consciences: These do *virtutis fragulam pudesacere*, put virtue to an open shame: And these are deservedly to be shamed by your separating from them, and by your renouncing all intimate communion or fellowship with them. But,

2.  
So Christ is  
said to sancti-  
fie himself,  
when he de-  
dicated him-  
self to be a sa-  
crifice for the  
sins of his  
people, &c.

Secondly, As Relative holiness takes in a separation of persons or things from common use, so it takes in a dedication and devoting of them to a holy use: And thus the Nazarites, Temple, Mount Zion, the Sabbath day, and other Festival dayes are said to be holy under the Law. In short, the whole Jewish Religion did lie in holy times, holy places, holy persons, and holy things; and certainly without this holiness, without this dedicating of our selves to God, we shall never come to a glorious fruition of God; he that doth not dedicate himself really to God, wholly to God, only to God, and alwayes to God on earth, shall never come to a sight and vision of God in heaven: if we do not give up our selves to God, God will never give up himself to us, *Hos. 3. 3. And I said unto her, Thou shalt abide for me many dayes: thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.* God will be only theirs that are really his: and he will be altogether theirs that are wholly his; he will only be

be a husband to them that dedicate themselves to him; as a wife doth to her husband: he will devote himself theirs, who devote themselves his: he will avouch himself to be theirs who avouch themselves to be his, Deut. 26. 17, 18, 19. *Then hast avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his Statutes, and his Commandments, and his Judgements, and to hearken unto his voice. And the Lord hath avouched thee this day to be his peculiar people: as he hath promised thee, and that thou shouldst keep all his commandments: And to make thee high above all Nations which he hath made in praise, and in name, and in honour, and that thou mayst be a holy people unto the Lord thy God, as he hath spoken.* God will resign himself up to them who resign themselves up to him; he will give up himself to them that have given up their names and their hearts to him: He will bestow himself as the greatest pearch of price upon them that shall make a surrender of themselves to him. There is no way to be higher then others, happier then others, more noble and honourable then others; then by making a *dedi*-gift of our selves to God. He that dedicates himself to God, dedicates all; he that doth not dedicate himself, dedicates nothing at all. What *Eschines* once said to *Socrates*, Others, said he, give thee Gold, Silver, Jewels, but I give thee my self: That must a Christian say to his God, Ah Lord, there are some that give thee their lips, but I give thee my heart; others give thee good words, good expressions, but I give thee the best of my affections: others give thee a few cold prayers, but I give thee my whole soul: and had I as many hearts in my body as I have hairs on my head, I would give them all to thee: for thou art worthy, thou only art worthy. What the King of *Israel* once said to the King of *Syria*, *I am thine, and all that I have*, that must a Christian say to his Christ, *I am thine O Lord, and all that I have.* A Christian must cry out with him who cried, Lord, I have two mites, a soul and a body, and I give them both to thee. And this was the honour and commendations of the *Macedonians*, that they gave up themselves to the Lord, 2 *Cor.* 8. 5. Having

no

That is an apt saying of *Tertullian*, *Negotiatio est aliquid comittere ut majora lucreris*: That is right merchandise when parted with to gain more.

1 Kings 20. 4.

Bernard.



Romans 12.1.

no better present at hand, they present themselves to God; and certainly there is no present more honourable, desirable, and acceptable to God then this, of giving up our selves to God. Well, remember this: That man was never really holy, that is not relatively holy; nor that man will never be really happy, that is not relatively holy: without Relative holiness there will be no vision of God in everlasting happiness: We must be separated from the corruptions and pollutions of the world, and we must dedicate our selves to God, or we shall never come to a future fruition of God. Bur,

5.

Consult these

Scriptures,

Luke 1. 35.

Mark 1. 24.

Heb. 7. 26.

Rom. 5. 19.

Col. 1. 22.

Rom. 2. 3 &amp; 4.

1 Cor. 5. 21, 22.

Galat. 3. 13.

Jerem. 23. 6.

Fifthly, There is an imputative holiness, and that is the holiness of Christ imputed to us. For to prevent mistakes, you may please to take notice that there is a twofold holiness in Christ: first, there is his essential and personal holiness as he is God: Now this essential holiness of Christ cannot be imparted nor imputed to any mortal man; it is essential to him. But Secondly, there is his mediatory holiness, or that holiness which he wrought for us as Mediator. Now the holiness of Christ as Mediator did consist both in the habitual holiness of his person, in the absence of all sin, and in the rich and plentiful presence of all holy and supernatural qualities; as also in the actual holiness of his life and death: by his active obedience, by his subjecting of his heart and life to divine precepts, he perfectly fulfilled the commands of the Law: and by his passive obedience, his voluntary sufferings, he fully satisfied the comminations, penalties, and curses of the Law. Now this mediatory holiness of Christ is ours by imputation, and by vertue of which we stand *recti in curia*, justified in the sight of God, 1 Cor. 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:* This Mediatory holiness of Christ reckoned unto a believing sinner, is that whereby he is constituted holy in *foro Dei*; and upon this account they are said to be all *fair*, Cant. 4. 7. to be without spot or wrinkle, Ephes. 5. 25, 26, 27. to be compleat in him, Col. 2. 10. and to be without fault before the throne of God, Rev. 14. 4, 5. And certainly, without

*Nemo bonus,  
qui non ex  
malo bonus.  
Aug.*

out this mediatory holiness of Christ there is no appearing before God, there is no glorious vision nor fruition of God. God is a God of that infinite purity and holiness, that no holiness below the imputative holiness of Christ can make a man stand before him, or bring a man to the fruition of him. It was a very sweet and excellent saying of *Bernard*, when in his own opinion he was at the point of death: I confess (said he) I am not worthy, I have no merits of mine own to obtain heaven by: but my Lord had a double right thereunto. An hereditary right, as a Son, and a Meritorious right as a Sacrifice. He was contented with the one right himself; the other right he hath given unto me; by the virtue of which gift I do rightly lay claim unto it, and am not confounded. Though we cannot lay claim to heaven, nor to a blessed fruition of God by any inherent holiness in us, it being weak and imperfect; yet we may lay claim to both by the mediatory holiness of Christ imputed to us. As Christ's Essential holiness gives him an hereditary right to everlasting happiness; So his Mediatorial holiness gives us a right to everlasting blessedness. The costly cloak (of *Aleis the nes*) which *Dionysius* sold to the *Carthaginians* for an hundred Talents, was but a mean and beggarly ragg to that embroidered royal Robe of Christ's mediatory holiness, that is imputed or reckoned to us. And therefore as ever you would come to a vision of God in happiness, you must labour to be interested by faith in Christ's mediatory holiness. But

Sixthly and Lastly, there is an inherent, internal qualitative holiness: Now this inherent holiness lies in two things. First, in the infusing of holy principles, divine qualities, or supernatural graces into the soul; such as the Apostle mentions in *Gal. 5. 22, 23.* But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no Law. These habits of grace which are severally distinguished by the names of faith, love, hope, meekness, &c. are nothing else but the new nature, or new-man, which after God is created in righteousness and true holiness. *Ephel. 4. 24.* These seeds

Hab. 3. 13.

Guliel. Abbas in  
vita Bern. lib.  
1. cap. 12.

Holiness is not  
any single  
grace alone,  
but a conjunc-  
tion, a con-  
stellation of  
all graces to-  
gether.

1 John 3. 9.

1 Cor. 1. 21.

1 John 2. 27.

of holiness, these habits of grace are those sweet ointments with which all must be anointed, that shall ever come to a blessed sight or vision of God. You may know much of God, you may hear much of God, you may talk much of God, and you may boast much of your hopes and interest in God, and yet without these habits of holiness, you shall never come to a blessed fruition of God in happiness; without these seeds of holiness, you shall never reap a crop of blessedness. But,

Acts 10. 35.

1 John 1. 3. 7.

Tit. 2. 12.

Luke 1. 73.

1 Pet. 1. 8.

1 Pet. 1. 15, 16.

Hsa. 35. 8.

Secondly, This inherent, this qualitative holiness lies in a holy use and exercise of those supernatural graces in a way of holy walking; all holy habits must be brought forth into holy acts; gracious habits must be attended with gracious motions; gracious operations, and a gracious conversation: outward works must be suitable to inward habits; it is with spiritual habits, as it is with natural habits: the more they are acted and exercised, the more they are increased and strengthened: holy habits are golden talents that must be employed and improved. Gracious habits are the candles of the Lord set up in us: and God hath set up those candles of heaven not to idle by, nor to sleep by, but to work by, and to walk by. Where there is holiness of disposition, there must be, nay, there will be holiness of conversation; a holy heart is always attended with a holy life; you may separate a man from his friend, but you can never separate (though you may distinguish) acts of holiness from the habits of holiness: now it is certain without this holiness, you shall never come to a sight or fruition of God in happiness. And thus I have shewed you what that holiness is, without which there is no hope, no possibility of ever seeing the Lord.

Where there  
are the seeds  
of holiness,  
there will be  
the flowers of  
holiness.

I come now to the second thing, and that is, to prove the truth of the Proposition, viz. That without men are holy, they can never be happy; without holiness on earth, none of the sons of men shall ever come to a blessed vision and fruition of God in heaven. Now this great and weighty truth, I shall make good by an induction of particulars thus.

See also Mat.

7. 21, 22, 23.

Chap. 10, 11.

First, God hath by very plain and clear Scriptures bolted and barred the door of heaven and happiness against all unholy ones. Witness 1 Cor. 6. 9, 10. Know ye not that the unrighteous

shall

shall not inherit the Kingdom of God: be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor revilers, nor extortioners, shall inherit the Kingdom of God. Heaven is an undefiled inheritance, and none that are defiled can enter into the possession of it. When the Angels fell from their righteousness, heaven rejected them; it would no longer hold them: and will it now accept of the unrighteous? will it now entertain and welcome them? surely no. Such sinners make the very earth to mourn and groan now, and shall they make heaven to mourn and groan hereafter? Surely no. What though the Serpent did wind himself into an earthly Paradise, yet none of the seed of the Serpent (so remaining) shall ever be able to wind themselves into a heavenly Paradise, witness Gal. 19. 20, 21. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and suchlike: of the which I tell you before, as I also have told you in times past, that they which do such things, shall not inherit the kingdom of God. Before they go to hell he tells them again and again, that they shall not inherit the kingdom of God. By the Kingdom of God we are to understand the kingdom of Heaven, the kingdom of glory: now the kingdom of heaven, of glory, is called the kingdom of God. 1. Because he hath prepared it. 2. Because it is a royal gift, that he confers and bestows upon his little, little flock. *Augustin* in his Solemn Feasts gave trifles to some, and Gold to others: The trifles of this world God often gives to the worst and basest of men; but the kingdom of heaven he only gives to his beloved friends. 3. Because that of, and under him the Saints hold it and possess it. 4. Because with him they shall for ever reign in the fruition of it. And so that in John 3. 3. *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. To give a little flight into the words.*

1 Pet. 1. 4.

Mat. 20. 23.  
Luke 12. 32.

Rev. 4. 10, 11.  
Chap. 20. 6.  
Dan. 4. 16, 17.

ἀμὲν ἀμὲν,  
Truth, truth,  
or truly, truly.

*Verily, verily*; the Greek is *Amen, amen*: The word *Amen* is Hebrew, and in the Old Testament is most commonly used by way of wishing, or imprecation; but here, and in other places of the New Testament, the sense of it is altered from precatory to assertory, or from the way of wishing, to the way of affirming. This phrase, *Amen, amen*, or *Verily, verily*, imports,

1. First, The truth and certainty of the things delivered; for the word *Amen* doth properly signify truth,
2. Secondly, This double Asseveration is never used but in matters of greatest weight and importance; the matters here spoken of, are of a very celestial and sublime Nature.
3. Thirdly, This gemination *Verily, verily*, is a vehement confirmation of what Christ speaks.
4. Fourthly, This gemination calls aloud for the greatest observation, and most serious attention of the soul to what Christ is a saying.

Ver. 2.

Joh. 1. 18.

Rev. 3. 14.

Rev. 1. 18.

Rom. 1. 28, 29.

1 Cor. 5. 17.

*I say unto thee*; *I*, that thou hast confest to be a Teacher sent from God; *I*, that lie in the bosome of the Father; *I*, that am of the Cabinet Counsel of heaven; *I*, that know his heart, and all his secrets; *I*, that am the faithfull and true witness and cannot lye; *I*, that am called the *Amen*, the truth it self; *I*, that have the keyes of heaven and hell at my own Girdle; *I*, that open and no man shuts, and *I* that shut and no man opens; *I* that shall be your Judge in the great day, *I say unto thee*; &c.

*Except a man be born again*: A man, be he old or young, learned or unlearned, high or low, rich or poor, knowing or ignorant, circumcised or uncircumcised, under this form or that, a member of this Church or that, let his disposition be never so ingenuous, and his parts never so high, and his conversation (as to men) never so blameless and harmless; yet except this man be born again, he cannot see the kingdom of God.

*Be born again*: Except a man be first unmade, and new-made up again; except he be of an old creature made a new creature, yea, a new creation of God, there is no seeing of the kingdom of God; the whole frame of the old man must

be



be dissolved, and a new frame erected, else there is no heaven to be enjoyed. The kingdom of God is a divine kingdom, and there is no possession of it without a divine nature; a new head without a new heart; a new lip without a new life, will never bring a man to this kingdom of light. That man is for the kingdom of God, and the kingdom of God is for that man, that hath got the kingdom of God within him; if the kingdom of grace do not enter into thee here, thou shalt never enter into the kingdom of glory hereafter. A new heart is for a new heaven, and a new heaven is for a new heart. *Except a man be born again*, except a man be born from above, and so *Cyrill* interprets that word *eternus*. Generation in some sense is from below, but regeneration is only from above, and without this there is no fruition of God above.

*He cannot see the kingdom of God.* The Scripture speaks of several Cannots, no man can see the kingdom of God.

First, There is a natural Cannot: now every son and daughter of *Adam* is by nature born under a Cannot; they are all born under a cannot believe, a cannot repent, a cannot love God, a cannot walk with God, a cannot see God, a cannot enjoy God, *1 Cor. 2. 14. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him*: neither can he know them, because they are spiritually discerned. A blind man cannot see colours, nor a natural man cannot discern spiritual things: they are too high, they are too sublime for him, they are mysteries that he cannot understand, that he cannot unriddle. The natural man can ascend no higher than nature, as the water can rise no higher than the spring from whence it comes. The Scripture sets such sad souls below the Ox, and the Ass, *Isa. 1. 3. Take nature civilized, and moralized, refined and raised, sublimated, strengthened, and improved to the utmost, and it cannot enable a man to do a supernatural action*; nature cannot act *ultra sphaeram*, above it self. But.

Secondly, there is a contracted and an habituated Cannot: and of this Cannot the Prophet speaks in *Jer. 6. 10. To whom*

2 Pet. 1. 4.  
1 Cor. 7. 19.  
Gal. 5. 6.  
Luke 17. 21.  
Rom. 14. 17.

*Quantum descendit, tantum ascendit.*



*Marx's*  
properly, distinctly signifies an adulterer: and this phrase of having eyes full of the adulterers, answers to that of the Rhetorician who describing an unchast, lascivious person, rhetorically said of him, that he had Whores in his eyes.

whom shall I speak, and give warning; that they may hear? behold their ear is uncircumcised, and they cannot hear: behold, the word of the Lord is unto them a reproach: they have no delight in it: They had by their carnality, impiety, sensuality, lechery and obstinacy, contracted upon their poor souls such deafness, wretchedness, unteachableness, and untractableness, that they could neither love the word, nor like it: they could neither take pleasure nor delight in it; nay, they could neither hear it, nor bear it, though it never so nearly concerned the internal and external welfare of their souls. And of this *Canoe* the Apostle speaks in 2 Pet. 2. 14. *Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls: an heart they have exercised with covetous practices: cursed children.* By their riot and excess, by their lasciviousness and wantonness, by their looseness and uncleanness which they had habituated and accustomed themselves unto, they brought upon themselves a cursed necessity of sinning, so that they could not cease from sin: They mourn over sin, and yet they cannot cease from sin: they protest against sin, yet they cannot cease to sin: they pray against sin, yet they cannot cease to sin: they make many promises, vows, and covenants against sin, yet they cannot cease from sin: their souls being habituated and accustomed thereto, Jer. 2. 20. *For of old time I have broken thy yoke, and burst thy bands; and thou saidst I will not transfer yoke: I will never play the harlot more: how were they as good as their word? no: for upon every high hill, and under every green tree, they wandered playing the harlot.* I have read of a man who in the time of his sickness, was so terrified in his conscience for his sins, that he made the very bed to shake upon which he lay: and cried out all night long, I am damned, I am damned; and made many great promises and protestations of amendment of life, if God would be pleased to recover him: In a little while he did recover, and being recovered, he was as base and vile, as wretched and wicked as ever he was before. Custom in sin takes away all conscience of sin, Jer. 17. 23. *Can the Ethiopian change his skin, or the Leopard his spots? then*

skin may be also do good that is accustomed to do evil. The Ethiopian cannot make his black skin white: he cannot change the hew or the colour of it by washing: to attempt this is but labour in vain. Nor the Leopard cannot change his spots: no more can a poor sinner that hath habituated and accustomed himself to sin; that is desperately entangled to sin, turn from his sin. The spots of the Leopard are not in him by accident but by nature: and they are such which no Art can cure, nor water wash off because they are not only in the skin, but in the flesh and bones, in the sinews and most inward parts. By custom sin hath bespotted not only the skin, the life, the outside of a poor sinner, but also the very heart and soul of a poor sinner, so as that he is never able to wash off these spots. *Ambrose* reports of one *Theodosius*, that having a disease upon his body, his Physician told him, that except he did abstain from intemperance, drunkenness, uncleanness, &c. he was like to lose his eyes, his heart being habituated to sin, and set upon wickedness, he answered, *Vale lumen amicum*, farwell sweet light then but.

Thirdly, as there is a contracted Cannot, an habituated Cannot, so there is a judicial Cannot. The Lord inflicts a judicial cannot upon many persons in judgement: they cannot return from their sins, they cannot withstand a temptation, they cannot lay hold on eternal life, they cannot make sure work for their souls, they cannot leave their belovome lusts, they cannot prefer Christ above all the world, they cannot make provision for eternity, they cannot see the things that belong to their peace, &c. and this Cannot the Lord in wrath hath brought upon them. *Isa. 6. 9, 10.* And he said, Go and tell this people, Hear ye indeed, but understand not: and see ye indeed, but perceive not. Make the hearts of this people fat, and make their ears heavy; and shut their eyes, (or annoint, besmeer, lime their eyes) lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. They would not see, they shall not see: they would not hear, they shall not hear: they would not understand, they shall not understand: they would not convert, they shall not convert: they would

3.

Many men, saith Bernard do seek for straws to put out their own eyes.

710  
dawbed, or  
plastered.

would not be healed, they shall not be healed. When men are stiff and desperately resolved upon their sinful courses, when men grow stubborn, rebellious, licentious, and will wilfully wink and shut their eyes against the light, and stop their ears against the truth, God in his just judgement gives them up to dulness, stupidity, blindness, darkness. *He. 4. 18. They have not known nor understood, for he hath shut their eyes, that they cannot see; (or he hath dawbed up their eyes from seeing) and their hearts, that they cannot understand.* God in his righteous judgement casts a judicial Cannot upon them, he hath dawbed up their eyes that they cannot see, and he hath shut up their hearts that they cannot understand the great concerns of their souls. Now whilst men lie under these sad Cannots, they can never see the kingdom of God. These three Cannots like a three-fold cord, bind poor sinners, so as that they can never come to a sight or fruition of God in grace or glory till they are delivered from these Cannots, by a new birth, by being born again.

*See the kingdom of God:* that is, they cannot enter into it, they cannot enjoy it, they can have no child's part or portion in it, except they are new born, except they pass the pangs of the second birth. Let their education be never so sweet, their illumination never so great, their profession never so amiable, and their conversation never so unblameable; yet except they are new born, it had been good for them that they had never been born. And thus you see by plain Scriptures, that the Lord hath bolted the gates of glory against all unholy persons.

2.

A second Argument to prove, that without holiness, there is no happiness, &c. is this, Without holiness men are strangers to God, and therefore without holiness, they cannot be admitted to a co-habitation with God. God loves not to dwell with strangers, nor to associate himself with strangers, now such are all unholy persons, *Ephes. 2. 12. That at some ye were without Christ, being aliens from the common-wealth of Israel, (or being far removed from the citizenship of Israel) and strangers from the covenants of promise,*

promise, having no hope, and without God in the world. Here are five *withouts* in the words, 1. They were without God the Author of hope. 2. They were without Christ the foundation of hope. 3. They were without the Church (which was contained in the Common-wealth of *Israel*) the place of hope. 4. They were without the Covenants of promise. (That is, they were without the precious promises which God in his Covenant had made, and oftentimes renewed with the *Israelites*, and therefore called Covenants in the plural number) the ground and reason of hope. And Lastly, they were without the grace of hope: they had no hope of communion with Christ, no hope of fellowship with the Saints; no hope of any interest in the promise, no hope of reconciliation to God here, nor no hope of a fruition of God hereafter. And thus you see what strangers they were to the Lord, and to the great concerns of their own souls. God of old would not have strangers come into his Sanctuary: And do you think then that he will ever admit such into heaven? Surely no. Ezek. 44.6. 7, 9. *And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations, In that ye have brought into my Sanctuary strangers uncircumcised in heart, and uncircumcised in flesh, to be in my Sanctuary to pollute it, even my house; when ye offer my bread, the fat and the blood, and they have broken my Covenant, because of all your abominations. Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh shall enter into my Sanctuary, of any stranger that is among the children of Israel. Such as had no holiness within, nor no holiness without: such as had no holiness in their hearts, nor no holiness in their lives, God would not have them to enter into his Sanctuary, and therefore certainly such he will never suffer to enter into heaven. If God shuts the doors of an earthly Tabernacle against such as were strangers to him, to his Covenant, to his Church, and to themselves, will he not much more shut the door of his heavenly Tabernacle against such that are strangers to him, and to his Christ,*

E

and

Heav'n would be no heav'n, were there any strangers there. See my String of Pearls.

Mat. 7. 21, 22, 23. Ch. 25, 11, 12. Ch. 22, 14, 12, 13.

Exod. 33. 12,  
17.

and to his word, yea, that are strangers to their own souls, and to all the concernments of another world? and such are all those that are uncircumcised in heart, and uncircumcised in flesh. Princes Pallaces are not for strangers, but for sons, friends, familiars, favourites; no more is the Pallace of heaven: we will not admit strangers to cohabit with us: and will God admit such to cohabit with him, that never had any acquaintance or familiarity with him? Surely no. In history we read of such Towns and Cities as would not admit strangers to inhabit among them: and such a City is that above. It hath been long since concluded, that (*In celo nullus erit alienus*) in heaven there shall be no strangers: none shall be admitted into that state, but such as God knows by name. *Charon* (in *Lucian*) requesting *Mercurius* to shew him *Jupiters* Palace above, how sayes *Mercurius*, that such a catiff as thou whose conversation hath been altogether with black shades, and impure ghosts, shouldst set thy foot in that pure place of light? what a dishonour and derogation were that to the place! The Application is easie.

3.  
2 Cor. 6. 14,  
15, 16.

Rev. 18. 2.

Unholy persons have fellowship and familiarity with Satan, and therefore doubtless God will have no familiarity nor fellowship with them. As righteousness can have no fellowship with unrighteousness, nor light with darkness, nor Christ with Belial, nor heaven with hell, no more can a holy God have any communion or fellowship with unholy souls: for they are Satans house, *Luke* 11. 21. he keeps possession of them as a man doth of his house, and hath familiarity with them as a man hath with those of his house: he is their Father, and they are his children, *John* 8. 44. and look what familiarity a Father hath with his children, that hath an unholy devil with unholy souls. A workman cannot be more familiar with his tools, then Satan is with unholy souls, and therefore he is said to work in the children of disobedience,; as a Smith worketh in his forge, or as an Artificer worketh in his shop, *Ephes.* 2. 2. Unholy persons have bosome fellowship with Satan, 1 *John* 3. 19. And we know that we are of God, and the whole world lieth

in wickedness: or in that wicked one the Devil, as the Greek will bear; they lie as it were in the bosom of Satan, as the child lies in the bosom of the Mother, or as the Wife lies in the bosom of the Husband, or as a friend lies in the bosom of his friend: Unholy persons partake with him at his Table, they eat with him, and drink with him, and converse with him. 1 Cor. 10. 21. *Ye cannot drink the cup of the Lord, and the cup of Devils: ye cannot be partakers of the Lords Table, and of the Table of Devils.* Ambrose brings in the Devil boasting against Christ, and challenging Judas as his own thus, He is not thine Lord Jesus, he is mine; his thoughts beat for me; He eats with thee, but is fed by me; he takes bread from thee, but money from me: he drinks with thee, and sells thy blood to me. By all which you may see what fellowship and familiarity there is between Satan and a sinner. Now what is this less than blasphemy to assert, that a holy God will have fellowship with them that have fellowship with the Devil? God hath not cast Satan out of heaven, that he may make room for his familiars in heaven: if heaven was too holy to hold unholy devils, it will be found at last to be too holy to hold unholy souls; certainly they shall not lie in the bosom of God, who have the Devil for their bed-fellow.

Fourthly, Unholy persons are full of contrariety to God; their natures, principles, practises, aims, minds, wills, affections, judgements, intentions, and resolutions, are contrary to God, his name, nature, being, truth and glory; you may as soon bring East and West, North and South, light and darkness, heaven and hell together, as you shall bring a holy God and unholy souls together. Antipathies will never incorporate, as soon may midnight be married to the noon-day, as a holy God embrace an unholy sinner. That unholy persons are made up of contrarieties to God, is most evident, as you may see in Isa. 22. 12, 13. *And in that day did the Lord God of Hosts call to weeping, and to mourning, and to baldness, and to girding with sack-cloth: And behold, joy, and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink, for to morrow we shall die.* These

If Judas was at the Sacrament, the greater was his wo.

4.

Lev. 26. 31,  
22, 23, 24, 27,  
28, 40, 41.  
Isa. 58. 4, 5, 6.  
Jerem. 44. 16,  
17, 18.  
Ch. 2. 25. &  
Ch 18. 11, 12.



Rom 8. 7.  
James 4. 4.  
Pope *Julius*  
the third  
would have  
his Poik  
(though it  
was forbidden  
him by his  
Physicians) in  
despite of God  
himself.

sad souls practise quite contrary to what the Lord calls for at their hands: he calls them to weeping, and mourning; and behold joy and gladness: he calls them to fasting, and behold here is nothing but feasting, carousing, and making merry, and jovial, and that in contempt of God and his dreadfull judgements. Unholy persons are like the Rainbow; now the Rainbow is never on that side of the world that the Sun is on; but whensoever it appears, it is still in opposition against the Sun if the Sun be in the East, the Rainbow is in the West, &c. So unholy souls in all their actions and walkings will still be opposite to God; they will still be cross and contrary to him, John 8. 38. *I speak that which I have seen with my Father: and ye do that which ye have seen with your Father.* Unholy hearts are full of the highest strains of contrariety and opposition against the Lord. I have read of a King (that Reigned in no very remote part of the world) who having received a blow from the hand of God, took a solemn Oath to be revenged on him; and ordained that for ten years space no man should pray to him, speak of him, nor so long as he was in Authority, to believe in him. O the vanity, the contrariety and blasphemy of this Prince! Now we will not admit such to be about us who are made up of contrarieties to us: and will God, will God? heaven and earth, fire and water, the Woolf and the Lamb, the Winds and the Sea will sooner accord then a holy God, and an unholy heart. There can be no amity where there is a spiritual Antipathy.

5.

5. Fifthly, Without holiness no man can have any spiritual communion with God in this world; he may hear, but he can have no communion with God in hearing without holiness; he may pray, but he can have no communion with God in prayer without holiness: he may come to the Sacrament, but he can have no communion with God in the Sacrament without holiness; he may come into the communion of Saints, but he can have no communion with God in the communion of Saints without holiness: he may read and meditate, but he can have no communion with God in reading.

reading and meditation without holiness, Deut. 23. 14. *For the Lord thy God walketh in the midst of thy Camp to deliver thee, and to give up thine enemies before thee; therefore shall thy Camp be holy, that he see no unclean thing in thee, and turn away from thee.* Keep up holiness among you, and you shall keep me among you, saith God; but if you turn away from holiness, I will undoubtedly turn away from you: a holy God will keep company with none but those that are holy. Holiness is the bond that ties God and souls together: God will cleave close to them who in holiness cleave fast to him: but if he see uncleanness and wickedness among you, he will certainly turn away from you. The holy spirit gives the lye to those that say they have fellowship with God, and yet maintain familiarity and fellowship with sin, 1 John 1. 6. *If we say we have fellowship with him, and walk in darkness, we lye.* The Apostle dares give the lye to any man (without fearing the stab) who pretends to communion with God, and yet walks in darkness. Men may be much in Ordinances, and yet for want of holiness may have no communion at all with God in Ordinances. Isaiah 1. 11. — 18. and though communion with God in Ordinances is the very life and soul of Ordinances, yet multitudes who enjoy Ordinances can content and satisfy themselves without that which is the very life, soul and quintessence of Ordinances. There are many that cry out, *the Temple of the Lord, the Temple of the Lord, the Temple of the Lord*, who have no communion with the Lord of the Temple at all, Jer. 7. 4. — 12. Though unholy persons may trade much in Ordinances, yet they will never make any earnings, any advantage by all their trading and stir, because they cannot reach to communion with God in them, which is the only means of being enriched by them. As many men rise early and go to bed late, and make a great deal of stir and do to be rich in the world, and yet for want of a stock nothing comes on it; they are poor still, and beggarly still, and low and mean in the world still. So many rise early, and go late to Ordinances, they exercise themselves much in religious duties, and yet nothing comes on

Isa. 29. 13.  
Ezek. 24. 27,  
22. Ch. 33. 30,  
31, 32.

it; their souls are poor, and beggarly, and thredbare still: And no wonder; for they want a stock of holiness to trade with. *Remigius* a Judge of *Lerraign*, saith, that the Devil in those parts did use to give money to Witches which at first did appear to be good and cherant coin; but after a while it turned to dry leaves. Ah Sirs, all duties and Ordinances to a man that wants holiness, will be found at last to be but as dry leaves, to be sapless and liveless, and heartless, and comfortless to him. Now if without holiness no man can have any spiritual communion or fellowship with God here; then certainly without holiness no man can have a glorious communion with God hereafter: if without holiness God will not take us into his arms on earth, then undoubtedly without holiness God will never put us into his bosom in heaven. But to proceed.

6.

Unholy persons are fools; and what should such do in the presence of God, who is wisdom itself; the fool and the ungodly man; are (*Synonimes*) words signifying the same thing in Scripture, Psalm 14. 1. *The fool (i. e. the wicked, the unholy person) hath said in his heart; there is no God: they are corrupt, they have done abominable works; there is none that doeth good, Jer. 4. 22. For my people are foolish, they have not known me; they are sensless children, and they have no understanding: they are wise to do evil; but to do good they have no knowledge, Prov. 1. 7. Fools despise wisdom and instruction; that is, wicked and ungodly men despise wisdom and instruction: and to shew that the world is full of such fools, he uses the word in the plural no less then sixteen times in this book of the Proverbs. I shall open this truth a little more to you, by proving that they have all the characteristical notes and properties of fools: So that one face is not more like another, then a fool is like a wicked man, or then a wicked man is like a fool. For,*

First; A fool prefers toys and trifles before things of greatest worth: he prefers a brass counter before a piece of gold; a fine Baby before a rich inheritance: an Apple that pleases the eye, before a pearl of greatest price; so wicked and ungodly men, they prefer their lusts before the Lord,

Isa.

Deu. 32. 6. 21.  
Psalm 94. 8.

I.  
Prov. 1. 29.

Iſa. 65. 12. *Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not.* Upon choice they preferred the honours, the riches, the bravery and glory of the world, above their own souls, and the great concernments of another world. Such fools were *Laban*, and *Nabal*, in the Old Testament: (whose names by inversion of letters are the same; and the latter signifies a fool) and such were the two rich fools in the New Testament, *Luke* 12. 16. + 22. and *Chap.* 16. 19. *ult.* I have read of the foolish people of the East Indies in the Isle *Zeylon*, who preferred a consecrated Apes tooth above an incredible mass of treasure. Such fools are all unholily persons, who prefer the toys, the trifles of this world before the pleasures and treasures that be at Gods right hand. The world is full of such fools. (*Si ad mores hominum respicias, mundum universum stultorum domum judicabis*) saith One, if thou beholdest the manners of men, thou wilt judge the whole world to be a house of fools. Ah friends! What folly to that of mens spending their time, their strength, their lives, their souls in getting the great things of this world, and neglecting that one thing necessary, the salvation of their souls! *Matth.* 16. 26. O! What vanity is it to prefer a smoke of honour, a blast of fame, a dream of pleasure, a wedge of gold, a Babylonish garment, and such like transitory trifles, and trash before a blessed eternity!

Secondly, Fools make no improvement of advantages and opportunities that are put into their hands, *Prov.* 17. 16. *Therefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it.* It is to no purpose to put a price into the hand, if folly be bound up in the heart: if a man had as much wealth as would buy all the grace, all the peace, all the comforts, and all the wisdom in the world; yet if he hath neither wit nor will to make an improvement of his wealth, what good would his wealth do him? To what purpose is the Market open, and good penny worths put

Such a one was Cardinal *Borbonius* who profest he would not leave his part in *Paris* for a portion in *Paradise*.

*Psal.* 16. 17.  
*Mat.* 6. 19. 20.

2.

Like Grasshoppers they sing and sport away their precious time and opportunities of mercy, &c.

Prov. 1. 20.  
ult. Isa. 53. 1.  
Ch. 55. 1, 2.  
Mat. 25. 3. 6.  
10. Ch. 23. 37.  
Luke 19. 41,  
42. &c.  
That great  
Conqueror  
vainly feared,  
that his Fa-  
ther Philips  
Victories  
would deprive  
the Son of an  
opportunity to  
improve his  
Magnanimity.

put into the buyers hands, if the buyer hath neither wisdom nor heart to buy! Unholy persons are such spiritual fools; though they have a price, an opportunity put into their hands, which if improved might make them for ever: yet they have no heart to make an improvement of the means and advantages that might do them good to all eternity. Ah what opportunities have unsanctified persons to get changed hearts, renewed natures, purged consciences, reformed lives, to get an interest in Christ, to obtain the favour of God, to procure pardon of sin, to make provision for their immortal souls! But they have no hearts to improve these opportunities, and so by neglecting of them they cut the throat of their own souls: And this will be the worm that will lie gnawing of them to all eternity, that they have let slip the opportunities of grace, that they have trifled away the seasons of mercy. Ah Sirs, there is no fool so that fool that hath an opportunity put into his hand to make himself for ever, and yet hath no heart to improve it: The hottest place in hell will be the portion of such fools. *Mat. 11. 21, 22.* The little Bee so soon as flowers appear, goes abroad, views the gay Diapery and the diversity of the flowery fields, sucks the sweetest of them, freights her thighs, makes a curious comb, and so betimes boards up honey in Summer against Winter. And so the little busie Ant in Summer provides food for Winter, *Prov. 6. 6. 7, 8.* *The Stork, the Crane and the Swallow know their seasons and opportunities, Jer. 8. 7.* All these poor little creatures are not so much below man in nature, as they are above sinfull man in worth, wisdom and work: These improve their Summer seasons, their harvest hours; and yet such spiritual fools are wicked men, that they let slip such seasons of grace and mercy, that cannot be redeemed with ten thousand worlds. Ah how is man fallen from his primitive nobility and glory, that these little busie creatures are propounded as a pattern of diligence and wisdom unto him! The Antients painted Opportunity with a hairy forehead, but bald behind, to signify that while a man hath it before him, he may lay hold on it, but

if he lets it slip away, he cannot pull it back again. There is a great truth in what the Rabbi hath long since said, *Nemo est cunctis sit hora sua*; Every man hath his hour: and he who overslips his season, may never meet with the like again; There are many thousand spiritual fools in hell: that find this true by experience, and therefore now they bewail their folly, but all too late, all too late.

Thirdly, Natural fools are very inconstant, they are never long on one mind: now they are for this, and anon for that; now in this mind, and anon in that; their minds are more changeable than the Moon; they turn oftner than the Wether-cock, they are only constant in inconstancy: and such spiritual fools are all unholy persons: For now they are for a righteous cause, and anon they are against it: now they are for God, and anon they are against him; now they are for Christ, and by and by they are against him: now they cry out *Hosanna*, *Hosanna in the highest*, Mat. 21. 9, 15. but did they hold in this mind long? no their mind is presently changed, and they cry out *crucifixe him*, *crucifixe him*, Luke 23. 21. Now they are for the Saints, and anon they are against them: they cry up the Gospel, and presently they make opposition against the Gospel; like the kingdom of *Congo* who at first kindly embraced the Gospel, but as soon as they found it restrain their lusts and carnal liberties, they made fierce opposition against the Gospel: this week they are for Ordinances, and the next they are against Ordinances: this hour they will forsake their sins, and the next hour they'll return to their sins as the dog to his vomit, and as the Sow to her wallowing in the mire, 2 Pet. 2. 20, 21, 22. Now they are for this way, and anon for that; now they are for this opinion, and anon for that; now they are for this Religion, and to morrow they are for another Religion, 2 Kings 17. 33. like *Baldwin* a French Lawyer of whom it is said that he had *Religionem Ephemeram*, every day a new Religion, but constant to none: This moment you shall hear them bless, and the next moment you shall hear them curse, James 3. 9, 10. Out of the same mouth proceeds blessing and cursing. *Lewis* the second

3.  
Ecclesiasticus  
32. 13, 14,  
13, 14, 15.

Br.



would swear, and then kiss his Crucifix, and then swear again more confidently, and kiss his Crucifix again more devoutly. Now because this Age is full of such swearing fools, and happily this Treatise may fall into some of their hands, give me leave to say, that it is observable that the word in the Hebrew which the Scripture useth for swearing, is alwayes used in the passive voice נשבע *Nashe-bange* to note (say some) that a man should not swear but when an oath is laid upon him, and he driven to it. The word also hath a signification of seven שבע as having reference (say some) to the seven spirits of God before the throne, before whom we swear, and therefore should never swear but in *truth, righteousness and Judgement*, Jer. 4. 2. Rev. 1. 4. Ch. 5, 6. one day you shall have these spiritual fools these prophane fools crying out, O! heaven, heaven, heaven: O! That we may go to heaven, and the next day you shall see them live as if there were neither heaven nor hell: one day with *Balaam* you shall have them wish, Oh that we might die the death of the righteous! and the next day with *Saul*. you shall have them a persecuting of the righteous to death: one day you shall have them cry out *What shall we do to be saved!* and the next day you shall see them live as if they were resolved to be damned. Thus these spiritual fools like natural fools are always fickle and inconstant.

4.  
Mischief is  
the fools  
babe, the  
fools fiddle.  
Fools can re-  
joyce in other  
mens harms,  
and laugh to  
see others  
lament.

Fourthly, Fools delight to sport and play with such things as are most hurtfull, pernicious and dangerous to them, as you all know that have observed any thing of natural fools, Prov. 10. 23. *It is a sport to a fool to do mischief.* Fools take as great delight and pleasure in doing mischief, as wise men do in their lawfull sports or pastimes: Wisdom is not more a joy and delight to a man of understanding, then mischief and wickedness is a sport or recreation to a fool: It is a great contentment and merriment to a fool to do wickedly, Prov. 14. 9. *Fools make a mock of sin*; they make a jeer of that which they should fear more then hell it self; they make that matter of sport which may prove matter of damnation to them: they make a May-game, a pastime of that which may

make

make them miserable to all eternity; they make a mock and flout of that on earth for which the devil will mock and flout them for ever in hell. Justice will at last turn over such fools to Satan who will be sure to return mock for mock, jeer for jeer, and flout for flout: they that love such kind of pastime, shall have enough of it in hell. Now all unholy persons are such spiritual fools, as that they delight, and take pleasure in sin which is the most pernicious and dangerous thing in the world, Psal. 62. 4. *They delight in lies.* Though every lye deserves a stab from God, yet spiritual fools make but a sport of them. Such a one was *Thespis* (the Poet) who being reproved by *Solon* for lying: answered him That it was not material seeing it was but in sport: upon which *Solon* beating the ground with his staff, replied, If we commend lying in sport, we shall find it afterwards in good earnest in all our bargains and dealings. It is said of *Epaminondas* a heathen; that he abhorred *mendacium jocosum*, a jesting lye; this Heathen in the great day will put such lyars to the blush who delight in lyes, Isa. 66. 3. *Their soul delighteth in their abomination*, 2 Thess. 2. 12. *they take pleasure in unrighteousness*, 2 Pet. 2. 13. *They count it pleasure to riot in the day time, sporting themselves with their own deceivings.* Not that there is any real delight in intemperance, for if there were then *Heliogabalus* an exceeding intemperate person should have been more happy then *Adam* in Paradise. *Aspicus* was the greatest Glutton that ever was; at length he hanged himself: such shall hang in hell at last, who delight to abuse many at once: the creatures, their Creator and their own souls and bodies. Well Sirs, Sin is the poison of the soul, the nakedness of the soul, the disease of the soul, the burden of the soul, and if mercy do not prevent, will prove the bane of the soul. O then how great is their folly that delight in it, and that make a sport of it?

Fifthly, Natural fools are taken more with the outward shine, lustre, beauty and glory of things, then they are taken with the intrinsecal vertue, value and worth of them: they are more taken with the shine and luster of gold, jewels

Prov. 1. 22.

Plutarch in the  
life of Solon.

There was no  
flesh so sweet  
as that which  
the Eagle  
robbed the  
Altar of.

\* He writ a  
book to pro-  
voke the Ap-  
petite.

5.

Augustin.

Iſa. 58. 2, 3, 4,

5, 6.

Mat. 1. 9.

Za. 7. 4, 5, 6, 7.

March. 13.

6.

They cry as  
the Epicure  
cried, *Vtere  
temporibus,  
praesentibus  
utere rebus.*

and precious stones, then they are with the worth and value of them. So unholy hearts are taken more with the form of godliness then they are with the power, 2 Tim. 2. 5. they are taken more with a name to live, with a name of being holy, then they are taken with holiness it self. Rev. 3. 1, 2. *Multis Christianum nomen ad iudicium habent, non ad remedium*: Many have the name of Christians to their condemnation, not to their salvation: They are taken more with the outward shine and pomp of duties then they are taken with the spiritualness and holiness of duties; they are taken more with what of man is in duty, then they are taken with that of God which is in a duty; they are taken more with raised notions, then they are taken with raised affections; they are taken more with some witty, rhetorical expressions in duty, then they are taken with the holy movings and breathings of the spirit in duty, Ezek. 33. 30, 31, 32. All which speaks them out to be spiritual fools; and indeed no fools to those who are taken more with the shadow of Religion, then they are with the substance of Religion; who are taken more with the outside of godliness then they are with the inside of godliness: for what is this but to be taken more with the outside of the Cabinet then with the treasure that is within; or to be taken more with the purse that holds the gold, then with the gold that is in the purse; and with *Democritus* the Philosopher to esteem a Room covered over with green branches of trees above the royal Palace!

Sixthly, Natural fools are all for the present; they cry out Spend and God will send; they only mind and care for the things of this life; As what they shall eat, and what they shall drink, and what they shall put on; they are all for their bodies, their bellies, their backs: they take no care, they make no provision for their immortal souls. A spruce Roman riding on a lean Jade, was asked by the Cenſor his reason: he answered, I look to my self, but my man to my horse. So fools look only to their bodies, let who list look to their souls. Such fools are all unsanctified persons: they look only after their bodies, and their outward concerns: they look not at the necessities

ties

ties, miseries and wants of their souls; such were those in *John* 6. 26, 27. who trost the Seas and followed after Christ for loaves, but never lookt after the meat which endureth to everlasting life. And such fools were those in *Hos.* 7. 14. *who bowed upon their beds for corn and wine*: let them have but provender, provant for their bodies, and they care not what becomes of their souls; and such were they in *Phil.* 3. 19. *whose God was their gut*. And such were the *Laodiceans* in *Rev.* 3. 14. — 19. who had well fed bodies, but starved souls: whose houses were full of goods, but their hearts empty and void of Christ and grace: who had thred-bare souls under all their purple Robes, who were rich in temporals, but very poor and beggarly in spirituals. And such a one was that rich fool in *Luke* 12. who only laid up for his body, for this life, but never took care for another life, for a better life; he makes many years provision for his body, and not a days provision for his soul; he talks of living many years when he had not a day, nor a night to live in this world: And being thus foolish in his reckoning, Christ brands him for a fool to all generations, *Ver.* 20, 21. *Thou fool, this night shall thy soul be required of thee: then whose shall these things be which thou hast provided!* So is he that heapeth up treasure for himself, and is not rich towards God. Every man in the world is a fool, that heaps up treasure to himself, that adds land to land, and house to house, and heap to heap, and bagges to bagges, and hundreds to hundreds, and thousands to thousands, and is not rich towards God. This age is full of such golden fools, who pamper their bodies, but starve their souls: who trick and trim up their bodies with Gold, Silver and Silks, whilst their souls are naked, and ragged, and destitute of all grace and goodness. The Jews have a story of a foolish woman that took two children to nurse, the one very mean, deformed, crooked, blind, and not likely to live long: the other a goodly, lively, lovely, beautifull child, and likely to live long: now this foolish woman spent all her pains, care, diligence and attendance upon the worst child, never so much as minding

Plato seeing  
one over in-  
dulgent to his  
body, asked  
him what he  
meant to make  
his prison so  
strong.

or regarding the best child : this age is full of such foolish men and women who having two to nurse, their bodies and their souls, spend their time, their care, labour and pains in making provision for the flesh, in laying up for their bodies, and in the mean while never regard their souls, never look after their souls, though they have the beauty of a Deity upon them, and though they are immortal, and capable of union and communion with God in grace, and of a blessed fruition of God in glory. Surely no fools to these fools.

7.

Seventhly, The sharpest and severest course you can take, cannot separate between a fool and his folly. Notwithstanding all your frowns, threats, checks, knocks, &c. A fool will not leave his folly : nay you shall sooner beat a fool to death than you shall beat him off from his folly, Prov. 27. 22. *Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him :* The husk doth not stick so close to the grain of corn, as folly doth to the heart of a fool : there is a possibility of severing the husk from the flower by beating, but there is no possibility of severing a fool from his folly. You see it in *Pharaoh*, who though he was often in Gods mortar, yet he could not be severed from his folly ; nay, he did chuse rather to be beaten to death, and to see his friends relations, favourites, followers, subjects, and souldiers, with their first born, beaten to death before his eyes, rather than he would leave his folly. And such a fool was King *Ahaz*, who when God had him in the mortar, and threatned to beat him and his people to death, yet then in his distress he sinned more against the Lord ; 2 *Chron.* 28. 22. and therefore for his obstinacy, obdurateness and irreclaimableness, he is branded and mark'd with a black coal by the Lord to all posterity, This is that King *Ahaz*. And such spiritual fools are all ungodly persons ; let God frown, chide, strike, reprove, correct, yet they will not turn from the evil of their doings ; they will rather be consumed and destroyed, then they will be amended or reformed. Jer. 5. 3. *O Lord, are not thine eyes upon the truth ? thou hast stricken them, but they have not grieved ; thou hast consumed them,*

*Solomon* in this place alludeth to one kind of grinding which in old time the people were accustomed to, which was to put their parched corn into a mortar, and to beat it unto powder,

They were like those Bears in *Pliny*, that could not be stirred with the sharpest prickles.

but

but they have refused to receive correction: they have made their faces harder then a rock; they have refused to return. no smart nor grief, no calamities nor miseries can turn obstinate fools from their impieties, Jer. 6. 29. *The bellows are burnt, the lead is consumed of the fire; the Founder melteth in vain; (or in vain melting melteth he, trying tryeth he) for the wicked are not plucked away.* All the cost and charge that God hath been at, all the pains and labour that he hath taken to sever these wicked ones from their wickedness was lost; they would not be refined nor reformed. After Gods greatest severity, a spiritual fool will return to his iniquity, Prov. 26. 11. *As a dog returneth to his vomit, so a fool returneth to his folly, or iterateth his folly.* It is true, the comparison is homely, but good enough for those fools to whom it is applyed. Spiritual fools sometimes vomit up their sins when they are under terrors of conscience, or under the afflicting hand of God, or upon a dying bed: but still retain a disposition and purpose to return to them again. As some say, the Serpent vomits up his poyson when he goes to drink, and then takes it in again. Foolish souls say to their lusts, as *Abraham* to his servants, Gen. 22. 5. *Abide you here, and I will go yonder and come again to you.* Whatever becomes of their souls, they are resolved to keep close to their sins, Isa. 1. 5. And as *Aesops* foolish fishes leaped out of the warm water into the burning fire for ease: So these poor fools will rather adventure a burning in hell: then they will attempt a turning from their folly.

Eighthly, Natural fools make the simplest and unhappiest exchanges: they will exchange a pearl for a Pippin, things of greatest worth and value for a feather, a ribbon, a toy, a trifle; a house to live in, for a house of clay, ora house of Cards: and like *Glancus* a foolish Captain who changed with *Diomedes* his Armour of Gold for *Diomedes* his armour of bras. All unhely persons are spiritual fools, they will exchange spirituals for carnals, and eternal for temporals; they will exchange God, Christ, the Gospel, heaven and their souls for a lust, for the world,

nay,

See Ez. 11. 18.  
Jer. 2. 30, 31.  
Ch. 19. ult.  
Amos 4. 4. 13.  
Isa 26. 10, 11.  
2 Pet. 2. 22.

8.  
The foolish  
Indians pre-  
fer every toy  
and trifle  
above their  
mines of Gold.



may, for a little of the worlds smiles, pleasures, or profits, *Mat. 16. 26.* and well may he lay claim to a Boat-swains place in *Barkleys* ship of fools, that will exchange his soul, and his soul concerns for the toys and trifles of this world.

Now do you think, that God who hath within himself all the wisdom of Angels, of men, and universal nature, that he who hath all glory, all dignity, all riches, all treasures, all pleasures, all comforts, all delights, all joyes, all beatitudes in himself; That that God who is a super-substantial substance, and understanding not to be understood, a word never to be spoken, that he will have everlasting fellowship and communion with fools? that a God whose wisdom is infinite and unsearchable, will ever debase himself so as to have his royal Pallace filled with fools, as to make those his companions in heaven, that he can take no pleasure in on earth! *Eccles. 5. 4. he hath no pleasure in fools.* The wise God would not have his children keep company with fools, *Prov. 14. 7. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge:* and will he keep company with them himself? Surely no. God hath given it under his own hand, that such shall not tarry in his sight, *Psal. 5. 5. The foolish shall not stand in thy sight* (or as the Hebrew hath it, before thine eyes) *thou hatest all workers of iniquity.* God will never admit fools to be his favourites: he will at last shut the door of glory against them, *Mat. 25. 4. — 13.*

A seventh Argument to prove that without real holiness there is no happiness, that without holiness on earth no man shall ever come to a blessed vision or fruition of God in heaven, is this. Unholy persons are to be excluded and shut out from sacred, from special communion and fellowship with the Saints in this world; and therefore without all peradventure they shall never be admitted to everlasting communion and fellowship with God, Christ, Angels and Saints in that other world. That they are to be shut out from having any special communion with the Saints here, is most plain, and evident from several Scriptures:

take

*Diagn. Arcop.  
de divin. nom.  
cap. 1.*

take these for a tale, Lev. 19. 10. And thou shalt put difference between holy and unholy, and between unclean and clean, Ezek. 44. 23. And they shall teach my people the difference between the holy and prophane, and cause them to discern between the unclean and the clean. And because the Priests did not improve their power and interest to preserve the things of God from prophaning and polluting, the Lord was very much offended and provoked, Ezek. 22. 26. Her Priests have violated my Law, and have prophaned mine holy things; they have put no difference between the holy and prophane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am prophaned among them. And in Chap. 44. 7, 8. God sadly complains that they brought into his Sanctuary strangers uncircumcised in heart and uncircumcised in flesh: and prohibits such from entering into his Sanctuary, ver. 9. Thus saith the Lord God, No stranger uncircumcised in heart nor uncircumcised in flesh shall enter into my Sanctuary, of any stranger that is among the children of Israel. God expects that faithful teachers should put a difference between person and person, between the holy and prophane, between the clean and the unclean in all holy administrations. Jerem. 15. 19. Therefore thou shalt say, Lord, If thou takest these precious from the vile, then thou shalt be as my mouth; for thou shalt say, I will not, but return not thou unto them. Now certainly if under the Ceremonial Law natural uncleanness did exclude and shut out the Israelites from a participation in holy things, then certainly moral uncleanness may justly exclude and shut out Christians from a participation in holy things under the Gospel, Mat. 7. 6. Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you. Holy things are too precious to be spent and spilt upon swinish sinners. Gospel administrations are precious pearls that must not be given to swine, 2 Cor. 6. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. Prophane, scandalous,

Lev. 13. 46.  
Numb. 5. 2, 3,  
304.  
Exod. 12. 48.  
Lev. 22. 3, 4, 5,  
6, 7.  
As oft, said  
One, as I have  
been among  
wicked men,  
I return home  
less a man  
then I was  
before.  
The Doctorean  
well will  
quench a  
burning torch;  
so will bad  
company the  
most burning  
and most  
shining Chri-  
stians, as you  
see in Joseph  
and Peter.  
Psal. 106. 35.  
when they  
were mingled  
among the  
Heathen, they  
quickly learn  
their works.  
Psa. 119. 115.

blind and ignorant persons are very unclean things, and from them we must come out; as we would be in with God; we must be out with them: we must reject them as we would have God to receive us, 2 Tim. 3. 5. *Having a form of godliness, but denying the power thereof, from such turn away.* Our Saviour Christ bled him to the wilderness amongst the beasts, and carried his Disciples with him, holding their fellowship to be less hurtfull and dangerous: It is better to live among beasts, then to live among men of beastly principles and beastly practices. Now there are ten sorts of persons that Christians must turn from; that they must have no ingrate, no special communion with in this world:

**I.** First Unbelievers, 2 Cor. 6. 14, 15, 16. We should not close with them that have not closed with Christ; nor give our selves up to them who have not given up themselves to Christ. Every unbeliever is a condemned person: the Law hath cast him, the Gospel hath cast him, and his own conscience hath cast him; and what sacred communion, what delightfull fellowship can believers have with condemned persons? Every Unbeliever is under the wrath of the great God; he is under that wrath that he can neither avoid nor abide; and what communion can such have who are under love, with those that are under wrath. Every unbeliever makes God a Lyar. And what children will have communion with such who every day give their Father the Lye to his very face? Every unbeliever doth practically say, Tush there is no such loveliness, or comeliness, there is no such beauty or glory, there is no such saltness or sweetness, there is no such goodness or graciousness in Jesus as men would make us believe: and what is this but to give God the Lie? Tush there is no such favour, there is no such peace, there is no such pardon, there is no such Righteousness, there is no such Grace, there is no such glory to be resped by Christ as God and men would persuade us, and what is this, but to tell God he lies to his very teeth? And what ingenuous child can take pleasure in such who are still a spitting in his Fathers face? Every unbeliever

believer is a disobedient person, and therefore unbelievers and disobedient are in the Greek expressed by one word; and what communion can obedient children have with those that are disobedient and rebellious? Every unbeliever is a Pagan, a Heathen in the Scripture dialect; and what communion can those who are of the household of faith have with Pagans and Heathens? Every unbeliever is a Traytor, he commits Treason daily against the Crown and dignity of heaven; and what Loyal Subjects will hold communion with Traitors? Unbelievers are the greatest Robbers, they rob God of his declarative glory (though they cannot rob him of his Essential glory) they rob him of the glory of his truth and faithfulness, as if he would falsifie the word that is gone out of his mouth; as if he were yea and nay; and as if his credit was so low and contemptible, that he must needs run a hazzard that shall trust to him, or rouse himself upon him. They rob him of the glory of his goodness and mercy, as if there were any sins too great for him to pardon; or any mercy too great for him to give, or any woe too great for him to divert, or any debt too great for him to satisfy. They rob him of the glory of his omnipotency and al-  
sufficiency, as if there were something too hard for a God; now what communion can the people of God have with Robbers? with the greatest Robbers, with the worst of Robbers; and yet such are all unbelievers. And therefore let no unbelievers mutter or murmur when the door of admission is shut against them. But,

Secondly, Such as have a form, a picture, a mask, a vizard of godliness, but deny the power, 2 Tim. 3. 5.

Thirdly, Such as walk disorderly, that live either without a calling, or idly and negligently in their calling; these make Religion odious, by making Religion a mask for their idleness and laziness, 2 Thel. 3. 6. Now we command you, Brethren, in the name of our Lord Jesus Christ, that you withdraw your selves from every Brother that walketh disorderly. Now who they are that walk disorderly, you may see in verse 11. For we hear that some

Numb. 14. 11.

Heb. 11. 31.

2 Tim. 3. 5.

1 Tim. 5. 8.

2 Cor. 6. 14.

15.

1 Cor. 14. 23.

ult.

2 Tim. 3. 1. 6.

which things  
are

2;

3.

Solon made a Law, that the Son should not be bound to relieve his Father when he was old, unless he had set him in his youth to some calling.

Plutarch in the life of Solon.

are some which walk among you disorderly, working not at all, but are huge bodies. Such vagrant Professors that live idly, that will have an ore in every mans boat, a sickle in every mans harvest, a curious eye upon every mans way and work, are to be shut out of the communion of Christians, and to be shunned as a man would shun a Serpent, an ill Air, a contagious disease; or as the Sea-man shuns rocks and sands and shells. It was a great vanity in *Dionysius* that would needs be the best Poet; and in *Caligula* that would needs be the best Orator; and in *Nero* that would needs be the best Fidler; and so became the three worst Princes, minding more other mens business then their own callings; so it is a very great vanity in many professors to mind more other mens business then their own; from the society of such Saints must withdraw. No man is too Noble to have a calling; if Iron had reason, it would chuse rather to be used in Labour then to grow rusty in a corner. By *Mahometts* Law the Grand Turk himself was to be of some Trade. The hour of Idleness is the hour of temptation; an Idle person is the Devils Tennis-ball tossed by him at his pleasure. God ordained the neck of the consecrated Ais should be broken (*Exod. 13. 13.*) instead of sacrificing him; peradventure because that creature hath ever been the Heroglyphick of sloth and laziness. Among the *Egyptians* Idleness was a capital crime. Among the *Lucians* he that lent money to an Idle person, was to lose it. Among the *Corinthians* Idle persons were delivered to the Carnifex. By *Solons* Law Idle persons were to suffer death. The Antients call Idleness the burial of a living man. And *Seneca* had rather be sick, then idle. Now shall Nature do more then Grate? Shall poor blind Heavens be so severe against Idle persons; and shall Christians embrace them? Shall they not rather turn their backs upon them, and have no communion with them, who think themselves too great; or too good to hold the Plough?

Fourthly, Such whose Judgements are corrupt and unsound in foundation-truths, *Titus 3. 10.* A man that is an heretick;

after.

Saith Diphi-  
lus.

after the first and second Admonitions, reject. A little leaven leaveneth the whole lump; and what leaven is more infectious than that of heresie and error? 1 John 9. 76. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: You must have nothing to do with them, who have nothing to do with God: your house must be too hot to hold him who holds not fast to foundation truths; who holds not close to Christ the head. *Eusebius* reports of *John* the Evangelist, that he would not suffer *Crinobius* the Heretic, in the same Bath with him, lest some Judgement should abide them both. He that had the Leprosie in his head, was to be pronounced utterly unclean: the breath of the erroneous is more dangerous and infectious than the breath of Lepers: for one infects but the body, but the other infects the soul, and therefore ought more carefully to be avoided. An erroneous mind is as odious to God, as a vicious life; and why should it not be so to us also? Certainly, we should shun the society of erroneous persons as we should shun a Serpent in the way, or poyson in our meat, 1 Tim. 6. 5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. Or as the Greek word *Antichrist* signifies, stand off, keep at a distance, as you would from one that hath an infectious disease; or as Sea-men stand off from rocks, or from a Lee-shore. It is recorded by *Theodoret*, that when *Lucius* an Arrian Bishop came and preached amongst the *Antiochians*, his erroneous doctrines, the people went out of the Congregation, and would not so much as lend an ear to him. In these dayes there are many old errors new vamped, and old *heresies* (old harlots) new painted. The best way is not to lend an ear to them, but to serve them as they served *Jezebel*: they gave her no quarter, but cast her down, and trode her under foot. Errors about the foundation are like the *Jerusalem Antichrists* which over-run all the ground

1 John 2. 22,  
23, 24, 25.  
Col. 2. 18, 19.  
Euse. l. 3. c. 25.  
Lev. 13. 44.

Hecl. Hist.  
lib. 4. cap. 30.

1 Kings 8.  
30. 36.



ground where they are planted, and shoak the very heart of it. And therefore to be abhorred, avoided, and shunned as a man would shun hell itself. Who but a fool or mad man would exchange one old piece of gold for a hundred new counters? and what then shall we think of those who willingly and readily exchange old tried truths for new

The society of such must be shunned, such as cause divisions and discord among the people of God, Rom. 16. 17. *Now I beseech you, Brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. Mark them;* the Greek word *exemize* signifies such a marking as a watchman useth, that stands on a Watch-Tower to descry an approaching enemy. *Ab,* with what a wary, with what a watchfull, with what a curious, with what a jealous, with what a serious, with what a diligent eye doth the watchman watch all the motions, turnings and windings of the approaching enemy. *I* with such an eye we should mark them that cause divisions. *And avoid them;* the Greek word *exelatron* signifies a studious careful declining of them: A man must decline and shun them, as he would decline and shun such persons or things that are most pernicious, dangerous or infectious to him. Divisions are a dishonour to Christ, a reproach to Christians, a blot upon profession, a block in the way of the weak, and a sword in the hand of the wicked; they are Satans Engines and an inlet to all destruction and confusion. And therefore the Authors of them are to be shunned and avoided.

Sixthly, Such Christians as are scandalous and prophane in their lives and conversations, 1 Cor. 5. 11. *But now I have written unto you, not to keep company with any man that is called Brother, but a fornicator, or covetous, or an idolater, or a rayler, or a drunkard, or an extortioner, with such a one hee doth eat: with such a Brother who believeth his profession, with such a Brother whose course and conversation contradicts his profession, we must not hold Christian communion.* Certainly I may not have fellowship with him at the Lords Table; whom I may not have

fel-

5.  
The Turks pray daily that the divisions among Christians may be heightened, that so they may be the sooner ruined and undone.

6.  
Cyprianus writes, not to be joined, mixed, or mingled with them, &c.  
Prov. 9. 8.  
Psal. 15. 4.  
Ephes. 5. 7.  
Psal. 119. 115.  
Prov. 4. 14, 15.



Libido Animal.

8.

The Greek word *ισορροπία* is very significant, for it denotes such a perturbation of the mind, that he who is affected therewith, seeks up and down where he may hide himself for shame.

They are to shun them and avoid them. Rom. 16. 17. It is not safe for a Christian to hear them or to have any communion or fellowship with them. *Aristotle* writeth of a certain Bird called (*Capri-wulgar*) a Goat-Sucker, which useth to come flying on the Goats, and suck them, and upon that their milk dryeth up, and they grow blind. Ah how many a seeing man hath been made blind, and how many hopeful thriving Christians have had all their springs of love, of life, of sweetness and goodness dried up in them by the slights, deceits, and insinuations of false Teachers! False Prophets have their pithanology, their good words and fair speeches, and subtle devices whereby they blind many souls, and dry up all the spiritual milk and moisture that is in them. and therefore they are to be shunned and avoided. But,

Eighthly, you must have no intimate, no special communion with such as are obstinate and refractory, and that will not submit to Christ's Rules and Laws. 2 Thet. 3. 14. And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed, or that he may turn into himself, as it is in the Original. Such as are refractory must be noted with a brand of infamy, such must be infamous in your eye who look with an eye of contumacy upon any command, or instruction of Christ. The Greek word (*ἡμισυνέκλιτος*) signifies to note him so as to make a sign (as it were) of him; or to mark him so as to put him to the blush, to put him to shame. The obstinate, the refractory person should be a marked person, you must set a cross upon him, that all may know him, and shun him: the Assemblies of the Saints are honourable, and refractory Christians are to be shut out of them; Matth. 18. 15, 16, 17. Moreover, if thy Brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy Brother. But if he will not hear thee, (if he be refractory) then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church:

but

but if he neglect to hear the Church, let him be nurtured as an heathen man, and a Publican. He that shall be refractory under private and publick admonition, is to be shut out from Church-communion: He that to small faults shall add contumacy, is to be cut off from the Saints Society. We must turn our backs upon him that turns his back upon the Church. As we would keep our selves untainted, as we would preserve the Church from being infected, as we would not have the name of God blasphemed, and as we would have the refractory Christian ashamed and humbled, we must neither have Sacred nor Civil Society with him.

A ninth sort of persons that Christians must have no intimate, no sacred, no special communion with, are fools, Prov. 9. 6. *Forsake the foolish, and live; and go in the way of understanding.* Chap. 14. 7. *Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.* Chap. 23. 9. *Speak not in the ears of a fool: for he will despise the wisdom of thy words.* There is no profit, no pleasure, no delight to be had in the society of fools. Fools are neither capable of doing good, nor of receiving good: and therefore what should good souls do among such! A fool hath neither an ear to hear, nor an eye to see, nor a heart to understand, nor a memory to retain, nor a will to chuse, nor affections to embrace any thing that is good. And therefore their company is to be shunned and avoided. The society of fools is as dangerous as it is vexatious. Proverbs 13. 20. *He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.* The Hebrew word (*Yeroange*) that is here used, signifies to be broken: yea, to be broken as sometimes an Army is broken by some fierce and sudden surprizal; a companion of fools shall be broken in his credit, in his estate, in his name, in his reputation; yea, in his very wits, for nothing contributes so much to make a man a fool as the company of fools.

The tenth and last sort of persons that Christians must have no familiarity, nor society with, are scorers. Such

9.

Who would hang a Jewell in a Swines ear, or sow precious seed among craggy Rocks, or put sweet liquor into a musty vessel? &c.

10.

Quintinus the  
Libertine was  
a great scoffer  
and scorner of  
the Saints; he  
called the  
Apostle Paul a  
broken vessel;  
John a foolish  
youth; Peter  
a deger of  
God; and  
Matthew an  
usurer, &c.  
Calvin.

as scorn the Saints, and scorn Religion, and scorn Profession; such who scorn every way of Christ, and every institution of Christ, Prov. 9. 8. *Reprove not a scorner, lest he hate thee*: Wise and gracious reproofs are pearls that are not to be cast before scorners. Now certainly, if I may not reprove scorners, then I may not keep company with scorners, Prov. 22. 10. *Cast out the scorner, and contention shall go out, yea, strife and reproach shall cease*. The scorner must be cast out of your family, and out of your company. Strife and contention, shame and reproach are the scorners attendants, and therefore he that would be rid of them, must cast out him. The Hebrew word (*Gersa*) here translated *cast out*, signifies not simply to eject or cast out: but to cast out and drive out, as God did drive Adam out of Paradise, Gen. 3. 24. for the word is the same; and this God did as the Rabbins observe, with violence and displeasure. So must the scorner be cast out, or drove out. Look as God did drive out the *Amorite* and the *Canaanite*, and the *Hittite*, and the *Perizzite*, and the *Hivite* and the *Jebusite* before his people; *Exodus* 34. 11. So must the scorner be driven out of the society of the Saints; for the Hebrew word is the same in both places. Look as *Sarah* would have *Abraham* to cast out the bond-woman and her Son, *Gen.* 21. 10. so must the scorner be cast out of the company of the Saints; the word is still the same. Look as the *Ser* casteth up mire and dirt, *Job* 37. 10. so should Christians cast out scorners from amongst them, the word being still the same. The scorner construes every thing to the worst; he envies those that excell him; he despises those that are below him; he is never contented, never satisfied, he is still a quarrelling, still a fretting, and still a perplexing of himself and others; and therefore you must cast him out with *boasting*. *Ismael*, or the house will be too hot to hold you. Cast out the firebrand, and the fire goes out; cast out *Jonah*, and the storm shall cease, cast out the bond-woman, and her scornfull son, and all will be quiet. *David*, blessed man is described by this, that he *gave not in the time of the storm*.



*full.* Scornerers are no companions for blessed men. Of all men the blessed man will never chuse the scorner for his Pue-fellow. God himself scorner the scorner, Prov. 3. 34. Surely he scorneth the scorner, &c. of all men in the world God casts the greatest contempt and scorn upon scorners, and therefore why should we make such our bosome Associates? And thus you see the several sorts of persons that God hath shut out from the communion of his people: Well Christians, remember this, dead stones must not be laid in a living Temple: No stones but hewen stones were to be brought and laid in the building of *Solomon's Temple*, which was a Type of the Church of Christ in Gospel dayes: Certainly such stones, such souls as are not hewen by the word and spirit, are not fit to be laid in Christs building. In *Josuahs* dayes when the Passeeover was kept, there were Porters at every gate of *Jerusalem*, that no unclean or uncircumcised ones might enter. And the English Annotations on *Riv.* 21. 27. do say, that in the last Church on earth, discipline in likelyhood shall be so strictly executed, that no prophane person shall be found there, only elect persons so far as men can judge. That vain persons are to be shut out from sacred communion with the people of God, is further evident by the Judgement of many approved Authors. As,

*Chrysostom* saith, that the Table of the Lord is that whereon the carcass is laid, and that we must not suffer thatering Jayes to come thereunto, for only high flying Eagles are to feed thereupon. Thereupon the same Author protested, that he had rather give his life to a murderer then Christs body to an unworthy receiver, and rather suffer his own blood to be poured out like water, then to render Christs blessed blood to a base liver. And again, Church officers (saith he) are to keep the Sacrament pure, as a man would keep a pleasant spring clean whereat he useth to drink, nor letting the feet of filthy beasts and swine to puddle it. The same Author further saith, that in the Primitive times when ever the Sacrament was Administered, a Deacon stood up, and cried in the open Assembly, Holy things

1 Kings 5. 15.

16. 17. 18.

2 Chron. 2.

Chap. 2. 18.

1 Pet. 2. 5.

2 Chron. 35.

Romans 2. 25.

1 Cor. 10. 17.

*Chrysostom.**Chrysost.* in

Math. Hom. 6.

*Chrysostom* in

Mat. Hom. 83.

*Chrysostom* in

Epist. ad Heb.

Hom. 17.



to holy men, holy things to holy men, thereby debar-  
ring all others that were unholy, and raising the hearts of  
the holy.

*Justin Martyr.*

*Justin Martyr* who was about the year after Christ 150.  
he lived not above thirty years after *St. John*, he in his  
Apology (to *Antoninus* the Emperour) for Christians, writes  
thus, In our Assemblies we admit none to the Lords Sup-  
per, but such as being baptized continue in professing  
the true faith, and in leading such lives as Christ hath  
taught. There were three things, saith this Author, that  
were required of them that were to be received to the  
Sacrament, 1. A New Birth; 2. Soundness in Faith; 3. A pro-  
mise to live well.

*Austin.*

*Austin* well observes, That as many think the eating of  
an Apple was but a small sin; So many think that the  
eating of the Sacrament is but a small sin: But as many  
horrid sins were wrapt up in that, so are there many  
wrapt up in this: 1. Here is pride, else no man in his wick-  
edness would presume to come to the Lords Table 2. Here  
is Rebellion and Treason against the Crown and dignity  
of Christ, their hands and lips adore him (as *Judas* his did)  
but their hearts and lives abhor him. 3. Here is Theft,  
and Sacrilege; now if to take away the Communion cup  
be such a high offence, such horrid sacrilege, what is it  
then to take the Bread and Wine set apart and sanctified  
for a holy use by the Lord himself? 4. Here is Murder,  
the worst murder, the greatest murder, the cruelest mur-  
der; thou killest thy self, thy soul, and as much as in thee  
lies, Gods dearest Son. Now certainly, in some respects  
this sin is a greater sin then *Adams* was: For 1. *Adams*  
Eating was against a Creator, but thine is against a Redeem-  
er: now it is more to redeem a soul, then to create a  
world. 2. His was against the word of the Lord, thine  
against the blood of the Lord. 3. His struck at the Cove-  
nant of Works, thine at the Covenant of Grace. 4. He eat  
but once, but thou eatest often.

*Romans 2. 22.*

*1 Cor. II. 17.*  
19.

*Aquinas.*

Yes, *Aquinas* saith, the Majesty of Church Discipline  
should never suffer this, to let open and known offen-  
dors

dors presume to come to the Table of the Lord.

It was a worthy saying of *Bilson* an approved Author, Suppose any man (saith he) be he a Prince, if he will not submit himself to the precepts of Christ, but wilfully maintain either heresie or open impurity, the Ministers are to admonish him what danger from God is at the door; and if he impenitently persist, they must not suffer him to communicate either in divine prayer, or any holy mysteries among the people of God; but wholly to be excluded the Congregation. Again, not only the lack of the word and Sacraments (saith the same Author) but the abuse of either greatly hazards the weale of the whole Church: yea, casting holy things to dogs, &c. procures a dreadfull doom as well to consenters as presumers, it being the way to turn the house of God into a den of Theives, if prophane ones be allowed to defile the mysteries and Assemblies of the faithfull.

I, said *Calvin*, will sooner die then this hand of mine shall give the things of God to the contemners of God.

*Mr. Rutherford* (that champion for Presbyterie) in his divine right of Church-Government, pag. 520, saith that they are co-partners with the wicked who dispence the bread to them who are knowingly dead in sins. I might multiply many others: but let these suffice: for a close, let me only say, How the Father can be guiltless of the death of his child, that giveth him poyson, to drink, with this Caution, that he telleth him it is poyson I cannot see. *Josephus* reports of some that prophanely searched the sepulchres of the Saints, supposing to find some treasures there, but God made fire to rise out of the earth that devoured them on a suddain. Now if Gods wrath like fire breaks forth to consume such as wrong but the sepulchres of his Saints, &c. Oh then with what flames of fury will God burn up such as abuse not only the Sacrament of his Son, but his Son himself? It was a very great wickedness in *Julian* to throw his blood in the face of Christ, but for a wicked Communicant to take Christs own blood

*Bilsons Christian Subject.*

par. 3. pag. 63.  
64. 74. & c. 52.

*Calvin.*

*Rutherford.*

*Joseph. Antiq.*  
lib. 12. 13. &  
l. 16. cap. 11.

as it were running from his heart, and to throw it into the face of Christ, is most abominable and damnable. By all that hath been spoken, you clearly see, that unholy persons are to be shut out of the special communion of Saints here on earth: and therefore certainly the Lord will never suffer such to have communion with him in heaven; it will not stand with the holiness and purity of God to have fellowship with such in the kingdom of glory, whom he would not have his people have fellowship with in the kingdom of grace.

8.  
Unholy persons are throughout the Scriptures branded (to their everlasting contempt) with the worst Appellations.

The eighth Argument to prove that without real holiness there is no happiness: that without holiness on earth, no man shall ever come to a blessed vision or fruition of God in heaven, is this, The Scripture that speaks no Treason, shews unholy persons beasts, yea, the worst of beasts: and what should such do in heaven. Unholy persons are the most dangerous, and the most unruly pieces in the world, and therefore are emblemized by Lions, *Psal. 22. 21.* and they are cruel; by Bears, and they are savage, *Isa. 11. 7.* by Dragons, and they are hideous, *Ezek. 29. 3.* by Wolves, and they are ravenous, *Ezek. 22. 27.* by dogs, and they are snarling, *Rev. 22. 15.* by Vipers and Scorpions, and they are stinging, *Mat. 12. 34. Ezek. 2. 6.* by Spiders and Cockatrices, and they are poisoning, *Isa. 59. 5.* by swine, and they are still grunting, *Mat. 7. 6.* No man in this world is more like another, then the Epicure is like a Swine; the fraudulent person a Fox; the lustfull person a Goat; the back-biter a barking Curr; the slanderer an Asp; the oppressor a Wolf; the Persecutor a Tyger; the Seducer a Serpent. Certainly the Irish Air will sooner brook Toads and Spakes and Serpents to live therein, then heaven will brook such beasts as unholy souls are to live there. Surely, God and Christ, and the Spirit, and Angels, and the Spirits of just men made perfect are not so in love with Dogs and Swine, &c. as to put them into their bosoms, or make them their companions. Heaven is a place of too great state to admit such vermine to inhabit there. When *Cynae* the Ambassador of *Pyrrius* after his return from

It was wont to be a tryal whither land belonged to England or Ireland; by putting in Toads or Snakes, &c. into it; if they lived there, it was concluded that the land belonged to England; if they died, to Ireland.

Rome

Rome, was asked by his Master what he thought of the City and State; he answered and said, that it seemed to him to be *Respublica Regum*, a State of none but great Statesmen, and a Common-wealth of Kings. Such is heaven, it is no other State then a Parliament of Emperours, a Common-wealth of Kings. There is not a soul in heaven under the degree of a King, *Rev* 6. 1. and every King there hath a Robe of honour upon his back, a golden Scepter in his hand, and a glorious Crown upon his head: And do you think that it will stand with the State of heaven, or with the State of this Common-wealth of Kings to admit such vermine as as unholy persons are, to be of that noble society, surely no? God hath long since resolved upon it, that no unclean beasts shall enter into heaven, that no dirty dogs shall ever trample upon that golden pavement: All in heaven are holy, the Angels holy, the Saints holy, the Patriarchs holy, the Prophets holy, the Apostles holy, the Martyrs holy; but the Lord himself above all is most glorious in holiness, and therefore all those holy ones do as it were in a divine Anthem sing and say, *Holy, holy, holy, Lord God Almighty, heaven and earth are full of thy Majesty of thy glory*. Now certainly, it would be a hell to these holy ones to have unholy wretches to be their companions. When the holy Angels fell from their holiness, heaven was so holy that it spewed them out, as once *Canaan* did its (unholy) inhabitants, and therefore certainly there will be no room in heaven for such filthy beasts as unholy persons are. Well, remember this, that all those stinging Expressions and Appellations which disgrace and vilifie unholy persons, they were inspired by a holy spirit, and penned by holy Secretaries and entrolled in his holy word, and published by his holy messengers, and all by his holy appointment, who as he is greater then the greatest, and wiser then the wisest, and better then the best: So he is too pure and too holy to ear the words that are gone out of his mouth, or to deny or unsay what he hath spoken, or not to maintain the truth thereof against all gain-sayers. It is prophesied that when the Church shall be restored to her purity and glory, such

beasts

*Rev. 11. ult.*  
There are no  
Owls in Cities,  
nor no wild  
beasts in the  
bushes.

*Isaiah 6. 3.*

*Lev. 18. 28.*

9.  
Exod. 23. 32.  
Chap. 34. 12.  
If you would  
see the great-  
ness and dan-  
gerousness of  
this sin, then  
read Ezra 10.  
& 1 Kings 11.  
with Exo. 34.  
14, 15, 16.  
Judg. 3. 6, 7, 8.  
When *Diony-  
sius* the elder  
Tyrant of  
*Syracusa* asked  
*Aristides* a *Lo-  
crian* his good  
will to marry  
his daughter ;  
I had rather  
see my daugh-  
ter dead (said  
he) then  
married unto  
a Tyrant.  
*Plutarch* in the  
life of *Timole-  
on*. The Appli-  
cation is easie.

beasts shall not be there, *Isa.* 35. 9. *Ezek.* 28. 24. The Majesty of Church-discipline shall be such as shall keep out all such beasts. *Jerusalem* above is too glorious a habitation for beasts, or for men of beastly spirits, or beastly principles, or beastly practices. The City of the great God was never built for beasts. A wilderness and not a Paradise is fittest for beasts.

The ninth Argument to prove the truth of the Proposition, is this God ; would not have his holy ones in this world to be yoked in marriage with unholy ones, and therefore certainly he will never suffer such to be yoked to himself to all eternity. That God would not have his righteous people to be yoked in marriage with the unrighteous, is most evident by these Scriptures, *Deut.* 7. 3. 6. *Neither shalt thou make marriages with them: thy daughter thou shalt not give to his son, nor his daughter shalt thou take unto thy Son: For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.* *Ezra* 9. 12. *Now therefore give not your daughters unto their sons, neither take their daughters unto your sons.* But did they keep this commandment of the Lord? No, as you may see in the second verse of that chapter: *For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands; yea, the hand of the Princes and Rulers have been chief in this trespass.* But how did this operate upon good *Ezra*? that you may see in the third verse, *And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head, and of my beard, and sat down astonished.* Oh the sorrow, the grief, the perplexity, the holy passion, the indignation, the amazement, the astonishment that this abomination begot in the heart of good *Ezra*! The like effect this sin had upon the heart of good *Nehemiah*, as you may see in that remarkable text, *Neh.* 13. 23, 24, 25. compared with *Cb.* 10. 29, 30. So in 2 *Cor.* 6. 14, 15. *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?*

unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? It is an evil thing, a dangerous thing to be yoked to any who have neither skill nor will to bear the yoke of Christ. Under the Law an Ox and an Ass might not be yoked or coupled together, *Deut. 22. 10.* (and to this the Apostle alludes as some judge) God would not have righteous souls to be yoked in marriage with those that are unrighteous: a gracious soul were better be married to a quartern ague then to an ungracious wife. A vertuous wife is a crown to her husband: she is the life of life: if thou art a man of holinesse, thou must look more for a portion of grace in a wife, then for a portion of gold with a wife: thou must look more after righteousness then riches: more after piety then money: more after what inheritance she hath in heaven, then what possessions she hath on earth: more at what interest she hath in Christ, then at what interest she hath in creatures; more at her being new born, then at her being high born; more at her being good, then at all her worldly goods. If money makes the match, and she be good enough, that hath but goods enough, thou shalt be sure to have hell enough with such a wife. In thy choice to err but once is to be undone for ever, at least as to the comforts and contentments of thy life: once blest or curst must be for ever so: Men have not leave to choose or change often. By what hath been said, it is most evident that God would not have the holy seed to mingle or marry with the unholy. And do you think that a holy God wil mingle and marry with such in heaven, that he would not have his people to mingle or marry with on earth? surely no. Or do you think that that God that would not in the Law have an Ox and an Ass plough together that he will be yoked to such wretches (may I say to such Asses) whose ungodliness hath debased them below the very Ox and Ass! *Isa. 1. 3.* Surely no.

The tenth and last Argument to prove that, without real holinesse there is no happinesse, &c. is this. Unholy persons are adjudged, doomed and sentenced to another place,

Proverbs 12. 4.

1 Cor 7. 39.



Match 11. 23.  
Ch. 23. 15. 33.  
The Hebrew  
word *Sheol*  
hath several  
significations;  
Sometimes it  
signifies the  
grave, some-  
times it signi-  
fies extraordi-  
nary great  
anguishes and  
distresses; and  
sometimes it  
signifies hell  
or the place of  
the damned,  
as here, and as  
in Job 11. 8. &  
Prov. 15. 18.

Daniel 4. 25.

Bernard in  
Psalm 91.

Sphinx.

*viz.* to hell, Psal. 9. 17. *The wicked shall be turned into hell, and all the Nations that forget God.* In the Hebrew there are two *into's*: into, into Hell, that is, the wicked shall be turned into the nethermost hell into the lowest and darkest dungeon of Hell: *They shall be turned into hell*, that is, they shall be certainly turned into hell; they shall be vehemently, forcibly turned into hell: God will as it were with both hands thrust them into hell. The wicked shall from hell to judgement; and from judgement they shall be turned with a witness into hell. The *Photinians* hold that there is no hell, and many now adays say there is no hell but what a man finds in his own conscience: and multitudes with *Casar* do think that all that is spoken of hell, is false and fabulous: They will not believe that there is a hell, till they come to feel themselves in hell, till they find everlasting flames about their ears. They are sentenced to the fire, to everlasting fire, they are doomed to fire and brimstone, Mar. 25. 41. *Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.* This terrible sentence breaths out nothing but fire and brimstone, terror and horror, dread and wo. The last words that ever Christ will speak in this world, will be the most tormenting, and amazing, the most killing and damning, the most stinging and wounding. *Depart from me*, there is rejection: Pack, be gone, get you out of my sight, let me never see your faces more. It was a heavy doom that was past upon *Nebuchadnezzar*, that he should be driven from the society of men, and in an extremity of a sottish melancholy spend his time amongst the beasts of the field: but that was nothing to this soul-killing word *Depart from me*; it was nothing to mens being cast out of the presence of Christ for ever; The remembrance of which made one to pray thus, O Lord, deliver me at the great day from that soul killing word *Depart*: And what saith another,

*This word Depart, the Goats with horror hears.  
But this word Come, the Sheep to joy appears.*

*Ye cursed:* there is malediction. But Lord, if we must depart, Oh let us depart blessed; no, *depart ye cursed:* You have cursed others, and now you shall be curst your selves: you have delighted your selves in cursing, and now you shall be curst for ever. You shall be curst in your bodies, and curst in your souls; you shall be curst of God, and curst of Angels, and curst of Saints, and curst of Devils, and curst of your companions, yea, you shall curse your very selves, your very souls. You loved not blessing, and therefore you shall have cursing enough: *Depart from me ye cursed:* all your curses, all your maledictions shalt at last recoyl upon your own souls. Now thou curstest every man and thing that stands in the way of thy lusts, and that crosses thy designs: but at last all the curses of heaven and hell shall meet in their full power and force upon thee.

But Lord, if we must depart, and depart cursed, Oh let us go into some good place: no, *depart ye into everlasting fire;* there is the vengeance and continuance of it. You shall go into fire, into everlasting fire, that will neither consume it self, nor consume you. Eternity of extremity is the hellos hell. The fire in hell is like that stone in *Arcadia*, which being one kindled could never be quenched. If all the fires that ever were in the world were contracted into one fire, how terrible would it be! yet such a fire would be but as a painted fire upon the wall, to the fire of hell. The greatest and the hottest fires that ever were on earth are but Ice in comparison of the fire of hell. If it be so sad a spectacle to behold a malefactors flesh consumed by peise-meals in a lingering fire: Ah how sad, how dreadfull would it be to experience what it is to lie in unquenchable fire, not for a day, a moneth, or a year, or a hundred, or a thousand years, but for ever and ever! If it were saith one, but for a thousand years, I could bear it but seeing is for eternity, this amazeth and affrighteth me. I am afraid of hell saith another, because the worm there never dies, and the fire never goeth out: It is called *unquenchable fire*, Mat. 18. 8. and *eternal fire* in the Epistle of Jude, ver. 7.

Cursings now are their hymns, but in hell they shall be their woes, Rev. 16. 9. 11. 21.

Therefore they do but dream, who think and say, that the devil and damned shall be delivered at last. Psalm 11. 6. *alied.*

Cyri.

Dionys. in  
A calept. 18.  
fol. 301.

L.b. 3 cap. 6.

To Pet. Camait.  
B. of Betty in  
France in his  
draught of  
eternity,  
Dan. 3. c.

The torments of the damned are very grievous for the bitterness of them, but more grievous for the diversity of them, but most of all grievous for the eternity of them. To lye in everlasting torments, *Matth. 25. ult.* goes beyond all the bounds of desperation: To roar for ever for disquietnesse of heart, to rage for ever for madnesse of soul, to weep, and grieve, and gnash the teeth for ever for vexation of spirit, is a misery beyond all expresseion. *Suetonius* reports of *Tiberius Caesar*, that being petitioned by a certain offender to hasten his punishment, and to grant him a speedy dispatch, he made him this Answer, *Nondum tecum in gratiam redii*: Stay Sir, you and I are not friends yet. So if after a damned soul hath been in hell a thousand years, he should petition the Lord for a speedy death, the Lord would answer after the same manner, Stay soul, you and I are not yet friends: if after thousands and millions of thousands of years, the request should be renewed, the Answer would still be the same, Stay you and I are not yet friends. Wronged Justice can never be satisfied, and therefore the sinner must be for ever tormented, the sinner in hell will sin for ever, and therefore he must be punished for ever. It will not stand with the unspotted Justice and righteousness of God to cease punishing where the sinner ceases not sinning. One tells us of some Devout personages, who caused those words of the Prophet, *Isa. 33. 14. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?* to be written in letters of gold upon their chimney pieces. The fear of *Nebuchadnezzars* fiery furnace made men do anything to avoid it, and shall not the fear of eternal flames, of everlasting burnings, work men to bewail their sins, to hate all their bitter sweets, and to lay hold on everlasting strength, that it may go well with them for ever? I have read of a chaste Virgin, who being strongly tempted and solicited by a lewd Russian to uncleannesse, after some discourse, she called for a pan of burning coals, requesting him for her sake to hold his finger in them but one hour; he answered, it is an unkind and unreasonable request:

it

it is truth saith she, it is so; but you ask me a more unkind and unreasonable request, viz. to satisfy you in a thing for which I shall not only burn an hour, but burn both body and soul in hell fire for ever and ever. And so overcame the temptation.

But Lord, if I must go into fire, into everlasting fire: Oh let me have some good company in my misery. No, the Devil and his Angels shall be your companions. Ah who can conceive or express the misery of cohabitation with Devils and damned Spirits. Many unholy souls would not live in a house haunted with evil spirits one night for all the world, and yet they live as if it were nothing to be billeted with hellish Fiends and furies for ever. If the sight of a seeming ghost for a moment be such a terror and torment to thee; what will the horrible sight of devils, and the gasty sight of the damned be? If it was so great an affliction to Job to be a companion to Owls, what will it be to thee to be a companion to devils? If it was so great a grief and wo to David to sojourn in Mesek, and to dwell in the tents of Kedar for a time; what a wo will it be to unholy souls to dwell with Devils and reprobates for ever? Ah, how will Satans deformity, antipathy and cruelty amaze thee, and torment thee! How will the damned wringing of hands and gnashing of teeth abash thee and confound thee! How will thine old companions cursing of thee, the sight of thy near relations in misery with thee, and devils scornfully insulting over thee, and the never dying worm seeding perpetually upon thee, be many hells of horror to thee? Had an unholy soul as many worlds in his hand to give as there be stars in heaven, he would give them all for a license alwayes to sleep under those pains and torments that will admit of no intermission or mitigation. In Rev. 21.8. you have a catalogue of that damned crew, of that rout of Reprobates which shall be your companions for ever: *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and forcerers, and Idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone:*

Job 30. 29.

Psalm 120. 5.

As the Antients fain of Endymion, that he got leave of Jupiter alwayes to sleep.

which is the second death. These companions are the devils lime-twigs; they are his scorpions with which he will torment and whip poor souls for ever: Such companions will make many hells to meet in one; they will be the top of the souls torments. Thus I have done with those arguments that prove the point; *Viz. That without holiness there is no happiness, &c.*

I come now to the Reasons of the Point, Why is it that *Without holiness there is no happiness; that without holiness on earth, no man shall ever come to a blessed vision or fruition of God in heaven.* Among other Reasons that might be rendered, you may please to take these.

## Reason 1.

Isaiah 46. 11.  
Chap. 48. 15.  
Jerem. 32. 24.  
Isaiah 55. 11.  
Zech. 1. 6.  
Dan. 9. 12.  
Psalm 119. 138.

First, Because God hath said it, who is truth and faithfulness it self, and cannot lye. That he hath said it, witnesseth the very Text and the proofs that are produced to make good the doctrine: and hath he said it, and shall it not come to pass? Hath he spoken it, and will he not accomplish the word that is gone out of his mouth? *God is not a man that he should lye*, Numb. 23. 19. *Also the strength of Israel will not lye*, 1 Sam. 15. 29. God will make good every word that is gone out of his mouth: Men sometimes eat their words as soon as they have spoken them; they often say and unsay, but so will not the holy One of Israel; that first and supremest being, that gives being to all others, will certainly give being to all his promises and threatnings. God himself shall sooner cease to be, then the word that is gone out of his mouth shall be frustrated. He that is the faithful witnesseth hath said it, *that without holiness no man shall see the Lord.* And verily, heaven and earth shall pass away before one jot or one tittle (that is, before the least letter or particle of a letter) of Gods blessed word shall pass unfulfilled. Gods faithfulness is great. Lam. 3. 23. *It reaches unto the clouds*, Psalm 36. 5. *He will not suffer his faithfulness to fail*, Psalm 89. 33: *His faithfulness endures through all generations*, Psalm 119. 90. God will never suffer his faithfulness to be stained or blotted, and therefore he will undoubtedly make good the word that is gone out of his mouth. I had rather said *Plutarsh*, that men should say there

Match. 5. 18.

there was never any such person in the world as *Plutarch*, then that they should say *Plutarch* is unfaithfull. A man were better say there is no God, then say that God is unfaithfull; a noble spirit can better bear any charge, then that of being unfaithfull; and so can a faithfull God.

Secondly, Because real holiness is that great principle that fits and capacitates souls for communion with God, and for a blessed sight and fruition of God, *Matth. 5. 8. Blessed are the pure in heart, for they shall see God.* Without a principle of purity, of sanctity, there is no vision of God in glory: If a man be never so poor, yet if his heart be pure, God will make a house of his heart, wherein his honour will delight to dwell; let a mans outside be never so homely, yet if his inside be but cleanly, God will make it his own habitation. God is for that man, and that man is for God, that carries about with him a pure heart. Heart-purity makes a man a darling of heaven. Many affect pure language, pure houses, pure habits, pure hands, pure air, pure meat, pure drink, pure gestures, &c. who yet for want of heart-purity shall never see the face of God in glory. Heart-purity speaks a man eternally happy. Holiness is that noble principle that fits a man for the happiest sight of God: it makes a man a meet companion for God both here and hereafter; without this principle no man can have communion with God in this world, much lesse can he have communion with God in heaven, if this precious principle of holiness be not seated in his heart; it will not stand with the holiness of God, to have any thing to do with those that have no principles of holiness in them: It is a principle of holiness that fits a man for the service of God, that fits a man for fellowship with God, that fits a man for walking with God, that fits a man for correspondency with God, and that fits a man for the delight of God, and that fits a man for an everlasting fruition of God. And therefore certainly without holiness, there is no happiness; without a principle of purity there can be no seeing of the face of God in glory.

*Reason 2.*  
The glory of glory consists in seeing of God.  
*1 Cor. 13: 12.*  
*1 John 3. 2.*  
as the hell of hell lies in the souls everlasting separation from God.



## Reason 3.

Exod. 26. 34.  
Psalms 78. 69.  
Hebrews 9. 8.  
Chap. 13. 24.

A third Reason why *Without real holiness there is no happiness, &c.* is this, because heaven is a holy place, and therefore no unholy souls can enter there: it is called the *high and holy place*, Isa. 57. 15. the inheritance of the Saints in heaven is an *inheritance that is incorruptible and undefiled*. 1 Pet. 1. 4. Holiness dwells in heaven, 2 Pet. 3. 13. as a man dwells in his house. Heaven is the house of Gods holiness, and therefore certainly without holiness there is no entering into that house, Rev. 21. 27. The Holy of Holies in the Temple was a Type of heaven. And as none might enter into the Holy of holies that were unholy; so none can enter into heaven, which is the true Holy of holies, but those that are holy. Heaven was so holy, that it cast out the Angels when they fell from their holiness: Paradise was a Type of heaven, and no sooner did Adam lose his holiness, but he was shut out of Paradise. Heaven is a City of holiness, and none can enter into that City but such as are holy, Rev. 22. 14. Heaven is so holy that it would groan to bare one unholy soul. Well, heaven is a holy place, and the inhabitants are all holy, and the work of heaven is holy, and what then should unholy souls do there?

## Reason 4.

*Culam est altera gehenna damnatorum.*  
Heaven is another hell to the damned, said One, Isa. 66. 3. 4.

Luke 13. 33,  
34.

A fourth Reason why *Without real holiness there is no happiness, &c.* is this, Because unholy persons have no hearts to go to heaven: though now and then they may talk of heaven, and now and then lift up their eyes and hands to heaven, and now and then expresse a few cold wishes, and lazy desires after heaven; it is no difficult thing to demonstrate that in good earnest they have no heart to go to heaven! For First, How often hath God set life and death, heaven and hell before them, and they have chosen death rather than life, and hell rather than heaven. 2. Do you think that that man hath any heart to heaven, that will not so much as part with a lust for heaven? 3. Will you say that that man hath a heart to go to heaven, that hath not so much as a hand to lay hold on the opportunities of grace that might bring him to heaven! 4. Will you say that that man hath a heart to go to heaven, that daily

daily hardens his heart against him, who is the way to heaven: 5. Will you say that that man hath a heart to go to heaven, who is still a grieving, vexing, and querel-ling that spirit of holinesse that can only fit, frame and form him for heaven! 6. Will you say that that man hath a heart to go to heaven, that rarely spends a serious thought of heaven, and that lives in this world as if there were no heaven! 7. Will you say that that man hath a heart to go to heaven whose sinfull courses speak him out to be one of those who have made a covenant with death, and an agreement with hell! 8. Do you think that that man hath a heart to go to heaven, that detests those most that are the best woers for heaven! 9. Do you think that that man hath any heart to go to heaven, who can take no pleasure nor delight in those that are travelling to-wards heaven! 10. Will you say that that man hath a heart to go to heaven, that will do nothing affectionately for heaven; that will not hear for heaven, nor pray for heaven, nor trade for heaven, nor look for heaven, nor long for heaven, nor strive for heaven, nor wait for hea-ven! The heart commands all, it carries all; if the heart were bent for heaven, the head would contrive for hea-ven, the eye would look out for heaven, and the ear would hear for heaven, and the tongue would speak for heaven, and the foot would walk towards heaven, and the hand would do for heaven. By all which it is most evident that unholy persons are not cordially willing to go to heaven; it is most certain, that unholy persons have no such great mind to go to heaven; as some imagine when *Dives* was in hell, his desire was not to be with *Abra-ham* in heaven, but that *Lazarus* might come and give him a little ease in hell: he preferred a little ease in hell before his being with *Abraham* in heaven. Neither did he desire, that his five brethren might go to heaven, but that they might be kept out of hell; and that not out of love to them, but out of love to himself, he knowing that their company would be no small increase of his own torments. Heaven would be a very hell to an unholy

John 14. 6.  
Isa 63. 10.

Isa. 53. 15, 18.

Rom. 3. 8.  
1 Cor. 4. 9, 10.

No man ever  
went to hea-  
ven sleeping.

Luke 16. 24,  
27, 28, 29.

heart. If now the presence of God in his servants, and the presence of God in his Ordinances be such a hell to unholy souls: Ah what a hell would the presence of God in heaven be to unholy hearts! It is true, an unholy heart may desire heaven as it is a place of freedom from troubles, afflictions, oppressions, vexations, &c. and as it is a place of peace, rest, ease, safety, &c. but this is the least and lowest part of heaven; but to desire it as it is a place of purity, of grace, of holiness, of enjoying of God, &c. is above the reach of an unholy heart. The company of heaven are all holy, the employments of heaven are all holy, and the enjoyments of heaven are all holy, and therefore heaven cannot but be an undesirable thing to unholy hearts. An unholy heart is no ways desirous nor ambitious of such a heaven as will rid him of his darling sins, as will make him conformable to a holy God, as will everlastingly divorce him from his old companions, and link him for ever to those gracious souls that he hath scorned, despised and persecuted in this world. *Ergo, &c.*

*Reason 5.*

Psalm 1. 4.  
Isa. 41. 2.  
Zeph. 1. 17.  
Ezekiel 2. 6.  
Isa. 9. 18.  
Ch. 10. 6. 17.  
Chap. 57. 27.

Fifthly and Lastly; Because without real holiness men are good for nothing, they are fit for nothing; without holiness men are neither good for Church nor State, they are neither fit to Rule, nor to be ruled; to command, nor to be commanded; to guide, nor to be guided, &c. Men void of holiness are in the Scripture resembled to chaff, to dust, to dirt, to briars and thorns, which are things that are good for nothing, that are fit for nothing. And what should such men do in heaven, who are good for nothing on earth! The Horse is good to carry, the Ox is good to draw, the Sheep is good for cloth, the Cow is good to give milk, the Ass is good to bear, and the Dog is good to keep the house; but what is a man void of holiness good for? An unholy person is good for nothing but to be destroyed, and to make some room for a better person to stand up in that place which he takes up in the world: As the Hogg in the Arabick fable tells us that a Butcher carrying three creatures upon his Horse, A Sheep, a

Goat

Goat and a Hog, the two former lay very quiet and still, but the Hog kicked and cried and would never be quiet: thereupon the Butcher said, Why art thou so impatient when the other two are so quiet? the Hog answered, Every one knows himself, the Sheep knows that he is brought into the City for his wool sake, and the Goat knows that he is brought into the City for his milk sake, and so they need not fear nor care; but alas! I know very well, that I have neither wool nor milk, but that as soon as I am come into the City I must be killed, for that is all I am good for. An unholy soul is like a Hog, good for nothing but to be killed. Certainly, heaven-happiness is too great and too glorious a thing to be possessed by them that are good for nothing. We look upon such as are fit for nothing, to be worthy of banishment from the society of man: But oh how much more worthy are they to be banished from the presence of the Lord, and the glory of his power, and to be shut out for ever from the society of Angels, and the spirits of just men made perfect, who are fit for nothing but to dishonour the Lord, undo their own souls, and to treasure up wrath against the day of wrath! And thus I have given you an account of the Reasons of the Point.

Math. 7. 6. Heb. 12. 1. 2. Thess. 1. 9. Romans 2. 5.

Use.

**V**EE shall now come to make some improvement of this great truth to our own souls. Is it so, That real holiness is the only way to happiness, and that without holiness here, no man shall ever come to a blessed vision or fruition of God hereafter? Then the first Use shall be a Use of Conviction. This then may serve to convince the world of several things: As

First, That the number of those that shall be eternally happy, the number of those that shall attain to a blessed vision and glorious fruition of God in heaven are very few: for there are but a few that reach to this holiness without which there is no happiness, Rev. 3. 4. Then hast

A few names,  
that is, a few  
persons,  
- Acts 1. 15.  
who are all  
known to  
Christ by  
name; as he  
said to *Moses*,  
I know thee  
by name,  
Ex. 33. 12, 17.  
by these Scrip-  
tures it is  
evident that  
few shall be  
saved, Jer. 5. 1.  
Ezek. 21. 30.  
Ch. 9. 4, 6, 7.  
Mich. 1. 13.  
Luke 23.  
Rom. 9. 21.  
Mark. 12. 14.  
1 Cor. 1. 20.

Amongst the  
millions in  
*Rome*, there  
are but a few  
Senators, and  
they too none  
of the best.

a few names, even in *Sardis*, which have not defiled their garments, and they shall walk with me in white: for they are worthy. Among the many in *Sardis* there were but a few that had holy insides and pure outsides: Among the multitude that made a holy profession, there were but few that walkt answerable to their holy calling: and therefore but a few that should walk with Christ in white. White in ancient times was the Habit of Nobles: to walk with Christ in white, is to partake with Christ in his glory, they and only they at last shall be clothed nobly, royally, gloriously, who maintain inward and outward purity. The holy seed is a little little flock, Luke 12. 32. here are two Diminutives in the Greek *Μικροί* *τοίαντον* little little flock; to shew the exceeding littleness of it. They were little in their own eyes, and little in their enemies eyes, and little in regard of that world of Wolves among whom they were preserved as a spark of fire in the midst of the wide Ocean. When the *Syrians* came up against *Israel* in the time of *Ahab*, it is said that the children of *Israel* pitched before them like two little flocks of Kids, but the *Syrians* filled the country, 1 Kings 20. 27. holy souls are but like two little flocks of Kids; but the unholy fill the world: Gracious souls are like the three hundred men of *Gideon*; but graceless souls are as the *Midianites* that were like *Grashoppers* for multitude, Judges 7. 7. 12. Straight is the gate, and narrow is the way that leads unto life, and few there be that find it, Mark. 7. 14. The way of holiness that leads to happiness is a narrow way, there is but just room enough for a holy God and a holy soul to walk together. And few there be that find it; And no wonder: for there are but few that minds it, that loves it, that likes it, or that enquires after it. The whole world lies in wickedness, 1 Joh. 5. 19. and will die in their wickedness, John 8. 21. Geographers say, that if all the known parts of the world were divided into one and thirty parts, there will be found but five parts that do so much as profess the knowledge of our Lord Jesus Christ; For at this day nineteen parts of the world are possessed by unholy Turks and Jews, which do not, nor will not

So



So much as acknowledge Jesus Christ to be the King and Head of his Church. And seven parts of the world is possess'd this day merely by Heathens who worship Rocks and Stones. And of those five parts that are possess'd by Christians, how many are Papists, Atheists, Hypocrites, Drunkards, Swearers, Lyars, Adulterers, Idolaters, Oppressors? How many are proud, covetous, carnal, formal, lukewarm, indifferent, &c. How should all these sorts of sinners be separated (as they shall in the great day) from those that are gracious and holy, would it not quickly appear, that the flock of Christ is a little little flock? Ah how few among the great ones are found to be gracious! How few among the rich are found to be rich in Christ, rich in grace, rich in good works! how few among those that are high born, can you find that are new born? It was the saying of One, that all the names of good Emperours might be engraven in a little Ring. And so saith *Lipsius*, that the names of all good Princes may easily be written in a small Ring. I have read of godly Mr. *Buchanan* that was King *James* his Tutor, who lying upon his dying bed, desired a Noble man then with him so to tell the King, that his old Master *Buchanan* was going to a place where few Kings come. (Kings are as rare meat in heaven as venison is in poor mens kitchens, saith the Dutch Proverb.) And how few among the wise can you find that are wise for heaven, that are wise for their souls, that are wise for eternity. And how few among the learned, can you find that have learned Christ, and learned their own hearts, and learned to deny themselves, and learned to save their own souls and others? By all which it is most evident that few are holy, and that few shall be happy. But how few, is a saying worded thus as you see.

Secondly, and more particularly, Is it so that real holiness is the only way to happiness, and that without holiness here no man shall ever come to a blessed vision or fruition of God hereafter? Then this may serve to convince several sorts of persons of their wofull and miserable conditions. As,

1 Cor. 1. 16.

1 Tim. 6. 16,

29.

*Flavus Vopiscus. Lips. de Constantia, lib. 2. cap. 25.*

2.



I.

Job 21. 14.

2 Pet. 2. 20.

ult.

Isa. 66. 3.

Ephes. 4. 19.

Isaiah 5. 19.

Jerem. 9. 5.

First, All prophane persons who give up themselves to wickedness, who wallow in all ungodliness, and delight themselves in all manner of filthiness, who commit wickedness with greediness, who draw iniquity with cords of vanity, and sin as it were with a cart-rope, who weary themselves to commit iniquity, who are so desperately set upon wickedness, that neither the rod of God, the lashes and checks of their own consciences, nor the flashes of hell upon their souls can reduce them, who are resolved that they will gratifie their lusts, though they damn their souls, and who will live wickedly, though they perish eternally. Who by custom in sin, have destroyed all conscience of sin, and contracted such desperate hardness upon their own hearts, as neither smiles nor frowns, promises, nor threatnings, life nor death, heaven nor hell, ministry nor misery, miracle nor mercy can possibly mollifie them, these are grown from naughty to be very naughty, from very naughty, to be stark naughty, these souls are sadly left of God, and wofully blinded by Satan, and fully ripened for ruine. Now if without holiness no man shall see the Lord, what will become of all prophane wretches, who are so far from being holy, that they fall short of common honesty? Certainly God will shut the gates of glory upon such workers of iniquity. Such prophane *Esaus* shall never be blest with a sight of God in glory. A wicked man is a sin lover, he is a sin maker, he lives in sin upon choice, the Hebrew word that is commonly used for a wicked man, *Yashar* properly signifies a laborious sinners, a practitioner in sin, now such as these are, God will have nothing to do with, Job 8. 20. *Behold, God will not cast away a perfect man, neither will he help the evil doers*, or rather as the Hebrew carries it, he will not take the ungodly by the hand: that is, he will not have any fellowship, any society, any familiarity with the ungodly: the holy God will not so much as take an unholy soul by the hand, he will not in the least countenance him nor respect him, he will not welcome him, nor entertain him, nor shew the least favour to him. Now

certainly

Matth. 7. 22.

Psalms 11. 5.

1 John 3. 8.

certainly if God will not take the wicked by the hand, he will never take them into heaven, he will never take them into his bosome. God will have no commerce nor communion with those to whom he will not so much as lend a hand. God will wash his hands of them for ever, to whom he will not give a hand. Which made *Austin* say, that he would not be a wicked man one half hour for all the world, because he might die in that half hour. God will wash his hands of every man that lives and dies a wicked man, *Mat 25. 11. 12.* The hearts and ways of wicked men are full of bells; and therefore to fill heaven with such, would be to fill heaven with bells.

Secondly, This truth may serve to convince those that are scoffers and mockers at holiness of their wofull and miserable estate. Holiness is so high, and so noble a thing, that men should rather honour it, then deride it; reverence it, then reproach it: they should rather set a crown of glory, then a crown of thorns upon the head of it. Holiness is the glorious Image of God fairly stampt upon the soul; and to deride holiness, is to deride God himself: God takes all the affronts that are done to his Image: as done to himself: and this scoffers shall know at last to their eternal wo. If it was such a hainous crime in *Tiberius* his dayes to carry the Image of *Augustus* upon a Ring or Coin into any sordid place; Ah how hainous a crime is it then to cast dirt and filth, scorn and reproach upon holiness, which is the Image of the invisible God! The despite and contempt that is done to the Image on coin of a Prince is done to the Prince himself; and accordingly he will revenge it. In old *Rome* there were near as many Statues as there were living people, and some were made of Gold, some of Silver, some of Brass, some of Ivory, and some of polished Marble: And there was an Earl appointed whose office it was continually to walk up and down in the night attended with many souldiers to see that none did wrong the Statues of those that were set up in the City, and if any such were found that had done wrong to any of the Statues, they were put to death. Holiness is the Statue of God, and such as shall dare to deface it and wrong it,

God

2 Pet. 3. 3.  
Jude 18.

As *Suetonius*  
reports it was.

*Lipfius de Mag.  
Rom. Imperis.*

Gen. 9. 23. 25.  
Ch. 21. 9. 15.  
The Apostle  
interprets  
*Ismaels* mock-  
ing to be  
persecution.  
Gal. 4. 27.  
2 Kings 1. 23.  
24.  
2 Chr. 30. 10.  
Ch. 36. 15. 21.  
2 Kings 19.  
20. ult.

God will destroy: The old world scoffed and scorned at righteousness, and God sweeps them away with a flood. *Cham* mockt and scoffed at Righteous *Noah*, and what did he get by it, but a curse? *Ismael* scoffed at holy *Isaac*; and what did he get by his scoffing and mocking but ejection out of *Abrahams* family? And what became of those two and forty young scoffers that scoffed and mocked at holy *Elisha*? were they not cursed in the name of the Lord, and torn in pieces by two She-bears, which were more fierce and cruel then others? The Jews were much given up to scoffing and mocking of the messengers of the Lord, till there was no remedy: till old and young were destroyed by the sword of the *Caldæans*: till their Temple and City were fired and sacked, and thirty of them sold for a penny. &c. and those that escaped the sword, were captivated and enslaved. *Saul* scoffed and mocked at the Virgin daughter of *Sion*, but his scoffs issued in the destruction of his Army by the hand of an Angel, and in his own, by the hands of his two Sons. *Julian* the Emperour was a great mocker and scoffer at the Christians, but God struck him with an Arrow from heaven, which made him cry out *Felix Galilee*, thou Galilean (meaning our Lord Jesus) hast overcome me. *Felix* for one malicious scoff did nothing day and night but vomit blood till his unhappy soul was separated from his wretched body. *Lucian* for barking against religion as a dog, was by the just judgements of God devoured of dogs. History tells us of some scoffers that God hath stricken with madness: Others with blindness: others with loathsome diseases: and some God hath stricken dead: and others he hath left to be their own Executioners. Scoffing at holiness is a Metropolitan sin; and therefore no wonder if God executes upon scoffers Metropolitan judgements. Mockers and scoffers are the worst of sinners. Among the three sorts of sinners that *David* mentions, Scorners have the chair. The chair of Pestilence, as the Septuagint translateth it. Scorners are the pests of mankind. The eye of the scorner is blinded; the heart of the scorner is hardened; the judgement

Psal. 1. 1.  
In Cathedra  
posita lenia.

judgement of the scorner is perverted: the will of the scorner is enthralled: and the conscience of the scorner is feared, and this makes the scorner fall mad upon scoffing at holy men and holy things. Look as they are the worst of servants that will scoff and mock a child in the family, because he is his Fathers picture (though they take wages of his Father, and live by his Father) so they are the worst of sinners who scoff at holiness which is the very picture of God, though they live by him, and cannot live without him: Yet this world is full of such monsters who count it a grace to disgrace holiness, and to lade holy ones with all the names of scorn and contempt that they can invent, or that Satan can help them to: These are your holy brethren, these are Phanaticks, these are your holy Sect, these are your pure souls, these are your strict Precisians, these are the Saints forsooth, these are the brotherhood? *Erasmus* saith, that that Proverb, A young Saint, and an old devil, was devised by the Devil himself to scoff and mock men out of their holiness. It hath been the common portion of men most eminent in grace and holiness, to be most scofft and scorned in all Ages: witness *Noah*, *Isaac* and *Elisha* but now cited: and witness *Job*, Chap. 21. 3. *Suffer me that I may speak, and after that I have spoken mock on.* Chap. 12. 4. *I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.* So *David*, Psalm 35. 16. *With hypocritical mockers in feasts; they gnashed upon me with their teeth,* Psalm 44. 14. *Thou makest us a by-word among the Heathen.* Psalm 79. 4. *We are become a reproach, and derision to them who are round about us.* Psalm 109. 25. *I am become a reproach to them; when they looked upon me, they shaked their heads.* So *Isa.* 8. 18. *Behold I and the children that the Lord hath given me, are for signs, and for wonders in Israel.* So *Jeremiah*, Chap. 20. 7. *I am in derision daily, every one mocketh me.* So *Paul*, Acts 17. 18. *What will this babler say?* So the Apostles, Acts 2. 13. *Others mocking, said, These men are full of new wine.* So those Worthies of whom this world was not worthy, Heb.

*Job* 17. 2.  
*Nehem.* 4. 1.  
*Isaiah* 28. 22.  
*Luke* 18. 32.

Mat. 26. 68.  
Ch. 17. 39, 31.  
Luke 22. 63.  
Chap. 23. 11.  
Mark 15. 31.  
Yes, the Philosophers called Christ a Magician, and affirmed that he did all by Necromancy.  
*Calv. Inst. Advers. Libert.*  
c. 9.

Lam. 3. 45.  
1 Cor. 4. 45.  
Lam. 2. 15, 16.  
Ch. 4. 2. vide.

Prov. 30. 17.  
The first thing that Eagles do when they have found a carcass, is to pick out its eyes.

11. 36. *Others had trial of cruel mockings.* But above all, how sadly, how frequently, yea, how fearfully was our Lord Jesus Christ scoffed and scorned by *Herod and Pilate*, and flouted by the rascally souldiers? but the vengeance of his Father overtook them all. And in the Primitive times as *Tertullian* observes, the Saints were called, heard of as Asses, vile fellows, the Disciples of a man crucified: *Galileans, Nazarites*, Eaters of mens flesh, and drinkers of mens blood. The Heathens (as the same Author observes) painted the God of the Christians with an Asses head, and a book in his hand; to signifie that though the Christians pretended to knowledge, yet they were a company of silly ignorant Asses. The Libertines of old have cast much scorn and contempt upon all the Apostles: they call *Matthew* an Usurer, *Peter* an Apostate, *Luke* a pelting Physitian, *Paul* a broken vessel, and *John* a foolish young man, &c. by way of scorn and contempt: *Athanasius* was called *Sathanasius*, and *Cyprian* was called *Coprian*, one that gathers up dung: and so *Luther*, *Calvin*, and almost every one that hath attained to any eminency in holiness, they have been commonly accounted as the off-scouring and refuse among the people. Now certainly, if holiness be the only way to happiness, &c. then such as are scorers and scoffers at holiness; are out of the very way to happiness: and how such are like to come to heaven, that scorn the very path that leads to heaven, I shall leave you to judge. If the Ravens of the valley shall pick out his eyes that mocketh his Father, and the young Eagles eat out his eyes that despiseth the instruction of his Mother, (as *Solomon* speaks) then of how much sorer punishment are they guilty off, who mock and scoff at holiness which is the very Image, picture and glory of God himself! holiness is so near akin to God, that no man can deride holiness, but he derides God himself. As he that mock's the poor, derides him that made him, Prov. 17. 5: so he that mocks holy ones, derides that God that made them holy. And will God take this at the scorers hands? no, he will retaliate: he loves to retaliate scorn upon the scorner,  
*Proverbs.*

*Proverbs 3, 34. Surely he scorneth the scorners: God will pay home scorners in their own coyn; scorners shall be sure to have scorn enough. God so scorns the persons and prayers of scorners, that he will have nothing to do with them. The Angels so scorn scorners, that instead of being a life-guard to them, they stand ready prest to execute the vengeance of heaven upon them. And Saints are so far to scorn them (by a divine precept) as not to reprove them, Prov. 9. 8. Reprove not a scorner lest he hate thee. Yea, God in his just judgements will make scorners to be an abomination to all sorts of men, Prov. 24. 9. The scorner is an abomination to men; that is, to all sorts of men: the scorner is an abomination not only to holy men, but also to all ingenious men, and to all civil and moral honest men. As the scorners tongue and hand is against every man, so every mans tongue and hand shall be against him. Now if the scorners of men be abominable to men, then much more are the scorners of holiness abominable to God: and therefore certainly, such shall be shut out from a glorious fruition of God.*

Thirdly, If real holiness be the only way to happiness, and that if men be not holy on earth, they shall never come to a blessed vision or fruition of God in heaven: Then by way of conviction, this looks sowerly and sadly upon all Formalists who have only a form, a shew, a profession of holiness, but have nothing of the reality, spirit, life, or power of holiness in them. 2 Tim. 3. 5. *Having a form of godliness, but denying the power thereof, from such turn away.* They have (*Missagen iustitias*) a face, a vizard, a mask, a shew of godliness, but they have nothing of the pith, sap, life, or marrow of godliness: their devotion, their godliness lies in good words, and in fair shews, and in religious gestures; if you hearken to their voice, if you look upon their eyes, if you observe the motion of their hands, and the bowing of their knees, and the shaking of their heads, &c. you would think that they were men of much religion, of much godliness. But if you look into their hearts and lives, you will find them to be the

Prov. 1. 24. ult.  
Psalm 2. 4.  
Isa. 37. 36.

3.

Isa. 58. 2. 3.  
Zach. 7. 4. 5. 6.



A form of  
godliness is  
Englands Epi-  
demical  
disease.

1 Peter 1. 17.  
Jer. 44. 17.

greatest renouncers and deniers of Religion and godliness in the world. They have the semblance of godliness, but not the substance; they have the lineaments of godliness, but not the life: they have the face of godliness, but not the heart: they have the form, the shadow of godliness, but not the power. They are like a well drawn picture which hath all the lineaments of a man, but wants life, wants a principle of motion and operation. Mark 1. The form of godliness is common, but the power of godliness is rare. 2. The form of godliness is cheap, but the power of godliness is dear. 3. The form of godliness is easie, but the power of godliness is difficult. 4. The form of godliness is a credit, but the power of godliness is a reproach. 5. The form of godliness is pleasurable and delightfull, but the power of godliness is displeasing and undelightfull (to the ignoble part of a Christian.) 6. The form of godliness will stand with secret and with open wickednesse (as you see in *Saul, John, Judas, Simon Magus, Demas*, and the Scribes and Pharisees) but the power of godliness will not; the power of godliness layes the Ax to the very root of all sin, both secret and open. *Rachel* was very fair and beautifull to the eye, but she was barren, and that marred all. So the Formalist, he is a very fair and beautifull Christian to the eye, but he is barren God-wards, and Christ-wards, and Heaven-wards: he is fruitless, sapless, and lifeless, and that marres all. The Formalist takes up a form of godliness, 1. To quiet his conscience: 2. To get himself a name. 3. To cloak over his sins. 4. To advance his worldly interest: and 5. To avoid opposition and persecution from the world, the flesh, and the Devil. 6. And to conform to old customs. And what should such Formalists do in heaven? A formal Christian is but a figure, a flaunt, a flourish, a flash; and all he doth, is but the shadow of what he should do. A formalist is more light then life, more notion then motion, more head then heart, more outside then inside, more leaves then fruit, more shadow then substance. A formalist is a blazing Comer, a painted Tomb, a Stage-player, a white devil, or a devil in an Angels

gels habit, and what should such devils do in heaven? Certainly, if without real holiness no man shall see the Lord; then the formalist (that hath only the shape, the shew, the form of godliness, but nothing of the reality and power of it) shall never be blest with such a sight: A formalist is neither hot nor cold; of all sorts of sinners he is the worst, and God so loaths him, that he is resolved he will rid his stomach of him, Rev. 3. 16. *I will spue thee out of my mouth*: and certainly, heaven is too holy a place to lick up that gorge God hath cast up. Lukewarm water cannot be so loathsome to our stomachs, as a formalist is to Gods. God is never at such ease, as when he hath cast up, and cast out the formal Christian. I have read of *Anastasia* the Emperour, how God shot him to death with a thunder-bolt because of his lukewarmness and formality. God hath a thunder-bolt for every formalist, by which he will at last certainly strike them down to the lowest hell: A formalist is too loathsome a thing, too heavy a burden for heaven to bear.

Fourthly, If real holiness be the only way to happiness: if men must be holy on earth, or else they shall never see the face of God in heaven: Then this truth by way of conviction looks sowerly and sadly upon all those who please and satisfie themselves with civility and common honesty: who are good negative Christians, who blest themselves that they are no swearers, nor drunkards, nor extortioners, nor adulterers, &c. they pay every man his own, they are just and righteous in their dealings, no man can say black is their eye, their carriage is civil, comely, harmless and blamelesse. *They make a fair shew in the flesh*, Gal. 6. 12. or as the Greek hath it, they set a good face on it. But as good a face as they do set on it, I must crave leave to tell them that civility is not sanctity; civility rested in, is but a beautifull abomination, a smooth way to hell and destruction. I may truly say of all civil men (who are disstitute of that real holiness that leads to happiness) what *Erasmus* said of *Seneca*, If you look upon him as a heathen, then he seemeth to write as if he were a Christian;

Magdenburge  
Cent. 5.

Luke 18. 15,  
11, 12, 13, 14:  
Mat. 5. 21.  
Chap. 19. 30;  
21, 22.

but if you look upon him as a Christian, then he seemeth to write as a heathen. So if you look upon many civil moral mens lives, you will find them so full of ingenuity, equity, righteousness, sweetness and justice, that you will be ready to say, Sure these are holy men. But then do but observe how unacquainted they are with God, with Christ, with the Scripture, with the way and working of the spirit, with the filthiness of sin, with the depths and devices of Satan, with their own hearts, with the new-birth, and with the great concernments of eternity, and you will judge them to be meer heathens, to be men void of all principles of grace and holiness; and to be meer strangers to union and communion with Christ, and to the more secret and inward operations and workings of the spirit of Christ, and to the most spiritual duties and services that are commanded by Christ. Civility is very often the nurse of impiety, the mother of flattery, and an enemy to real sanctity: a high conceit of civility keeps many a man from looking after inward and outward purity: moral honesty proves to many men a bond of iniquity. There are those who are so blinded with the fair shews of civility, that they can neither see the necessity, nor beauty of sanctity: there are those that now bless themselves in their common honesty, whom at last God will scorn and cast off for want of real holiness and purity. Many of the Heathens were so famous for justice and righteousness, for equity, fidelity and sobriety, for civility and moral honesty, that it would put many professors to the blush to read what is written of them: and yet there was such a tincture of popular applause, of pride and vain glory, of hypocrisy and self-flattery, upon their civility and moral honesty, that for any thing we can find in Scripture to the contrary, there is cause to fear that they shall be miserable so all eternity: for all their civility and moral honesty, they were left in a damnable, I will not say in a damned condition: he that rises to no higher pitch then civility and moral honesty, shall never have communion with God in glory. *Naaman* was a great man but a Leper, *Naaman* was an honourable

Mat. 9. 19, 20,  
Acts 7. 54.  
Chap. 13. 50.  
Ch. 17. 17, 18.  
Romans 8. 7.

Matth. 25. 3.  
11, 12.

As *Aristides*,  
so *Socrates*,  
*Plato*, *Tully*  
*Demosthenes*, *Tully*,  
with multitudes  
of others  
amongst the  
*Lacedemonians*, *Grecians*,  
*Romans*, &c.

2 Kings 5. 17

rabable man, but a Leper; *Naaman* was a mighty man, but a Leper; *Naaman* was a victorious man but a Leper; *Naaman* was in high favour and esteem with his Prince, but a Leper. This *but* he was a Leper, stained all his honour, and was a blot upon all his greatness and glory, both at Court, and in the field; both in the City, and in the Countrey. So it is a stain, a blot upon the most moral honest man in the world to say, he is a very civil honest man, but Christless: he is a very just man, but graceless; he is a man of much moral righteousness, but he hath not a dram of real holiness, &c. This *but* is a fly in the box of ointment that spoils all. Well Sirs, remember this, though the moral honest man be good for many things, yet he is not good enough to go to heaven, he is not good enough to be made glorious, *Mat. 5. 20.* Certainly, there is nothing in all the world below real sanctity, that will ever bring a man to the possession of glory. And though it may grieve us (to speak after the manner of men) to see sweet natures, to see many moral honest men take many a weary step towards heaven, and to come near to heaven, and to bid fair for heaven, and yet after all to fall short of heaven; yet it will be no way grievous to a holy God to turn such sweet natures into hell, *Psal. 9. 17.* moral honesty is not sufficient to keep a man out of eternal misery; all it can do is to help a man to one of the best rooms and easiest beds that hell affords. For look as the moral mans sins are not so great as others, so his punishments shall not be so great as others. This is all the comfort that can be afforded to a moral man, that he shall have a cooler hell then others have: but this is but cold comfort. Moral honesty without piety is as a body without a soul, and will ever God accept of such a stinking sacrifice. Surely no.

Fifthly, If real holiness be the only way to happiness; if men must be holy on earth, or else they shall never come to a fruition of God in heaven; then this truth by way of conviction looks sowerly and sadly upon all Neuters, who divide their hearts between God and Mammon, who halt between

1 Kings 18. 21.

Zeph. 1. 5.

2 Kings 17.

32, 33.

Chap. 18. 11.

James 1. 8.

A double-

soul'd man.

Matth. 19. 16.

26.

Numb. 23. 10.

1 Pet. 2. 15.

Jude 11.

*Callenueus*  
tells us of a  
Noble man of  
*Naples*, that  
was wont pro-  
phanely to say  
that he had  
two souls in  
his body, one  
for God, and  
another for  
whoever  
would buy it.

between God and *Beel*, who divide their souls between heaven and earth, between Religion and their lusts. Like the *Samaritans*, who both worshipped the Lord, and the *Assyrians* Idols too. A Neuter is a monster; he hath two tongues, two minds, and two souls: he hath a tongue for God, and a tongue for the world too; he looks up to God and saith Certainly thou art mine, he looks down upon the world, and saith Surely I am thine; He hath a mind to be religious, and a mind to save his own stake in the world too. He hath a soul reaching after the happiness of another world, *Let me die the death of the righteous, and let my last end be like his*, saith *Balaam*: and he hath a soul strongly reaching after this evil world too, as if heaven and happiness were wrapt up in it. As you may see in the same person, *he loved the wages of unrighteousness*: he loved it as his portion, he loved it as his life, he loved it as his happiness, he loved it as his all; he loved it as his soul, yea, he loved it above his own soul, for he damned his soul to gain it. It is true, when he was under a divine restraint, he professed that he would not curse the people of God for a house full of Gold; but when he was from under that restraint, his heart was so set upon the unrighteous reward, that he would have curst them for a handfull of gold. The Neuter (as the Romans paint *Erasmus*) hangs between heaven and earth; He is neither fit to go to heaven, nor yet worthy to live on earth. If *Mezoz* was to be certainly curst, to be bitterly curst, to be universally curst (as the Hebrew phrase, *curfing curse ye Mezoz*, imports, in *Judges* 5. 23.) for standing Neuter, when they should have come forth to the help of the Lord: Do you think that Neuters in religion shall be blest? Do you think that ever such shall go to heaven, who are indifferent whether they go to heaven, or no? or that ever such shall be happy, who are indifferent whether they be holy or no? or that ever such shall see the face of Christ with joy, who are indifferent whether they have an interest in Christ or no? or that ever such shall be admitted into the kingdom of glory, who are indifferent where ever they

they have any entrance into the kingdom of grace or no. Certainly heaven is too holy to hold any such indifferent, irresolute Neutral souls. In the University not long since there were three Doctors heads of houses; one of them was accounted an Innovator; the second a Puritan; the third a Neuter. A witty Scholler presented them thus to the world; the first in a Coach driving to Rome: the second driving to Geneva: the third running on foot, begging sometimes the one, sometimes the other, to receive him, but both refused him. Neuters shall be refused on all hands at last. God will refuse them because he loaths halting: Angels will refuse them because they loath halving: Good men will refuse them, because they loath lukewarmness; and bad men will refuse them because they pretend to goodness, though they live in wickedness. Ambidexters in Religion are ignominious disgracers both of the name and profession of Christians, they are prodigious traitors to the crown of heaven: they are the greatest enemies to the power of godliness, they are the very offspring of Judas, and in the day of account it will be found that it had been good for them that they had never been born. Neutrality is the spiritual adultery of the hearts: Neuters are spiritual Harlots, they have their hearts divided between God and Mammon, betwixt Christ and other Lovers. Now Harlots in Ancient time were to be burnt, Gen. 38. 24. Certainly hell is for the Neuter, and the neuter for hell: God will be as severe, yea, more severe in punishing spiritual whoredom, then ever men have been in punishing corporal whoredom. God looks upon every neuter as a man in arms against him, Math. 22. 30. *He that is not with me, is against me.* And therefore Martial Law shall be executed upon them. God will blot out their names, and hang them up as monuments of his justice and vengeance. Sirs, do not deceive your own souls; no man was ever yet carried to glory in the chariot of neutrality or mediocrity: he that is not throughout holy, is not really holy, and he that is not really holy, can never be truly happy: it is only throughout holiness that entitles a

M

man

Newters are  
Traitors; they  
betray Christ  
for the worlds  
sake, and the  
world for  
Christs sake;  
and themselves  
for sin and  
Satan's sake;  
And who will  
not refuse and  
scorn traitors?

*Aut totum mo-  
tum tenet, aut  
totum omittit.  
Greg. Nazien.*



1 Pet. 1. 15.  
2 Pet. 3. 11.  
Matth. 24. 51.

1 Sam. 15. 23.

6.

Ex. 30. 33, 33.  
Who can with  
patience see  
Apes in the  
habit of No-  
bles I saith  
Lucians.

Ex. 30. 33, 33.  
Who can with  
patience see  
Apes in the  
habit of No-  
bles I saith  
Lucians.

man to everlasting happiness. The true mother would not have the child divided; she would have all or none; you must be for all holiness, or for none. Neuters now divide and cut those things asunder, that God hath closely joyned together: but at last God will suite their punishment to their sin, and cut them asunder, *Luke 12. 46.* Now the neuter chuses here a piece, and there a piece: and at last God will cut him in pieces, as *Samuel* did *Agag*. Well, Neuters, now you divide one command from another, one duty from another, one promise from another, one threatening from another, one ordinance from another, and one way of God from another: But the day is a coming wherein God will divide your souls from your bodies, and both from himself, his Son, his Saints, and his Glory for ever.

Sixthly, If real holiness be the only way to happiness, if men must be holy on earth, or they shall never come to a fruition of God in heaven: Then this truth by way of conviction, looks sowerly and sadly upon all hypocrites, who have only a seeming holiness, a feigned holiness, a counterfeit holiness. The Apostle speaks of a true holiness, *Ephes. 4. 24.* (or holiness of truth, as the Greek reads it) in opposition to that feigned and counterfeit holiness, that is in the world: pretended holiness is most opposite to the holiness of God. Hypocritical holiness is the greatest unholiness; and as God hath, so certainly God will kill sure the punishment to the sin. If it was death in *Moses* his Law, to counterfeit that Ceremonial and figurative ointment; what shall it then be to counterfeit the spirit of life and holiness? Dissembled sanctity is double iniquity: He that professeth religion without being religious, and godliness without being godly: he that makes counterfeit holiness a cloak to impiety, and a Mid-wife to iniquity; He that is a *Cato* without, and a *Nero* within; a *Jacob* without, and an *Esau* within: a *David* without, and a *Saul* within; a *Peter* without, and a *Pollux* within: a Saint without, and a Satan within: an Angel without, and a devil within, is ripened for the worst of

of torments, Matth. 24. 5. *And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.* Hypocrites are the freeholders of hell: all other sinners do but hold under them: none have so large a portion in hell as hypocrites have: No man at last will be found so miserable, as he that hath the name of a Saint upon him, but not the divine nature in him: that hath a profession of holiness upon him, but no principles of holiness in him: that hath a form of godliness, but not the power: that can cry up godliness, and count godliness, but in practise denies it: that is a Jew outwardly, but an Atheist, a Pagan, a devil inwardly. Who had a greater name for holiness, and who made a greater shew of holiness, and who did more despise and insult over men for the want of holiness, then the Scribes and Pharisees? and who so miserable now as they? Mat. 23. 14. *We unto you Scribes and Pharisees, hypocrites: for ye devour widows houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation.* Pretended holiness will double damn souls at last. *Sirs, do not deceive your own souls: A painted sword shall as soon defend a man, and a painted mine shall as soon enrich a man, and a painted fire shall as soon warm a man, and a painted friend shall as soon counsel a man, and a painted horse shall as soon carry a man, and a painted feast shall as soon satisfy a man, and a painted house shall as soon shelter a man, as a painted holiness shall save a man.* He that now thinks to put off God with a painted holiness, shall not fare so well at last, as to be put off with a painted happiness. The lowest, the hottest, and the darkest habitation in hell will be his portion, whose religion lyes all in shews and shadows. Well, spiritual Counterseits, remember this; it will not be long before Christ will unmark you, before he will uncase you, before he will disrobe you, before he will take off your vizards, your hoods, and turn your rotten insides outward, to your eternal shame and reproach before all the world. Counterfeit Diamonds may sparkle and glitter, and make a great shew for a time, but their lustre will

*Hypocriti nihil est crudelius, impatientius, & vindicta cupidius. Luther. There is not a more cruel creature, more impatient and vindictive then an hypocrite; said he that had the experience of it in his own person.*

Anno 1141.

Job 17. 8.  
chap. 36. 13.Job 20. 9.  
Hosai 6. 4.

1 Cor. 13. 4.

Math. 7. 12.

soon was off. (*Nihil scilicet est durabile*) nothing counterfeit will last long. *Maud.* mother to King *Henry* the second, being besieged in *Winchester* castle, counterfeited her self to be dead; and so was carried out in a Coffin, whereby she escaped; at another time being besieged at *Oxford* in a cold Winter, by wearing white apparel she got away in the snow undiscovered, but at last vengeance did overtake her. So though hypocrites may for a time seem to be dead to sin, and dead to the world, though they may cloath themselves with a snow-like purity, and with the white linnen of seeming sanctity; yet God at last will unmask and unmask them, and vengeance will with a witness overtake them, *Isa.* 33. 14. Hypocrites are like blazing Stars, which so long as they are fed with vapours, shine as if they were fixed Stars; but let the vapours dry up, and presently they vanish and disappear: As the joy of the hypocrite, so the goodness of the hypocrite is but for a moment; it is as a morning cloud and as the early dew; an hypocrite is a meer comet, a flash, a flash; principles of holiness are lasting, but hypocrisy makes a man only constant in inconstancy.

Seventhly, If real holiness be the only way to happiness; if men must be holy on earth, or they shall neyev come to a fruition of God in heaven: Then this truth by way of conviction, looks sowerly and sadly upon such, who please and bless themselves with common gifts and common grace; with a gift of knowledge, a gift of faith, a gift of prayer, a gift of utterance, a gift of memory, &c. when they have nothing of real holiness in them. Like those in *1Sa.* 22. 23 who had great gifts, but were so far from real sanctity, that they were workers of iniquity; they had a flood of gifts, but not a drop of grace; they had many gifts, but not one saving grace; they could work miracles, but that miracle of holiness being not wrote in them, Christ takes an everlasting farewell of them, *Depart from me ye workers of iniquity.* So they in *Heb.* 6. had enlightened heads, but where was their humbleness and holiness of heart? they had silver tongues, but where was their sanctified souls? they had some smack, some tastes and relishes of heavens glory; but where was their

their inward and outward purity? Notwithstanding all their extraordinary gifts of speaking with tongues, casting out of Devils, and opening of prophecies, yet were they not renewed, regenerated and sanctified by the Holy Ghost: Their gifts might be of singular use, to the enlightening, quickening, edifying, comforting and encouraging of others, and yet never have any influence upon their own hearts, to the changing, renewing and sanctifying of them. Men of greatest gifts are not alwaies men of greatest holiness: The Scribes and Pharisees, Judas, Demas, Tertullus, and Simon Magnus, were men of great gifts, and yet they had no real holiness; they had the ninety nine of gifts which Christ looks not after, but wanted the one, viz. real holiness, which with Christ is all in all: The Devil hath greater gifts then any man on earth, and yet he is a Devil still; gifts without holiness, will but make a man twice told the child of hell: The more of gifts here, the more (without holiness) of hell hereafter. The greatest Schollars have often proved the greatest sinners, the stoutest opposers, and the worst of persecutors. There are none so wicked, as he that is wittily wicked. The highest gifts many times prove but the fairest pathes to the chambers of death. As the richer the Ship is laden with barrs of silver and gold, the deeper it sinks; so the richer the soul is laden with silver parts and golden gifts, and yet not ballanced with real holiness, the deeper it sinks under wrath and misery: And no wonder, for 1. Gifts do but tickle the ear, they do not cleanse heart. 2. They do but stir the affections, they do not kill corruptions. 3. They are but ornaments to a mans profession, they have no saving influence upon a mans conversation. They tempt a man to take up with the world, but they never help a man to overcome the world. 4. They make a man wise to deceive, and wise to delude both himself and others, rare accomplishments are many times turned into beautiful ornaments to adorn the Devil and error withall. 5. The gifted man cares not who is most holy, so he may be most honoured, who is highest in favour with God, so he may be highest in favour with men; who is most serviceable, so he may be most acceptable, who

As Nurses milk is of use to others, but of none to themselves.

Matth. 23. 15.

*Augustine* trembled when he considered the extraordinary gifts and parts that were in his base child, to think what God meant in infusing so precious a soul, and in giving such rare gifts to such an impure creature.

Zach. 7. 5, 6.  
Rom. 14. 6, 7, 8.

Hab. 1. 12.  
1 Cor. 8. 7.

Psaln 45. 13.

John 4. 14.  
1 John 3. 9.  
1 Cor. 13.  
13. 6.

Numb. 23. 10.

gets most of another world, so he may have most of this world; and what should such an one do in heaven? Gifts differ as much from real holiness, as an Angel in heaven differs from a Devil in Hell. 6. Gifts makes a man work for life, but holiness makes a man work from life. 7. Gifts work a man to set up for himself, and to deal and trade for himself; but holiness works a man to deal for God, and to trade for God and his glory. 8. Gifts takes up in ingenuous civilities and outward formalities, but holiness takes up only in that holy one. 9. Gifts only restrains the soul, but grace renews and changes the soul. 10. Gifts puffs the soul, but holiness humbles the soul. 11. Gifts makes a man beautiful like *Rachel*, but holiness makes a man fruitful like *Leah*. 12. Gifts makes a man most studious and laborious about mending and reforming other mens hearts and lives; but holiness makes a man most studious and industrious in mending and reforming his own heart and life. 13. Gifts makes all glorious without, but holiness makes all glorious within. 14. Gifts makes a good head, but holiness makes a good heart. 15. Gifts envies, lessens, darkens, obscures, and disparages with *but*s, and *ifs* and *ands*, the excellencies of others; but holiness makes a man rejoyce in every Sun that out-shines its own. 16. Gifts are fading and withering; but holiness is an everlasting spring that can never be drawn dry. 17. Gifts draws from God, but holiness draws to God; though men of gifts may bid fair for heaven, yea come so near as to hear the musick of heaven, yet without holiness they shall never enter into heaven. When night comes, the Father will only take in his own child into his house, and though another child which may be much like his own should attempt to come in, yet the Father will keep him out, and wish him to repair to his own home; So when the night of death comes, the Father of Spirits will only take into the family of heaven his own child, *viz.* the child of holiness; but now if the child of gifts (which is so like the child of holiness) should press hard upon God to come in, as that child of gifts *Balaam* did, *Let me die the death of the righteous, and let my last end be like his;* God will answer him, No, he

he will say to him as he did to that child of gifts *Judas*, Go to your own place. In the night of death and judgement, the children of the Kingdom shall be cast out: the children of the Kingdom, that is, of the Church; now the children of the Kingdom are children of gifts, and yet there will come a day when these children shall be cast out. As *Abraham* put off the sons of the Concubines with gifts, but entailed the inheritance upon *Isaac*: So God puts off many men now with gifts; but he entails the heavenly inheritance upon holiness. *Psalm 24. 3, 4. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his soul to vanity, nor sworn deceitfully*: Heaven is for that man, and that man is for heaven, who hath clean hands and a pure heart, whose holy conversation is attended with heart-purification; a pure heart is better then a golden head; a heart full of holy affections, is infinitely beyond a head full of curious notions; there is no Jewel, there is no anointing to that of holiness, he that hath that hath all, and he that wants that hath nothing at all. But,

Eighty and lastly, if real holiness be the only way to happiness; if men must be holy on earth, or they shall never come to a blessed fruition of God in heaven; then by way of conviction let me say, that this truth looks very sorrowfully and angrily upon those who are so far from being holy themselves, that they cannot endure holiness in those that are about them, or any waies related to them. Ah how many unholy people be there, that cannot endure holiness in their Ministers! and how many unholy husbands are there, that cannot endure holiness in their yoke-fellows! and how many unholy parents are there, that cannot endure holiness in their children! and how many unholy Masters are there, that cannot endure holiness in their servants! The Panther, say some, when she cannot come at the man, she rendeth and teareth his picture in pieces; so many unholy husbands, unholy fathers, and unholy masters, when they cannot rend and tear the persons of their relations in pieces; ah how do they do their best to rend and tear the image of God upon them,

Acts 1. 29.  
Mat. 8. 12.

Gen. 21. 6.  
&c.

8.



Matth. 23.

14, 15.

2 Sam. 6.

16, 10.

Gen. 39. 1.

2, 3, 4.

them, viz. holiness in pieces? These forlorn souls will not be holy themselves, nor suffer others to be holy neither; they will neither go to heaven themselves, nor suffer others to go thither who are strongly biased that way. Some despise their gracious relations, even *in nomine*, for that very reason, because they are holy; sometimes you shall hear them speak at such a rate as this; Well, our relations are wise and witty, but so holy; they are very knowing and thriving, but so precise; they have good parts and sweet natures, but they are so strict; they are so round that they will not endure an oath, a lye, &c. and therefore I cannot abide them, I cannot endure them. These are like he in *Seneca*, which was so fearfully idle, that his sides would ake to see another work: So these are so fearfully wicked, that it makes their sides, their heads, their very hearts ake, to see others holy. How far these are in their actings below Heathens; you may see in *Rom. 16. 10, 11. Aristobulus* and *Narcissus* that are spoken of in this Scripture, were both Heathens, and yet they had in their families those that were in the Lord, those that were gracious, &c. Heathens were so ingenuous, that they would not despise that holiness in others, that they wanted in themselves; they were so noble, that they would give holiness house-room, though they knew not how to give it heart-room: So *Joseph*, though he was an Heathen, yet he gave holy *Joseph* both house-room and heart-room: These and several other heathens of the like spirit with them, will one day rise in Judgement against many in these dayes, that are so far fallen out with holiness, as that they will not endure it under the roof of their houses, yea as that they make it the greatest matter of scorn and derision: Like those in *Lam. 2. 15, 16. All that pass by, clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the City that men call the perfection of beauty, the joy of the whole earth? All thine enemies have opened their mouth against thee; they hiss and gnash the teeth; they say, We have swallowed her up, &c. Ah how many such monsters are there in these dayes, who express their derision, disdain, and contempt of holiness and holy persons, by all the*

the scornful gestures, postures and expressions imaginable, that clap their hands, that hiss, that wag their head, that gnash their teeth, and that say, Lo these are your Saints, these are your holy ones, your perfect ones, your beautiful ones ! It is very sad to want holiness, but it is sadder of all to deride holiness, to disdain holiness. Of this evil spirit, *Salvius* complained in his time ; What madness is this (saith he) amongst Christians, that if a man be good, he is despised as if he were evil ; if he be evil, he is honoured as if he were good ! And as great cause have we to complain of the prevalency of the same evil spirit in our times : If the wife be holy, how is she despised (by her unholy husband) as if she were wicked ! If she be wicked, how is she honoured as if she were holy ! So if the child be gracious, how is he disdained as if he were graceless ! if he be graceless, how is he admired as if he were gracious ! So if a Servant be godly, how is he scorned as if he were godless ! if he be godless, how is he applauded as if he were godly ! Certainly God will never endure such to stand in his sight, who cannot endure the sight of holiness. Doubtless, God will never give them any room in heaven, who will not so much as give holiness a little house-room (I say not heart-room) here. He that now despises and disdains holiness in others, shall at last be eternally despised and disdained for want of holiness himself.

*Salvi. de*  
*Gub. lib. 4.*  
*capit. 22. of*  
*evil over dog*  
*sham dand*  
*1 Cor. 7. 16.*

*Psalm 1. 5.*

*Salvi. de*  
*Gub. lib. 4.*  
*capit. 22.*  
*of evil over*  
*dog sham*  
*dand*

*Use 2. of holiness*

**T**He second Use is a Use of Tryal and Examination; Is it so, that real holiness is the only way to happiness ? must men be holy on earth, or else they shall never come to a blessed vision or fruition of God in Heaven ? Oh then, what cause hath every one to try and examine, whether he hath this real holiness without which there is no happiness, or no ! Now because this is a point of great importance, and a mistake here may undo a man for ever, and considering the great averiness and backwardness of mens hearts to this

*ad illud* N noble

noble and necessary work, I shall therefore in the first place propose some considerations to provoke all your hearts to fall in good earnest upon this great point of Tryal and Examination. Now to this purpose consider,

I.

See my Treatise of Assurance, pag. 15 to 26. where you have this truth made fully evident.

As Abraham, Noah, Jacob, David, Job, Paul, and others.

First, it is possible for you to know whether you have this real holiness or not; it is possible for you by the light of the Spirit; by the light of the Word, and by the light of your own Consciences, to see whether holiness, which is the image of God, be stamped upon your souls, or no. Though it be impossible for thee to climb up to heaven to search the records of glory, to see whether thy name be written in the book of life; yet it is possible for thee to go down into the Chambers of thine own soul, to enter into the withdrawing rooms of thine own heart, and there to read what impressions of holiness are upon thee; though this work be hard and difficult, yet it is noble and possible; though the heart be deceitful and full of shifts, yet it is possible for a man to make such a curious, such a narrow, such a diligent, such a faithful, and such an impartial search into his own soul, as that he may certainly know whether he hath that real holiness that is the pledge of immortal happiness, or no; it is possible for him that hath this Jewel, this holiness, to know it, to finde it, and in the beautiful face of holiness to read his own everlasting happiness. I might call in the experiences of many precious Saints, to bear witness to this truth; but I suppose it is needless. What great and weighty, what high and hard, what hazardous and dangerous things do many Souldiers, Saylers, sick Patients and others attempt and undertake, upon the meer account of a possibility! it is possible that the Souldier may win the field; it is possible that the Mariner may make a happy voyage; it is possible that the sick Patient may recover; it is possible that he that strives for mastery may overcome, &c. Now upon this very account, that it is possible, what will they stick at? what will they not attempt and endeavour to effect? And why then should not Christians upon the account of a possibility, make a diligent search after that holiness, that will at last throne the soul in everlasting happiness? Well, Christians, as a possibility

possibility of obtaining grace and mercy, should bear up your hearts against despair: as a possibility of obtaining a pardon, should keep up your hearts in a seeking and a waiting way; and as a possibility of salvation by Christ, should be argument sufficient to work a soul to venture it self upon Christ; so a possibility of knowing whether you have this pearl of price, Holiness, should work you to make a diligent search and enquiry after it. Let no man do more upon the account of a possibility for this world, then you will do upon the account of a possibility for another world: Let no man do more upon the account of a possibility for his body, then you will do upon the account of a possibility for your souls: Let no man do more upon the account of a possibility for temporals, then you will do upon the account of a possibility for eternals. It is possible for you to know whether this babe of grace, Holiness, be formed in your souls or no; and therefore search and enquire after it.

Secondly, Consider this, that it is a point of very great concernment to you, to know whether you have this real holiness or no; your souls lies upon it; eternity lies upon it; your All lies upon it; and an error here, may make a man miserable for ever; it is good for thee to know the state of thy body, the state of thy family, the state of thy flock; but it is of infinite more consequence for thee to know the state of thine own soul: No man lives so miserable, nor no man dies so sadly, as he that lives and dies a stranger to his own soul: It is good for thee to set all reckonings even between thy self and others, but it is far better to set all reckonings even between God and thine own soul. Ah how many are there, who are better known to others, then they are to themselves: and who are able to give a better account of their Lands and Lordships, of their Treasures and Mannors, yes of their Horses, Hawks and Hounds, then they are of the state of their souls? Ah how many are there that are very inquisitive to know things to come, to know what will be hereafter, to know whether they shall be great and rich in the world, to know whether they shall be prosperous and

March. 9. 16.  
Mark 10. 27.  
Chap. 14. 36.  
Mark 9. 13.  
Luke 18. 27.

2.

Psalms 4. 5.

Prov. 27. 25.  
*Multi multa  
sciunt, se an-  
tem nemo.*

Luke 12. 16,  
17, 18, 19,  
20, 21.  
Chap. 16.  
19, 26. .

Eccles. 7. 10.

Job 21. 23, 24.  
Isa. 41. 22, 23.  
Chap. 43. 9, 10.  
The heathens  
did admire  
that saying as  
an Oracle,  
(Nescire ip-  
sum) Know  
thy own self.

successful in their undertakings; to know whether they shall be crowned with length of dayes, or whether they shall be cut off in the flower of their age; to know the secret counsels of Princes, and what will be the issue of such and such mutations and revolutions that have happened amongst us: and yet are not at all inquisitive after the state of their souls, nor whether they have this real holiness, without which there is no happiness. They never enquire what will become of them hereafter; they never enquire what state they shall enter upon after death, whether upon a state of eternal wo, or a state of everlasting bliss; Of all acquaintances in this world, there is none to that of a mans being acquainted with the state of his own soul. A mistake about my outward condition may trouble me, but a mistake about my spiritual condition may damn me. There are many ways to make up my mistakes about temporals; but there is no way to make up my mistakes about eternals. If at last I shall be found to be mistaken in the great concerns of my soul, I am undone for ever. Well Sirs, you are in a state of nature, or in a state of grace; you are in a state of darkness, or in a state of light; you are in a state of life, or in a state of death; you are in a state of love, or in a state of wrath; you are either Goats or Sheep, Sons or Slaves; you are either in the broad way to destruction, or in the narrow way of salvation; and therefore what can be of greater concernment in this world to you, then to know in which of these two spiritual estates you are in? How can you order aright your prayers, or your praises, or any religious services, till you come to know in which of these two spiritual estates you stand? whether you be in a state of nature, or in a state of grace; in a state of sin, or in a state of holiness; for all religious duties must be ordered according to mens spiritual estates. If a man be in a state of nature, his work lies one way; if he be in a state of holiness, his work lies another way. By all which it is most evident that it very nearly concerns you to search and try, whether you have this bird of Paradise, Holiness, in your bosoms, or no. And for a close, let me say, that a mistake about your spiritual estate

estate will at last be found, nor only insufferable and inexcusable, but very terrible and damnable.

Thirdly, Consider, That a cordial willingness to enter upon this work of trial, is a hopeful evidence of your real integrity and sanctity. Unsanctified souls hate the light; they had rather go to hell in the dark, then come to be weighed in the balance of the Sanctuary. As pure gold fears neither fire nor furnace, neither test nor touchstone, neither one balance nor another, so a pure heart, a sanctified soul dares venture it self upon trial: yea, upon the very trial of God: For he knows that God never brings a pair of scales to weigh his graces, but only a touchstone to try the truth of his graces: he knows if his gold be true, though it be never so little, it will pass for current with God. As Bankrupts care not for casting up their accounts, because they know all is naught, very naught, stark naught with them: so unsanctified souls, they care not to come to the trial, to the test, because they know that all is naught, yet worse then naught with them. They have no mind to cast up their spiritual estates, because at the foot of the account they must be put to read their neck-verse undone, undone, for ever undone. And therefore as old deformed women cannot endure to look into the looking glass, lest their wrinkles and deformity should be discovered, so unsanctified souls cannot endure to look into the glass of the Gospel, lest their deformities, impieties and wickednesses should be discovered and detected. I have read of the Elephant, how unwilling he is to go into the water, but when he is forced into it, he puddles it left by the cleafots of the stream he should discern his own deformity. So unholy persons are very unwilling to look into their own hearts, or into the clear streams of Scripture, lest their souls deformity and unlikeness should appear to their own terror and amazement. And therefore as you would have a hopeful evidence of your integrity and sanctity, fall upon this work of trial. For as it is a hopeful evidence that the Clyents candle is good, when he is ready and willing to enter upon a trial, and as it is a hopeful

John 3. 20;

Job 31. 5, 6.

Psalms 26. 2.

Psalms 139.

23, 24.

Math. 12. 20.



Gal. 6. 4, 5.

Job 15. 34.

Prov. 30. 12.

Matthew 23.

Isaiah 9. 17.

Chap. 29. 13.

Jer. 7. 4, 8, 9.

10, 11.

Rev. 3. 16, 17.

18.

Isa. 65. 2, 3, 4, 5.

Matthew 25.

Rom. 2. 18, 19.

sign that a man's gold is true gold, when he is willing to bring it to the touchstone, and that a man thrives, when he is willing to call up his books, so it is a hopeful evidence that a Christian hath real holiness, when he is ready and willing to bring his holiness to the test to try whether it be true or no; when he is willing to call up his books, that he may see what he is worth for another world.

Fourthly, Consider, that there are very many that deceive themselves about their spiritual estates. It is the easiest thing in the world for a man to deceive himself: there are those that do but think that they stand, 1 Cor. 10. 12, and these at last come to fall from their seeming standing into a real hell. Yea, from their highest standing, into the lowest hell. There are many that think themselves to be something, when they are nothing, Gal. 6. 12. There are many that have a form of godliness, but none of the power, 2 Tim. 3. 6. There are many that have a name to live, but are dead, Rev. 3. 1. There are many that are very confident of their integrity, and yet are full of horrible hypocrisy. There are many that carry the Lamps of profession, that have no oyle of grace in their hearts. There are many that take a good nature for grace, civility for sanctity, and a garb of godliness for real holiness; yea, there are those who dare say that they excel others in holiness, when in truth they exceed most men in wickedness. Yea, there are many now in hell who have had a great confidence of going to heaven. There are many that cry out with *Agas*: Surely the bitterness of death is past: wrath is past, and hell is past; and damnation is past, when as vengeance is ready to fall on them, and hell stands gaping to devour them. The heart of man is full of self-love, full of self-flattery, and full of hypocrisy, and therefore many a man who is only a Jew outwardly, thinks himself to be a Jew inwardly; many a man thinks himself to be as good a Christian as the best, and to be as happy as the best, and to be as fair for heaven as the best, till he comes to hear that tormenting word, *Depart*. I know ye not. As many are kept off from Christ, by a conceit that they have him

him already: for many are kept off from holiness, by a conceit that they have it already. And therefore it doth very much concern you to make a diligent enquiry, whether you have that holiness without which there is no happiness, or no. I have read of *Plato*, that when he did walk in the streets, if he saw any disordered in speech, disguised in drink, or otherwise out of frame, he would say to himself, *Nam ego sum*, Am I such a one as this is? Am I such a swearer as this is? Am I such a drunkard as this is? Am I such a wanton as this is? Am I such a rovyous person as this is? &c. So should every Christian say, when he hears of any that doth but think that they stand, *Nam ego sum*: Am I such a one as this is? When he sees one that thinks himself something, when he is nothing, he should say Am I such a one as this is? when he sees a man to have a form of godliness but no power, he should say, Am I such a one as this is? when he hears of a man that hath a name to live, but is spiritually dead, he should say, Am I such a one as this is, &c. ? and when he hears or reads of one that is really holy, he should say am I such a one as this is? As you would not put a cheat upon your own souls, it highly concerns you to try whether you have real holiness or no. Look, as many young children catch many a fall out of a strong conceit of their abilities to go: so many a man out of a strong conceit that he hath holiness when he hath none, catches many a fall in an eternal fall at last. The best way to prevent an everlasting miscarriage, is to make a privy search after holiness in thine own heart.

Fifthly, Consider that there is a great deal of counterfeit grace and holiness in the world: There is not more counterfeit coin this day in the world, then there is counterfeit holiness in the world. Look, as many *Brissow* stones and counterfeit Gemmae do so shine and sparkle like true Jewels, that if a man be not very careful, he may be easily cheated: so counterfeit grace, counterfeit holiness doth so shine and sparkle, they do so neerly resemble real holiness, and the sanctifying and saving graces of the Spirit, that a man may be easily mistaken, if he do not make a narrow search. Doth the gracious soul abstain from gross sins?

Matth. 23. 1, 2, 3, 4.  
 Ezra 8.  
 Esther 4.  
 Daniel 9.  
 Mat. 6. 16.  
 Luke 18. 11.  
 Matth. 27.  
 Heb. ewes 12.  
 Matthew 6.  
 Acts 10. 1, 2, 3, 4.  
 Luke 19. 11.  
 Acts 21. 8.  
 1 Sam. 15. 24.  
 Isaiah 58.  
 2 Chr. 32. 16.  
 1 King 3. 12, 15.  
 Jonah 3.  
 Mark 6.  
 Ezek 33. 30, 31, 32, 33.  
 Luke 18. 11.

The difference  
 between these  
 true and coun-  
 terfeit graces,  
 is largely dis-  
 covered in my  
 Treatise on  
*Assurance.*

sins? so doth the formalist too. Do Saints fast and pray? so  
 do Pharisees too. Doth *Peter* shed tears? so doth *Esa-*  
*u* too. Doth *Peter* repent? so doth *Judas* too. Doth *Co-*  
*salus* give Alms? so do the Pharisees too. Doth *Ezekiel*  
 believe? so doth *Simon Magus* too. Doth *David* confess  
 his sin? so doth *Saul* too. Doth *David* delight in ap-  
 proaching to God? so doth *Isaiah* hypocrites too. Doth  
*Heariah* humble himself? so doth *Abab* and the King of  
*Nimrod* too. Doth a gracious soul hear the word with joy?  
 so did *Herod* too. Doth a gracious soul receive the word  
 with joy? so did the stony ground too. Doth a gracious  
 soul delight in his teacher? so did *Ezekiel's* worldlings too?  
 Is a gracious soul in Cloister duties? so is the Pharisee too, &c.  
 When counterfeits coin is abroad, you will not take a piece,  
 but you will try it; you will bring every piece to the touch-  
 stone. Ah that you would deal so by your holiness! there  
 is a great deal of counterfeit holiness abroad, and there-  
 fore you had need bring yours to the tryal. As all is not  
 gold that glisters! so all is not holiness that men take for  
 holiness, that men count for holiness. The child is not  
 more like the Father, nor one Brother like another. Wine in  
 the Bottle is not more like to Wine in the Barre, nor water  
 in the Cistern more like to water in the River, nor fire in  
 the forge more like to fire in the chimney, nor milk in the  
 saucer to milk in the breasts, then counterfeit grace and  
 holiness is like to that which is real. Counterfeit faith  
 doth so nearly resemble true faith, and counterfeit love  
 true love, and counterfeit repentance true repentance, and  
 counterfeit obedience true obedience, and counterfeit  
 knowledge true knowledge, and counterfeit holiness true  
 holiness, that it is not an easie matter to discover the one  
 from the other. The *Cyprian Diamond* (saith *Pliny*) looks  
 so like the true *Indian Diamond*, that if a man do not look  
 warily to it, he may easily be deceived and cheated. O  
 Sirs, true grace and counterfeit, true holiness and coun-  
 terfeit look so like one another, that without a divine  
 light to guide you, you may be easily cheated and de-  
 ceived for ever. In these dayes of profession there is abun-  
 dance

dance of false ware put off; Satan is a subtile Merchant; and where prophaneſſe will not paſſe for current coin, there he labours to furniſh his cuſtomers with the ſhews and reſemblances of grace and holineſſe, that ſo he may hold them the faſter in golden fetters, and put them off from looking after that real holineſſe without which no man can be bleſſed here, or happy hereafter. And therefore it neerly concerns every man to ſearch and try whether he hath real holineſſe or no.

Sixthly, Conſider, If upon tryal you ſhall find in you this real holineſſe that paves the way to happineſſe, it will turn exceedingly to your accounts: thy happineſſe depends upon the real being of holineſſe (in thee) but thy comfort depends upon thy ſeeing of holineſſe. Real holineſſe will yield thee a heaven hereafter; but the ſeeing of holineſſe will yield thee a heaven here: he that hath holineſſe and knows it, ſhall have two heavens; a heaven of joy, comfort, peace, content and aſſurance here; and a heaven of happineſſe and bleſſedneſſe hereafter; but he that hath holineſſe and doth not know it, ſhall certainly be ſaved, yet ſo as by fire; he ſhall have a heaven at laſt, but he muſt paſſe to it by the flaming ſword. When a perſon is heir to a great eſtate, and knows it; when a perſon is ſon to a King, and knows it; when a perſon is highly in favour, & knows it; when a perſon is out of all hazard and danger, and knows it; when a perſons pardon is ſealed, and he knows it; then the ſprings of joy and comfort riſes in him. So, when a man is holy, and knows it, then the ſprings of divine joy and comfort riſes in his ſoul, as the waters riſe in *Ezekiels* Sanctuary. The knowledge of the goodneſſe and holineſſe of thy eſtate will make heavy afflictions light: long afflictions ſhort, and bitter afflictions ſweet: the knowledge of the goodneſſe and holineſſe of thy eſtate, will make thee frequent, fervent, conſtant, and abundant in the work of the Lord. The knowledge of the goodneſſe and holineſſe of thy eſtate will ſtrengthen thy faith, raiſe thy hope, inflame thy love, increaſe thy patience, and brighten thy zeal. The knowledge of the goodneſſe and holineſſe of thy eſtate will make every

6.

1 Co. 3. 11, 16.

Ezek. 47. 3,

3. 4, 5.

2 Cor. 4. 16,

17, 18.

1 Cor. 15. ult.

Phil. 1.23;23.  
2 Cor. 5.1;10.

every mercy sweet, every duty sweet, every ordinance sweet, and every providence sweet. The knowledge of the goodnesse and holinesse of thy estate will rid thee of all thy sinfull fears and cares; it will give thee ease under every burden, and it will make death more desireable then life. The knowledge of the goodnesse and holinesse of thy estate will make thee more strong to resist temptation, more victorious over opposition, and more silent in every condition. The knowledge of the goodnesse and holinesse of thy estate, will turn every Winter night into a Summers day; every crosse into a crown, and every wilderness into a Paradise. The knowledge of the goodnesse and holinesse of thy estate, will be a sword to defend thee, a staff to support thee, a cordial to strengthen thee, a plaister to heal thee, and a star to lead thee. And O who then will not take some pains with his own heart, to know the goodnesse and holinesse of his own estate! Well, remember this, next to a mans being holy, it is the greatest mercy in this world to know that he is holy. But if upon trial a man shall find that his estate is bad, and that his holinesse is not of the right stamp, yet this will be many wayes a mercy, and an advantage to him. For the way to be found, is to see your selves lost; the way to infinite mercy, is to see your own misery: the way to *Canaan*, is through the wilderness: the way to heaven, is, by the gates of hell: upon the knowledge of the badnesse and sadnesse of thy estate, thou wilt be awakened out of thy security, and thou wilt be alarmed to loath thy self, to judge thy self, to condemn thy self, to be sick of sin, to break with Satan, and to close with Christ. Now the daily language of thy soul will be, *Men and Brethren, what shall I do to be saved?* O what shall I do to get my sinfull nature changed, my hard heart softened, my blind mind enlightened, my polluted conscience purged, and my poor naked soul with grace and holinesse adorned. Now the daily language of thy soul will be that of the Martyr, O none but Christ, none but Christ, O none but Christ to pardon me; none but Christ to justifie me; none but Christ to command me; none but Christ to save me: and none but

Acts 37;42.  
Ch. 16.23;35.

but Christ to reign over me. Now the language of thy soul will be this, O though I have formerly thought my self to be wise, yet now I see my self to be a fool ! O that Christ would be wisdom to me ! O now I see my self to be red with guilt, and black with filth, O that Christ would be righteousness to me ! O now I see my self to be unclean, unclean, O that Christ would be sanctification to me ! O now I see my self to be in a damnable condition, Oh that Christ would be redemption to me ! O now I see my self naked, O that Christ would cloath me ; now I see my self poor and miserable, O that Christ would enrich me ! now I feel my self to be hungry, O that Christ would ( be bread of life to ) feed me ! now I perceive my self to be lost, O that Christ would seek me ! Now I fear that I am perishing, O that Christ would save me ! Now the language of your souls will be that of the Lepers, *If we stay here we die* : if we stay in our unsanctified and unrenewed estate we die : If we stay in our sins we die, if we stay on our duties we die : if we stay on a conceited or counterfeit holiness we die : If we stay on a form of godliness we die : If we stay on a name to live we die, If we stay where the world staves we die : if we stay in any thing a this side Christ and real holiness, we die, we eternally die ; And therefore let us arise and make a venture of our souls upon Christ, and pursue after that holiness without which there is no happiness. But,

Seventhly and Lastly, Consider, that there are many that are truly holy, that have real holiness in them, and yet for want of a narrow search, a diligent enquiry into their spiritual estates, they come to be sorely and sadly afflicted with fears and doubts about their wants of holiness. As the treasures of this world often lye obscure and hid in the bowels of the earth : so the treasures of holiness often lie obscure and hid in many a gracious soul, for want of a privy search. As it is one mercy for me to believe, and another mercy for me to know that I do believe ; As it is one mercy for me to be beloved, and another mercy for me to know that I am beloved. As it is one mercy for

1 Co. 1. 30, 31.

Rev. 3. 16,  
17, 18,

2 Kings 7. 3,  
4, 5, 6.

7.

1 John 5. 13:  
Psalm 4. 6.

Psal. 51. 1, 2, 3.



Lukc 10. 10.

Gen 21. 16,  
17, 18, 19.

Gen. 28. 16.

Exod 34. 19.  
ult.Rev 3. 16, 17.  
Prov. 13. 7.Isaiah 65. 3,  
4, 5, 6.

Mark 8. 18.

for me to be pardoned in the court of glory, and another mercy for me to know that I am pardoned in the Court of conscience. As it is one mercy for me to have my name written in the book of life, and another mercy for me to be told that my name is written in that book. So it is one mercy for me to have real holiness in me: and another mercy for me to see it, and to know it: As we many times complain of the want of those things that we have in our hands: so many dear Christians complain of the want of that holiness that they have in their hearts. As the well, the spring of water was near to *Hagar* though she saw it not; so the spring of holiness is near to many a Christian, yea it is in many a Christian, and yet he sees it not, he knows it not. As *Jacob* once said, *The Lord was in this place, and I knew it not*. So many a precious soul may say, I had real holiness in my heart, and I knew it not. As the face of *Moses* did shine, but he saw it not, he knew it not, though others did see it and take notice of it: so holiness shines in many a Christians heart and life, yet corruptions raise such a dust in his soul that he sees it not, he knows it not, though others can see it, take notice of it, and bless and admire the Lord for it. As there be some that think they are rich, when they are not; and that say they are rich, when they are not; so there be others that are rich, and yet they will not say it, nor believe it; So there be some that think they have holiness, when they have not; yea that say they have holiness when they have not. So there be others that have real holiness, and yet they dare not think so, they dare not say so. Yea they are apt in times of temptation, desertion, sore afflictions, and when they are under the sensible stirrings of strong corruptions, to conclude that they have no holiness, no grace, when indeed they have: witness *Job*, Chap. 13. 24. And Ch. 19. 9. witness *David*, Psalm 22. 1, 2. witness *Asaph*, Psalm 77. 2, 11. witness *Heman*, Psalm 88. 1. 17. witness *Jeremiah*, Lam. 3. 18. witness the whole Church, Isa. 49. 15, 16. Ezek. 37. 34, 12. And witness the Disciples, John 14. 4, 5, 7, 8, 9, 20. compared. To know our selves to be holy is very desirable;

but

but we were to many precious Christians if they might not be holy and yet not know it; if they might not have holiness in their hearts, when the appearance of holiness is hid from their eyes. Look as sparks and coals of fire are often hid under the ashes and we see them not; and as in Winter the sap and life is hid in the root of the tree, and we perceive it not; and as precious flowers are hid in their seeds, and we discern them not; so when it is Winter with a Christian, his holiness may be so hid and covered under fears, doubts, sins, &c. that he may not be able to see it, to discern it, or conclude that he hath it: As the air is sometimes clear, and sometimes cloudy, and the Sea sometimes ebbing and sometimes flowing; so the holiness of the Saints is sometimes so clouded, and at so low an ebb, that a Christian can hardly discern it, he can hardly say, Lo here is my holiness; the being of holiness in the soul is one thing; the seeing of holiness in the soul is another thing; the being of holiness is one thing; the feeling of holiness is another thing. A Christian may as safely conclude that there are no stars in the sky in a dark night, because he cannot see them; and that there is no treasure in the Mine, because he cannot discern it, nor come to the feeling of it, as he may conclude that he hath no holiness in his heart, because he cannot see it, he cannot feel it. As the treasures of this world, so the treasures of holiness often times lie low: a man must dig deep before he can come at them. As the babe lives in the womb, but doth not know it, and as the Sun often shines into the house and a man doth not see it; so the babe of grace may be formed in the soul, and yet a Christian not know it; and the Sun of holiness may shine in his soul, and yet he not see it. O therefore how greatly doth it concern Christians to make a diligent, a narrow, and a serious search into their own hearts, whether they have this Jewel of glory, Holiness, in their souls or no. And if these arguments will not provoke you to fall upon this work of trial, I know not what will.

But me thinks I hear some of you saying, O Sir, how shall we do to know whether we have this real holiness or no?

we

Prov. 2. 3.  
4. 5. 6.

we see it is our very great concernment to know whether God hath sown this heavenly seed in our souls, or no: but how shall we come to know this? Now to this I answer, there are several wayes whereby this may be discovered. As,

I.

First, a person of real holiness is much affected and taken up in the admiration of the holiness of God: Unholy persons may be somewhat affected and taken with other of the excellencies of God; but it is only holy souls that are affected and taken with the holiness of God. *Exod. 15. 11. Who is like unto thee, O Lord, amongst the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?* In this statly description of God, holy Moses is most taken up in magnifying and admiring the holiness of God: Holiness is that glory of the Creator, that holy ones most delight to glory in. So holy David, *Psalms 71. 22. Unto thee will I sing with the Harp, O thou holy one of Israel*: So *Isa. 12. 6. Cry out and shout, thou inhabitant of Zion: for great is the holy one of Israel in the midst of thee.* The inhabitants of Zion must shout and hollow out (as the Hebrew word carries it) in token of joy, because he that is great and in the midst of them, is the holy one of Israel. So *Hab. 1. 12. Art not thou from everlasting, O Lord my God, my holy one?* Among holy ones, none to the holy One: Yea the more holy any are, the more deeply are they affected and taken with the holiness of God: as you may see in *Isaiah 6. 3. And one cried unto another (or this cried to this) and said, Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory.* The holy Seraphims by trebling the acclamation of his holiness, *Holy, holy, holy*, do denote not only the superlative eminency, glory and excellency of Gods holiness, but also they do discover how greatly, how abundantly they are affected and taken with the holiness of God. To the holy Angels, the holiness of God is the sparkling diamond in the ring of glory: But now unholy persons are rather affected and taken with any thing then with the holiness of God: The carnal secure sinner is affected and taken with the patience, forbearance and long-suffering of God: O, saith he, what

So Psa. 78. 41.  
& 89. 19. &c.  
Isa. 43. 3. and  
chap. 49. 7.

what a God of patience is this, that hath waited so many years for my repentance? that he that might long since have damned me, waits still to save me? that he who might long since have cast me into hell, is still willing that I should go to heaven! The presumptuous sinner is much affected and taken with the mercy and goodness of God: Well, saith the presumptuous sinner, though I have sinned thus and thus, yet God hath been merciful to me; and though I do sin daily thus and thus, yet God is still merciful to me; and though I should still go on to sin seven-fold more, yet he would be merciful to me: He doth not delight in the death of a sinner, nor in the damnation of souls: O what a merciful God is God! The prosperous sinner, he is taken with the bounty and liberality of God; O, saith he, what a bountiful God, what a liberal God is this, who fills my barns, fills my baggs, who prospers me at home and abroad, who hath blest me with a healthful body, a fair estate, a saving wife, a full trade, laborious servants, and thriving children! &c. But where is there a sinner in all the world that is affected and taken with the holiness of God! Certainly there is nothing that renders God so formidable and terrible to unholy persons as his holiness doth. *Isa. 30. 11. Get you out of the way, turn aside out of the path, cause the holy One of Israel to cease from before us*: O that you would not preach so much, nor talk so much to us of the holy One of Israel: O that you would once cease from molesting and vexing us with message upon message from the holy One: Why cannot you as well talk and preach to us of the merciful one, the compassionate one, the affectionate one, the pitiful one, &c. as be still a talking to us of the holy one, the holy one! O we love not to hear it! O we cannot tell how to bear it! nothing strikes the sinner into such a damp, as a discourse on the holiness of God; it is as the hand-writing upon the wall; nothing makes the head and heart of a sinner to ake, like a Sermon upon the holy one; nothing gaules and gripes, nothing stings and terrifies unsanctified ones, like a lively setting forth of the holiness of God: But now to holy souls, there are no discourses that do more suit them and satisfy them,

Deut. 29. 18,  
19, 20, 21:  
Eccles. 8. 11.

Dan. 5. 4, 5, 6.  
Hab. 1. 13.

them, that doth more delight and content them, that doth more please and profit them, then those that do most fully and powerfully discover God to be glorious in holiness. Well, this is an everlasting truth, he that truly affects the holiness of God, and affects God for his holiness, is certainly made partaker of his holiness; if you are really holy, you are much affected and raven with the holiness of God. Souls, what say you to this! But,

2.

Psal. 119. 6,  
138.  
*Reverentius sui  
communica-*  
*tivum.*

Secondly, True holiness is diffusive, it doth extend, diffuse and spread it self all over the soul, it spreads it self over head and heart, lip and life, inside and outside. *Psal. 45. 13. The Kings daughter is all glorious within, her cloathing is of wrought gold:* (inward holiness, is the inward glory of the Kings daughter :) the Kings daughter is all glorious within; her understanding is hang'd with holiness, her mind is adorn'd with holiness, her will is bowed to holiness, & all her affections are sprinkled, yea cloathed with holiness; her love is holy love, her grief is holy grief, her joy is holy joy, her sorrow is holy sorrow, her fear is holy fear, her care is holy care, her zeal is holy zeal; and her cloathing is of wrought gold, that is, her life and conversation (which is as visible to others as the clothes she weares) is very sparkling and shining in grace and holiness. True sanctification is throughout, it reaches to soul, body and spirit, *1 Thes. 5. 23.* True holiness is a divine leaven, which leavens the whole man. Look as leaven diffuses it self through the whole dough; so true holiness diffuses it self through the whole man: Look as *Absholons* beauty was spread all over him, even from the crown of his head to the sole of his foot; so, the beauty of holiness spreads it self over every member of the body, and every faculty of the soul: Look as *Solomons* Temple was glorious both within and without, so holiness makes all glorious both within and without. Look as *Adams* sin spread it self over the whole man, so that holiness that we have by the second *Adam*, spreads it self over the whole man; so that that man that is not all over holy, that is not throughout holy, that man was never truly holy: Look as that holiness which was in Christ did diffuse and spread it self over all

Mar. 13. 33.

2 Sam. 14. 25.

1 John 16.

all Christ; so that his person was holy, his natures were holy, his heart was holy, his language was holy, and his life was holy; so real holiness spreads it self over head, hand, heart, lip, and life. The fruit of the Spirit is in all goodness, *Ephes. 5. 9.* he that is truly good, is all over good; he hath goodness engraven upon his understanding, and goodness engraven upon his judgement, and goodness engraven upon his will, and goodness engraven upon his affections, and goodness engraven upon his inclination, and goodness engraven upon his disposition, and goodness engraven upon his conversation; he that is not all over good, is not really good; there are those that have new heads but old hearts, new words but old wills, new expressions but old affections, new memories but old minds, new notions but old conversations; and these are as far off from true holiness, as the Pope, the Turk, and the Devil are from real happiness. In every holy person there are many divine miracles; there is a dead man restored to life, a dumb man restored to speech, a blind man restored to sight, a deaf man restored to hearing, a lame man restored to walking, a man possessed with Devils possessed with grace, a heart of stone turned into an heart of flesh, and a life of wickedness turned into a life of holiness; if it be thus with thee, I dare write thee and call thee both holy and happy. But,

Thirdly, Persons of real holiness do set the highest price and the greatest value and esteem upon those that are holy; they do not (as the blind world do) value persons by their great places, names, professions, arts, parts, gifts, gay cloathes, gold chains, honours and riches, but by their holiness. As a holy God, so holy souls look not how rational men are, but how religious; not how notional, but how experimental; not how great, but how gracious; not how high, but how holy; and accordingly they value them. *Psalms 16. 3.* But to the Saints that are in the earth, and to the excellent in whom is all my delight. *Prov. 12. 26.* The righteous is more excellent than his neighbour: It is holiness that differences one man from another, and that exalts one man above another; a holy man is a better man than his neighbour; in

1 Pet. 1. 15.

3.

*Chrysostom* called some holy men in his time ( *Aggelous* ) earthly Angels; and so Doctor Taylor lookt upon holy Bradford as an Angel.



Luke 16.

the eye, account, and esteem of God, Angels and Saints, there is no man to the holy man: The Sun doth not more excell and out-shine the Stars, then a righteous man doth excell and out-shine his unrighteous neighbour. *Prov. 28. 6. Better is the poor that walketh in his uprightness, then he that is perverse in his ways, though he be rich.* A man of holiness prefers an holy *Job*, though upon the dunghill, before a wicked *Ahab* upon the throne; he sets an higher price upon an holy *Lazarus*, though cloathed with rags and full of sores, then upon a rich and wretched *Dives*, who is cloathed gloriously, and fares sumptuously every day. As King *Ingó* valued poor ragged Christians above his Pagan Nobles, saying, that when his Pagan Nobles in all their pomp and glory should be cast down to Hell, those poor Christians should be his consorts and fellow-Princes in heaven: this blind mad world, rates and values men according to their worldly interest, greatness, glory, and grandure; but men of holiness, rate and value men by their holiness, by their inward excellencies, and by what they are worth for another world: the world judgeth him the best man in the Parish that is most rich; but a holy man judgeth him the best man in the Parish that is most righteous; the world counts him the best man in the Town that is cloathed most gorgeously, but a holy man counts him the best man in the Town, whose inside and outside, whose heart and life, whose body and soul is cloathed with sanctity and purity; the world reckons him the best man in the City, whose bags are fullest, and whose estate is largest; but a holy man reckons him the best man in the City whose heart is fullest of holiness, and who hath most to shew for a fair estate in the other world. Certainly to an holy man, there is no wife to an holy wife, no child to an holy child, no friend to an holy friend, no Magistrate to an holy Magistrate, no Minister to a holy Minister, nor no servant to an holy servant; internal excellencies carries it with a holy man, before all external glories. The Jews say that those seventy souls that went with *Jacob* into *Egypt*, were as much worth as all the seventy Nations in the world. Doubtless seventy holy persons in the esteem and judgement

of

of those that are holy, are more worth then a whole world, yea then seventy worlds of unrighteous souls. A soul truly holy, sets the highest price upon those that are holy; holy Paul prized holy Onesimus as his Son, *Philem.* v. 10. as himself, *1 Cor.* 7. yea as his own bowels, *v. 12.* 2 *Sam.* 22. 27. *With the pure thou wilt shew thy self pure, or (as the Hebrew will bear it) with the choice thou wilt shew thy self choice.* Pure souls are the choicest souls in all the world: They are choice in every eye but their own. All worldly excellencies in the judgement of a holy man, are but as Copper, Brass, Tin and Lead; but holiness is the tryed silver, the gold of *Ophir*, the pearl of price in his eye that hath purity in his heart. They only rate and value men aright, who rate and value them according to their holiness; and if men were thus rated and valued, most men in the world would be found not worth the money that *Judas* sold his Master for. If thou prizest others for their holiness, thou art a holy person, no man can truly prize and highly value holiness in another, but he that hath holiness in his own heart. Some prize Christians for their wit, others prize them for their wealth; some prize them for their birth and breeding, others prize them for their beauty and worldly glory; some prize them for the great things that have been done by them, others prize them for the good things that they have received from them, some prize them for their Eagles eyes, others prize them for their silver tongues; but he that is truly holy, prizes them for their holiness, he values them for their purity and sanctity. But,

Fourthly, He that is truly holy, will be still a reaching and stretching himself out after higher degrees of holiness; yea a man that is truly holy, can never be holy enough, he sets no bounds nor limits to his holiness; the perfection of holiness is the mark that he hath in his eye; he hears, and prays, and mourns, and studies, and strives that he may come up to the highest pitch of holiness. *Phil.* 3. 12, 13, 14. *Not as though I had already attained, or were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.* Brethren, I count not my

Plato could say, that no Gold or precious stones doth glister so gloriously, as the prudent spirit of a good man.

4.  
Psal. 84. 7.  
Psal. 119. 106.  
Col. 1. 10.  
2 Cor. 7. 1.

A Metaphor  
from runners  
in a race,  
who strain  
and stretch  
out them-  
selves to the  
utmost, that  
they may take  
hold on the  
mark or prize  
that is set be-  
fore them.

Job 17. 9.  
Prov. 4. 18.

Ezek. 47.

self to have apprehended; but this one thing I do, forgetting those things which are behind; and reaching forth unto those things which are before, I press toward the mark, for the price of the high calling of God in Christ Jesus. Received measures of holiness will not satisfie a holy soul; so much holiness as will keep hell and his soul asunder, will not satisfie him; nor so much holiness as will bring him to happiness, will not satisfie him; he will be still reaching and stretching out after the highest measures of holiness; his desires are for more holiness. *Psalm 27. 4.* the beauties of holiness do so affect him and inflame him, that he cannot but desire to be more and more holy. Lord, saith the soul, I desire to be more holy, that I may glorifie thy name more, that I may honour my profession more, and that I may serve my generation more. Lord, I desire to be more holy, that I may sin less against thee, and that I may enjoy more of thee; I would be more holy, that I may be more prevalent with thee, and that I may be more victorious over all things below thee. And as a man of holiness desires more holiness, so a man of holiness earnestly prayes for more holiness. *Psalm 51. 2. 7.* He prayeth that he may be filled with the fruits of righteousness, and that he may go on from faith to faith, and from strength to strength; he prayeth that his spark of holiness may be turned into a flame, his drop of holiness into a Sea, and his mite of holiness into a rich Treasurie; he prayeth that he may like the Eagle fly higher and higher, and that his soul may be like the rising Sun, that shines brighter and brighter till it be perfect day; he prayeth that he may like the Gyant refreshed, rejoyce to run his course; and that holiness in his soul, like the waters in *Ezekiel's* sanctuary, may still be rising higher and higher. It was *Beza's* prayer, Lord, perfect what thou hast begun in me, that I may not suffer Shipwreck when I am almost at heaven. And as a man of holiness prayeth for more holiness, so a man of holiness believes for more holiness. *Psalm 51. 7.* in your Translations you read the words prayer-wise, but in the Hebrew the words run in the future thus: *Thou wilt purge me from sin with Hyssop, and I shall be clean; thou wilt wash me*  
and

and I shall be whiter then snow : In the sense of all his sinfulness and vileness he believes that God will give out greater measures of purity and sanctity to him : *Thou wilt purge me, and I shall be clean : thou wilt wash me, and I shall be whiter then snow.* So in Psal. 65. 3. *Iniquities prevail against me: as for our transgressions, thou shalt purge them away.* Though for the present iniquity did prevail, yet he had faith enough to believe that God would purge him from his transgressions, and that he would mortifie prevailing corrupcions. And as a man of holiness believes for more holiness, so a man of holiness hopes for more holiness, 1 *Joh* 3. 2, 3, 4. In every ordinance he hopes for more holiness, and under every providence he hopes for more holiness, and under every mutation and change of his condition he hopes for more holiness. When he is in prosperity, he hopes that God will make him more zealous, thankfull, cheerfull, fruitfull and usefull; and when he is in Adversity, he hopes that God will inflame his love, and raise his faith, and increase his patience, and strengthen his submission, and quiet his heart in a gracious resignation of himself to God. I dare boldly say that that man was never truly holy who endeavours not to get up to the highest pitches of holiness: True holiness knows no restrictions, nor limitation. But now counterfeite holiness is either like *Hezekiah's* Sun which went backward : Or like *Joshuah's* Sun which stood still: or like *Ephraims* morning cloud which soon passed away. No round but the highest round in *Jacobs* Ladder will satisfie a holy soul: True holiness make a man divinely covetous. Look as the victorious man can never make conquests enough, nor the Ambitious man can never have honour enough, nor the voluptuous man pleasure enough, nor the worldling Mammon enough, nor the wanton vain embraces enough, no more can a man of holiness have ever holiness enough in this world. As the grave & the barren womb are never satisfied, they never say it is enough: So a holy man whilest he is a this side eternity, he is never satisfied, he can never say that he hath holiness enough.

Fifthly, Where there is real holinesse, there is a holy

2 Pet. 3. 14.

*Ille non est  
bonus, qui non  
vult esse  
melior.*

Pro 30. 15, 16.

True hatred  
is (weds. m  
year,) against  
the whole  
kind.

Ephes. 4. 30.  
Isa. 63. 10.  
1 Thes. 5. 19.

Isa 58. 1. 9.  
Zach. 7. 4. 5.  
6. 7.

Mark 6.  
John 12. 6.

Matth. 23. 19.  
Chap. 16. 23.

hatred, detestation, and indignation against all ungodlinesse, and wickednesse and that upon holy accounts, *Pla. 119. 101. I have refrained my feet from every evil way: (but why?) that I may keep thy word;* ver. 104. *Through thy precepts I get understanding: therefore I hate every false way.* The good that he got by divine precepts, stirred up his hatred against every false way: ver. 128. *Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.* His high esteem of every precept, raised up in him a holy indignation against every evil way. A holy man knows, that all sin strikes at the holinesse of God, the glory of God, the nature of God, the being of God, and the Law of God: and therefore his heart rises against all; he looks upon every sin, as the Scribes and Pharisees that accused Christ; and as that *Judas* that betrayed Christ; and that *Pilate* that condemned Christ; and those Souldiers that scourged Christ; and as those spears that pierced Christ; and therefore his heart cries out for Justice upon all. He looks upon every sin as having a hand in the death of his Saviour, and therefore he cries out Crucifie them all, crucifie them all; he looks upon every sin as a grieving of the spirit, as a vexing of the Spirit, and as a quenching of the spirit; and so nothing will satisfie him but the ruine of them all. He looks upon every sin as a dishonour to God, as an enemy to Christ, as a wound to the Spirit, as a reproach to the Gospel, and as a moth to (his) holinesse: and therefore his heart and his hand is against every sin; but now if you will but look into the Scriptures, you shall find that all those that have been but pretenders to holinesse, their hearts have been alwayes engaged to some one way of wickednesse or another. *John* was very zealous against Idolaters; but yet his heart was engaged to his golden calves. *Herod* hears *John* Baptist gladly, and reforms many things, &c. but yet his *Herodias* must still lye in his bosome. *Judas* was as forward in religious Services as any others, but yet money did bear the masterie with him: The Pharisees made long prayers, that they might the better make a prey upon widows house. The young man offered fair for

for heaven; but yet his possessions had so possess, and lockt up his heart, that Christ could get no enterance. Though *Simon Magus* believed, and was baptized, and wondred at the miracles and signs which were done by *Philip*: yet for all these shews of godlinesse, he was a prisoner to his lusts; his condition was dangerous, poysonous and odious; he was in the gall of bitterness and bond of iniquity. So those in *Mat. 7. 21, 22, 23.* though they complemented with Christ, saying, *Lord, Lord*, though they prophesied in Christs name, and cast out devils in Christs name; yea, though they did not a few, but many wonderfull works in Christs name; yet all this while they were workers of iniquity, they were Artists in sin; they were so addicted to sin, that they made a trade of sin. Look, as every Lyon hath his den, every Dog his kennel, every Sow her stie, and ever Crow her nest; so every unholy person hath one sin or another, to which his heart is engaged and married. and that sin will undo him for ever. As *Lyfmachus* lost his earthly kingdom by drinking one draught of water: So many lose a heavenly kingdom by indulging some one sin or other. One flaw spoils the Diamond; one Treason makes a Traytor; one turn brings a man quite out of the way; one Leak sinks the Ship; one wound strikes *Goliath* dead; one *Dalilah* betrayes *Sampson*: one broken wheel spoils the whole Clock; and one fly spoils the whole box of oyntment. And as one Bastard destroyed *Gidsons* seventy sons; so one predominant sin is enough to destroy the soul for ever. As by taking one nap *Sampson* lost his strength: and by eating one Apple *Adam* lost Paradise: so many men by favouring one sin, lose God, heaven and their souls for ever. He that favours any sin, though he frowns upon many, doth but as *Banbadab*, recover of one disease, and die of another: Yea, he takes pains to go to hell; sin favoured ever ends tragically. And as no unholy heart rises against all sin; so no unholy heart disdains sin or rises against sin upon noble accounts, upon holy and heavenly accounts: Sometimes you shall have an unholy person angry with sin, and falling out with sin, because it hath crack,

Acts 8. 13, 17,  
18, 19, 20, 21,  
22, 23.

*Qui habet  
unum vitium,  
habet omnia;*  
He that hath  
any one vice,  
hath all other  
with it; saith  
*Seneca* truly.

Judges 8:



cracke his credit, or clouded his honour, or hindered his profit, or imbittered his pleasure, or enraged his conscience, or exposed him to shame here, and hell hereafter: But never because a righteous Law is transgressed, a holy God is dishonoured, a loving Saviour is (afresh) crucified, or the blessed Spirit grieved. It is between a holy and an unholy soul, as it is between two children; one will not touch the coal because it will smut him, and the other will not touch it because it will burn him. A holy heart rises against sin, because of its defiling nature; but an unholy heart rises against sin, because of its burning and damning nature. A holy man is most affected and afflicted with the evil that is in sin; but an unholy heart is most affected and afflicted with the punishment that is due to sin: A holy person hates sin, because it pollutes his soul; but an unholy person hates it, because it destroys his soul. A holy person loaths sin, because it makes against Gods holiness; but an unholy person loaths it, because it provokes Gods justice. A holy person detests sin, because of the hell that is in sin; but an unholy person detests sin, because of the hell that follows sin: a holy heart abhors all sin, but an unholy heart is still in league with some sin. Now because this is a point of great concernment, I shall a little more open and evidence the truth of it in these three particulars.

I.

First, The heart of a holy man rises against secret sins, against such as lye furthest off from the eye of man, Psal. 119. 113. *I hate vain thoughts, but thy Law do I love.* What more secret then vain thoughts! and yet against these the heart of a holy man rises. When Joseph was tempted to be secretly wicked with his Mistis, his heart rises against it; *How can I do this great wickedness, and sin against the Lord!* Hezekiah humbled himself for the pride of his heart. Heart sins lye most close and secret: And yet for these a holy man humbles himself. Job would not suffer his heart in an Idolatrous way secretly to kisse his hand. The heart of a holy man rises against wickednesse in the dark, against folly in a corner, against sin a Closet. So Paul was much affected and afflicted with the operations of sin within him,

Rom. 12. 9.  
Cha. 7. 15, 19.  
Ila. 28. 15, 18.

Genel. 39.  
Chron. 32.  
124, 25, 26.

Job 31. 26, 27.

Rom. 7. 23, 24.

him, with the Law in his members rebelling against the Law of his mind. Paul after his conversion never fell into any scandalous sin: those sins that did most trouble him and distress him, were of his own house, yea, were in his own heart. A holy man knows that secret sins are sins, as well as those that are open. He knows that secret sins must be repented of as well as others: he knows that God takes notice of secret sins as well as of open. 2 Sam. 12. 12. *Thou didst it secretly*: he knows that secret sins do often interpose between God and his soul. *Thou hast set our iniquities before thee: our secret sins in the light of thy countenance.* He knows that secret sins will quickly become publick, except they are presently loathed and speedily mortified: He knows that secret sins, like secret diseases and secret wounds, do oftentimes prove most dangerous and pernicious. He knows that secret sins are the price of blood, as well as open sinning. He knows that secret sins are a grief to the Spirit, as well as those that are manifest. He knows that sometimes God punishes secret sins with manifest Judgements, as you may see in that great instance of David, 2 Sam. 12. 16, 18. Upon all which accounts, a holy heart rises in a detestation of secret sins. But,

Secondly, The heart of a holy man rises against the least sins, as well as against secret sins, in a strict sense. I know there is no sin little, because there is no little hell, no little damnation, no little Law, nor no little God to sin against; but yet some sins may comparatively be said to be little, if you compare them with those that are more great and grosse, that are more hainous and odious. Now the hatred of a holy man rises against the least, Psalm 119. 163. *I hate and abhor lying: but thy Law do I love.* I hate, I abhor with horror, I loath, I detest, I abominate lying as I do hell it self: So much the Original word imports. David's heart smote him for the cutting off the lap of Sam's garment: And his heart smote him again for numbring of the people; and yet neither of these sins were hainous or scandalous. Some write, that there is such a native dread and

terror

Psalms 19. 12.

Psalms 90. 8.

Gen. 38. 24.  
25, 26, 27.

2.

2 Kings 2. 3.  
Matth. 23. 24.  
שוקר  
והתעב  
1 Sam. 24. 5.  
2 Sam. 24. 10.

1 Cor. 8. 13.  
Daniel 8. 1.  
Gal. 2. 3, 4.  
Jude 23.

I.  
2 Sam. 12. 26.  
Mat. 26. 70.  
ult.

Ge. 27. 19, 20.  
So *Ansin* confesseth that his Mother *Monica* by kissing and supping when she filled the cup to others, came at last to take a cup of *Nimis* sometimes.  
*Plutarch.*

terror of the Hawk implanted in the Dove, that it detests and abhors the very sight of the least feather that hath grown upon the Hawk. Certainly, there is such a holy dread of sin implanted in the heart of a Saint, that he cannot but detest and abhor the least sin; yea, the very appearance of sin: his soul rises against the least motions or inclinations to evil, though they are silverd over with the most specious shews, and most glorious pretences: for he knows that the least sins are contrary to a righteous Law, a holy God, and to his blessed Saviour, and the Spirit his only Comforter.

First, A holy man knows, that little sins if not prevented, will bring on greater. *David* gives way to his wandering eye, and that led him to those scandalous sins for which God broke his bones, hid his face, and withdrew his Spirit. So *Peter* first denies his Master, and then forswears him, and then falls a cursing and damning of himself, as the Greek word *Katastraphen* imports, he imprecated the wrath of God to fall upon him, and that he might be separated from the presence and glory of God if he knew the man; and then concludes with a most incredible lie, *I know not the man*; when as there was hardly a Jew which knew not Christ by face, he being very famous for the many miracles that he daily wrote before their eyes. Ah to what a height will sin suddenly rise! So *Jacob*, first he tells three lyes in a Breath: 1. *I am Esau*, 2. *Thy first born*; 3. *I have done according as thou badest me*: and then he dissembled in calling his meat *venison*; and then he takes the name of God in vain, by intitling God to that he did: *The Lord thy God brought it to me*. Ah of what an incroaching nature is sin! how insensibly and suddenly doth it get ground upon the soul! I have read of a young man that was tempted to three great sins, viz. to kill his Father, to lye with his Mother, and to be drunk; judging the last to be the least, he yielded to it, and being drunk, he killed his Father, and ravished his own Mother. Lesser sins usually are inlets to greater: As the little Thief let in at the window opens the door, and makes way for the greater: and the little wedge makes way for the greater.

greater. When *Pompey* could not take a City that he assaulted by force, he pretended that he would withdraw his Army: only he desired that they would entertain a few of his weak and wounded Souldiers, which accordingly they did; these Souldiers soon recovered their strength, and opened the gates of the City, by which means *Pompey's* Army entred and subdued the Citizens. So little sins yielded to, soon gather strength, and open the door to greater: and so a conquest is made upon the soul. This a holy heart well understands, and therefore it hates and abhors the least sin. But.

Secondly, A holy heart knows that little sins have exposed both sinners and Saints to very great punishments. A gracious soul remembers the man that was stoned to death for gathering of sticks on the Sabbath day. He remembers how *Saul* lost two kingdoms at once; his own kingdom, and the kingdom of heaven for sparing of *Agag*, and the fat of the Cattel; he remembers how the unprofitable servant for the non-improvement of his Talent, was cast into outer darkness. He remembers how *Ananias* and *Saphira* were stricken suddenly dead for telling a lie. He remembers how *Lots* wife for a look of curiosity was turned into a pillar of Salt. He remembers how *Adam* was cast out of Paradise for eating an Apple, and the Angels cast out of heaven for not keeping their standings. He remembers that *Jacob* smarted for his lying to his dying day. He remembers how God followed him with sorrow upon sorrow, and breach upon breach, filling up his dayes with grief and trouble. He remembers how *Moses* was shut out of the holy land, because he spoke unadvisedly with his lips. He remembers the young Prophet who was slain by a Lyon, for eating a little bread, and drinking a little water contrary to the command of God, though he was drawn thereunto by an old Prophet under a pretence of a revelation from heaven. He remembers how *Zacharias* was stricken both dumb and deaf, because he believed not the report of the Angel *Gabriel*. He remembers how *Oziah* was stricken dead for staying up the Ark when it was

2.

Nu. 15. 30. 37.  
1 Sam. 15. 23.  
Mat. 23. 25. 31.  
Acts 5. 3. 4.  
Gen. 19. 26.  
ch. 3. ch. 27.

1 Kings 13.

Luk. 1. 19. 20.  
21. 22. 23. 61.  
2 Sam. 6. 7. 8.

1 Sam. 6. 19,  
20, 21.

in danger to have fallen. Yea, he can never forget the fifty thousand men of *Beth-Shean* who were slain for looking into the Ark. Now ah how doth the remembrance of these things stir up the hatred and indignation of a gracious soul against the least sins. A dram of poyson diffuseth it self to all parts, till it strangle the vital spirits, and separates the soul from the body; A little coal of fire hath turned many a stately fabrick into ashes. A little prick with a thorn may as well kill a man, as a cut with a drawn sword: A little fly may spoil all the Alabaster Box of ointment. General *Norris* having received a slight wound in his Arm in the wars of *Ireland*, made light of it, but his Arm gangrened, and so he lost both Arm and life together. *Fabius* a Senator of *Rome* (and Lord Chief Justice besides) was strangled by swallowing a small hair in a draught of milk. Three fits of an Ague carried away *Tamerlain*, who was the terror of his time. *Anacreon* (the Poet) was choaked with the kernel of a grape. An Emperour died by the scratch of a comb: One of the Kings of *France* died miserably by the chock of a Hog: And his Brother with a blow of a ball at Tennis was struck into his grave. And thus you see little things have brought upon many, great miseries. And so little sins may expose and make persons very liable to great punishments: And therefore no wonder if the heart of a holy man rises against them. Those sins which are seemingly but small, are very provoking to the great God; and very hurtfull to the immortal soul: And therefore they cannot but be the object of a Christians hatred.

3.

Psalms 137. 9.

Thirdly, A holy heart knows that a holy God looks and expects that the least sins should be shunned and avoided. He looks that the Cockatrice should be crushed in the Egg. God looks that *Babylons* little ones should be dashed against the stones. Not only great sins but little ones must be killed, or they will kill the soul. The Viper is killed by the little ones that she nourishes in her own bowels. So many a man is eternally slain by the little sins that he nourishes in his own bosome: as a little

little stab at the heart kills a man, so a little sin without a great deal of mercy will damn a man. God expects that his children should abstain from all appearance of evil. As thou wouldst neither wound thy conscience, nor thy credit, God nor the Gospel, thou must keep off from the very appearances of evil. A Christian is to hate not only the flesh, but the garment; and not only the garment which is besmeared, but the very garment that is (but) bespotted with the flesh. *Jude 23.* Our first Parents were not only forbidden to eat of the forbidden fruit, but they were forbidden to touch it, *Gen. 3. 3.* And certainly, he that would not gape after forbidden fruit, must not gaze upon forbidden fruit: He that would not long after it, must not look upon it; he that would not taste it, must not touch it. The pious Nazarite was not only commanded to abstain from wine and strong drink, but also from eating grapes, whether moist or dry: yea, he was prohibited from eating any thing that was made of the vine-tree from the kernels, even to the husk. Lest by the sweet and contentment of any of these, he should be tempted or enticed to drink wine, and so forget the Law, and break his vow, and make work for hell or repentance, or the Physician of souls. Sin is so hatefull a thing that both the remote occasion, and the least occasion that might draw the soul to it, is to be avoided and shunned as a man would avoid and shun hell it self. He that truly hates the nature of sin, cannot but hate the least sin, yea, all appearances of sin. A holy heart knows that the very thought of sin, if not thought on, will break forth into action, action into custom, custom into habit, and then body and soul are undone for ever. Look, as nothing speaks out more sincerity and real sanctity, then shunning the very appearances of vanity: so nothing speaks out more indignation against sin, then the avoiding the occasions of sin. But,

Fourthly, A holy heart knows, that the indulging of of the least sin is ground sufficient for any man to question his integrity and ingenuity towards God; he hath

*1 Thes. 5. 22.*  
*Bernard glosseth* *Quicquid est male coloratum.* Whatsoever is of an ill shew, or ill report.

*Numb. 6. 3, 4.*

*Prov. 31. 5.*  
*Difficile quis venenum bibet,*  
*& vivet.* *Cypr.*  
A man can hardly drink poyson and live.



Prov. 18. 21.

Amos 2. 6.

Ezekiel 3. 19.

Rev. 8. 12, 13.

Zech. 13. 14.

Mat. 7. 4, 5, 6.

Acts 1. 11.

5.

Hebrews 9. 22.

About little  
sins, you may  
see more in  
my *Precious  
Remedies  
against Satans  
Devices.*  
pag. 22. 34

much reason to suspect himself, and to be suspected by others, who dares break with God, and with his own conscience for a trifle; he that will transgress for a morsel of bread, will be ready enough to sell his soul for a groat. He that will pervert Justice for a few pieces of silver, what will he not do for a hatful of gold? he that will sell the poor for a pair of Shoes, will destroy the poor for a brace of Angels. He that will sell souls dog-cheap, that will slay the souls that should not die, and save the souls alive that should not live, for handfulls of barley, and pieces of bread, will make no bones of making merchandise of souls for silver and gold: He that will sell his Saviour once for thirty pieces of silver, will sell him as often as you please for a greater sum. He that makes no conscience of betraying Christ into the hands of sinners for thirty shillings, will make no conscience of betraying his own soul into the hands of the devil at the price of a halter. He that dares lye to save a little of his estate, what will not he do to save his life. These things a holy heart well understands, and the serious remembrance of them stirs up in him a holy indignation against the least transgression. But,

Fifthly, and lastly, (take many things in one) A holy heart knows that the least sin cost Christ his dearest blood: without shedding of blood there was no remission, no remission of great sins, nor no remission of little sins. He knows that the blood of Christ is as requisite to cleanse the soul from the least sin, as it is to cleanse it from the greatest, 1 John 1. 7. *And the blood of Jesus Christ his Son cleanseth us from all our sins.* It is not the casting of a little holy water upon us: it is not the Papists Purgatories, nor their whippings, nor St. Francis his kissing or licking of our sores, nor a Bishops blessing, nor a few knocks on the breast, nor a few tears dropping from our eyes, that can cleanse us from the least sin. No, it is only the blood of Christ that cleanseth us from all our sins; there is not the least spot in a Christians heart that can be washed out, but in the blood of the Lamb. When  
Satan

Satan appeared and presented to a dying man in a long Parchment Role his Idle words, his false words, his angry words, his wanton words, and his more wicked words and deeds: The dying man answered, All this is true Satan, but yet there is one thing more for thee to set down under all my sins, and that is this, *The blood of Jesus Christ his Son cleanseth us from all our sins*, Whereupon the devil vanished, as being vanquished. Certainly, there is not a vain thought, nor an Idle word, nor an angry word, nor a wanton word that can be pardoned or cleansed but by the blood of Jesus Christ. The remembrance of which cannot but stir up a holy indignation in a gracious soul against the least corruption. When *Julius Caesar* the Emperour was murdered, *Antonius* brought forth his bloody Coat, and shewed it to the people, which stirred up in them such an indignation against the murderers, that they cried out, Slay the murderers, and went and burnt their houses, and all that was in them. So when a holy heart looks upon his sins, yea his little sins, as those that have murdered the Prince of glory, ah what an indignation doth it raise in the soul against them! A holy heart knows that there is not the least sin, but doth in a measure estrange the soul from God; as little clouds do somewhat interpose between the Sun and us, so little sins do somewhat interpose between God and our souls: and as sometimes a little matter, a mistake or lending an ear, or a word out of joint, or an act of forgetfulness doth occasion some distance between dearest friends: so sometimes little sins do occasion some distance between our dearest God and our souls. A holy heart knows that Christ looks upon those sins as great, which the blind world accounts but little. Christ accounts hatred, murder, & *John 3:15*. A wanton eye, adultery. *Matth: 5: 28*. And he reckons the officious lie, and the merry lie amongst the most monstrous sins, and condemns it to the lowest hell. *Rev. 21: 8*. The consideration of all which raises no small indignation in a holy heart against the least, the smallest sin. But now unholy hearts make nothing of little sins; with *Achan* they will be bond-slaves

*Acts 15. 36.*  
ult.  
*Prov. 16. 28.*  
*Chap 17. 9.*

2 Kings 5.  
22, 23

slaves for a wedge of gold: with *Gehazi* they will be servants of unrighteousness for a talent of silver, and two changes of garments: with *Adam* they will transgress for an Apple: and with *Esaú* they will sell their birth-right of grace here, and of glory hereafter, for a mess of Pottage. The hearts of unholy persons may rise against gross sins, such as are not only against the Law of God, but against the light and laws of nature, and Nations; their souls may rise in arms against those sins that makes them liable to the laws of men, or that layes them open to shame, fear, grief, or losse: But as for vain thoughts, idle words, petty oaths, sinfull motions, and frequent omissions, they look upon these as trifles, moles and gnats that are not to be regarded, or bewailed. But,

3.

Thirdly, As a holy heart rises against the least sins: So a holy heart rises against some sins, against constitution sins, against those that either his calling, former custom, or his present inclination or condition do most dispose him to. It is true; a prodigal person may abhor covetousness, and a covetous person may condemn prodigality: A furious person may hate fearfulness; and a fearfull person may detest furiousness. But now the hearts of those that are holy rise against complexion sins, against darling sins, against those that make for present pleasure and profit, against those that were once as right hands, and right eyes, that were that to their souls, that *Dalilah* was to *Sampson*, *Herodias* to *Herod*, *Isaac* to *Abraham*, and *Joseph* to *Jacob*, Psalm 18. 23. *I was also upright before him; and I kept my self from mine iniquity*, That is, from my darling sin whereunto I was most inclined and addicted. What this bosome sin was that he kept himself from, is hard to say. Some suppose his darling sin was lying; dissembling; for it is certain, he often fell into this sin: Others suppose it to be some secret iniquity, which was only known to God and his own conscience. Others say it was uncleanness, and that therefore he prayed, that *God would turn away his eyes from beholding vanity*, Psalm 119. 37. Others judge it to be that sin of disloyalty which *Saul* and his Courtiers falsely charged upon

Psal. 119. 29.

upon him. It is enough for our purpose that his heart did rise against that very sin, that either by custom or some strong inclination he was most naturally apt, ready and prone to fall into. Idolatry was the darling sin of the people of Israel: they called their Idols *delectable*; or *desireable things*, Isa 44. 9. they did dearly affect and delight in their Idols; but when God should come to put a spirit of holiness upon them, then their hearts should rise in hatred and detestation of their Idols, as you may see in Isa. 30. 18. 25. mark ver. 22. *Thou shalt defile also the covering of thy graven Images of Silver, and the ornament of thy molten Images of gold: thou shalt cast them away as a menstruous cloth, thou shalt say unto it, Get thee hence.* They were so delighted and enamoured with their Idols, that they would deck them up in the greatest glory and bravery, they would attire them with the most rich, costly, pompous and glorious rayment. O but when a spirit of holiness should rise upon them, then they should defile, deface, and disgrace their Idols, then they should so hate and abhor them, they should so detest and loath them, that in a holy indignation they should cast them away as a menstruous cloth, and say unto them, get ye hence, pack, begon, I will never have any more to do with you. God hath now made an everlasting divorce between you and me. And so in Isa. 2. 20. *In that day, (that is, in the day of the Lords exaltation in the hearts, lives and consciences of his people, ver. 17.) a man shall cast his Idols of silver, and his Idols of gold, which they made, each one for himself to worship, to the moles and to the Bats.* In the day of Gods exaltation they shall expresse such disdain and indignation against their Idols, that they shall take not only those made of trees and stones, but even their most pretious and costly Idols, those that were made of silver and gold, and cast them to the moles and to the bats; that is, they shall cast them into such blind holes, and into such dark, filthy, nasty and dusty corners as moles make under ground, and as Bats roost in: So when holiness comes to be exalted in the soul, then all a mans darling and bosom sins, which are his Idols of silver, and his

R

Idols

Jer. 44. 15. 19.  
Isa. 1. 29.  
ch. 57. 5.  
Ier. 17. 1, 2.  
Hosea 2. 8.  
Isa. 31. 6, 7.

After the return of the Jews out of Babylon, they so hated & abhorred Idols, that in the time of the Romans they chose rather to die, then to suffer the Eagle which was the Imperial Arms to be set up in their Temple.

Gen. 19. 10.

Mark Acts 19.  
24. 30.

2 Kings 5. 18.

Matthew 6.

Job 20. 13, 13.

Idols of gold : these are with a holy indignation cast to the moles and to the bats, they are so loathed, abandoned and casheeted, that he desires they may be for ever buried in oblivion, and never see the light more. Idols were Ephraims bosom sin, *Hos. 4. 17. Ephraim is joyed (or glewed) to Idols, let him alone;* but when the dew of grace and holiness fell upon Ephraim, as it did in *Chap. 14. 5, 6, 7. Then saith Ephraim what have I any more to do with idols! v. 8. Now Ephraim loaths his Idols as much or more then before he loved them; he now abandons and abominates them, though before he was as closely glewed to them, as the wanton is glewed to his Daleth, or as the Enchanter is glewed to the Devil, from whom by no means he is able to stir. Ephraim becoming holy, cries out, What have I any more to do with Idols? O I have had to do with them too long and too much already! O how doth my soul now rise against them! how do I detest and abhor them! surely I will never have more to do with them. But now unholy hearts are very favourable to bosome sins; they say of them as Lot of Zoar, *It is not a little one, and my soul shall live!* And as David spake of Absalom, *2 Sam. 18. 5. Deal gently for my sake with the young man, even with Absalom. Beware that none touch the young man Absalom,* ver. 12. And the King said, *Is the young man Absalom safe?* ver. 29. An unholy heart is as fond of his bosom sins, as Herod was of his Herodias; or a Demetrius was of his Diana; or as Naaman was of the Idol Rimmon, which was the Idol of the Syrians; or as Judas was of bearing the bag; or as the Pharisees were of having the uppermost seats, and of being saluted in the market place with those glorious titles *Rabbi, Rabbi.* Bosom sins have at least a seeming sweetnesse in them: and therefore an unholy heart will not easily let them go. Let God frown or smile, stroke or strike, lift up or cast down, promise or threaten, yet he will hide and hold fast his darling sins: let God wound his conscience, blow upon his estate, leave a blot upon his name, crack his credit, afflict his body, write death upon his relations, and be a terror to his soul, yet will he not let go his bosom lusts.*

He

he will rather let God go, and Christ go, and grace go, and heaven go, all go, then he will let some pleasurable, or profitable lusts go. An unholy heart may sigh over those sins, and make war upon those sins, that war against his honours, profits or pleasures; and yet at the same time make truce with those that are as right hands and right eyes; an unholy person may set his sword at the breasts of some sins, and yet at the same time his heart may be secretly courting of his bosom sins. But now an holy heart rises most against the *Dalilah* in his bosom, against the *Benjamin*, the son, the sin of his right hand. And thus you see how an holy heart hates and disdains all sins; he abhors small sins as well as great, secret sins as well as open, and bosom sins as well as others that have not that acquaintance and acceptance with the soul. Real holiness will never mix nor mingle it self with any sin, it will never incorporate with any corruption: Wine and water will easily mix, so the wine of gifts and the water of sin, the wine of civility and the water of vanity, the wine of morality and the water of impiety will easily mix, but oyl and water will not mix, they will not incorporate; so the oyl of grace, the oyl of holiness, will not mix; it will not incorporate with sin; the oyl of holiness will be uppermost. Mark natural and acquired habits and excellencies, as a pregnant wit, an eloquent tongue, a strong brain, an iron memory, a learned head, all these with some high speculations of holiness, and some profession of holiness, and some commendations of holiness, and some visible actings of holiness, are consistent with the love of lusts, with the dominion of sin, witness the Scribes and Pharisees, *Judas*, *Demas* and *Simon Magus*; but the real infused habits of true grace and holiness, will never admit of the dominion of any sin, whether great or little, whether secret or open. But,

Sixthly, Persons of real holiness are cordially affected and afflicted, grieved and troubled about their own vileness and unholiness; you may see this in holy *Job*, chap. 40. 3, 4, 5. *Then Job answered the Lord and said; Behold, I am vile, what shall I answer thee? I will lay my hand upon my*

6.

Ezek. 36. 25,  
26, 31.



\* Binah Adam,  
the under-  
standing of  
Adam.

Isa. 1. 3, 4.

Psalms 51.

Psalms 73. 2, 3.

Therefore the  
Elephant is  
called *Behemoth*, in *Job*  
40. 15.

Isa. 6. 5.

Dan. 9.

Rom. 7. 23, 24.

month. Once have I spoken, but I will not answer; yea twice, but I will proceed no further. So holy *Agur*, *Prov.* 30. 2, 3. Surely I am more brutish then any man, and have not <sup>†</sup> the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Though all men are brutish, yet holy men are most sensible of their brutishness, and most affected and afflicted with it; wicked men are more brutish then the beasts, yet they see it not, they bewail it not; but holy *Agur* both sees his brutishness and bewails it. Holy *Agur* looking upon that rare knowledge, that depth of wisdom, and those admirable excellencies that *Adam* was endued with in his integrity and innocency, confesses himself to be but brutish, to be as much below what *Adam* once was, as a brute is below a man. So holy *David* cries not *Peris*, I am undone, I shall perish; but *peccavi*, I have sinned, I have done foolishly. And so for his being envious at the prosperity of the foolish, how doth he beseech and be-beast himself! *Psalms* 73. 22. So foolish was I and ignorant, I was as a beast before thee. The Hebrew word *Behemoth*, that is here rendred beast generally, comprehends all beasts of the greater sort. As an aggravation of his folly, he confesseth that he was as a beast, as a great beast, yea as an Epitome of all great beasts. So the holy Prophet *Isaiah* complains that he was undone, that he was cut off, not upon any worldly account, but because he was a man of unclean lips, and dwelt in the midst of a people of unclean lips. So holy *Daniel* complained not that they were reproached and oppressed; but that they had rebelled. So *Peter*, *Luke* 5. 8. Depart from me, for I am a sinful man, O Lord: Or as the Greek hath it, I am a man, a sinner; O Lord depart from me, for I am a mixture and compound of all vileness and sinfulness. So holy *Paul* cries not out of his opposers or persecutors, but of the Law in his members rebelling against the Law of his mind. *Paul's* body of death within him, put him to more grief and sorrow, then all the troubles and trials that ever befell him. An holy heart laments over those sins that he cannot conquer; a holy person labours to wash out all the stains and spots that be in his soul, in the streams of godly sorrow; that his sins may never drown

drown his soul; he will do what he can to drown his sins in penitential tears. A holy person looks upon his sins as the crucifiers of his Saviour, and so they affect him; he looks upon his sins as the great incendiaries, make-bares, and separatist between God and his soul, and so they afflict him; he looks upon his sins as so many reproaches to his God, blemishes to his profession, and wounds to his credit and conscience, and so they grieve and trouble him; he looks upon his sins as those that make many a righteous soul (besides his own) sad, whom God would not have sadded; and that opens many a sinful mouth that God would have stopped, and that strengthens many a wicked heart, that God would not have strengthened; and so they fetch many a sigh from his heart, and many a tear from his eyes. When a holy man sins, he looks upwards, and there he sees God frowning; he looks downwards, and there he sees Satan insulting; he looks within himself, and there he finds his conscience either a bleeding, raging, or accusing; he looks without himself, and there he finds gracious men lamenting and mourning, and graceless men deriding and mocking; the sense of which doth sorely and sadly afflict a gracious soul. Some say that Saint *Peters* eyes (after his great fall) were alwayes full of tears, insomuch that his face was furrowed with continual weeping for his horrid thoughts, his desperate words, his shameful shifts, and his damnable deeds, which made him look more like a child of hell, then like a Saint whose name was written in heaven. Some say of *Adam*, that when he turned his face towards the Garden of *Eden*, he sadly lamented his great fall. Some say of *Mary Magdalen*, that she spent thirty years in *Galba* in weeping for her sins. *David's* sins were ever before him, and therefore no wonder if Tears instead of Gems were so constantly the ornaments of his bed. Wicked *Pharaoh* cries out, Oh take away these filthy frogs, take away these dreadful judgments; but holy *David* cries out, O Lord, take away the iniquity of thy servant. *Pharaoh* cries out because of his punishments, but *David* cries out because of his sin. *Anselm* saith, that with grief he considered the whole course

Zach. 2. 10.  
Isa. 59. 1, 2.

Ezek. 13. 22.

Psal. 115. 3.

of his life ; I found ( saith he ) the infancy of sin in the sins of my infancy ; the youth and growth of sin, in the sins of my youth and growth ; and the ripeness of all sin, in the sins of my ripe and perfect age ; and then he breaks forth into this patheticall expression , What remaineth for thee, wretched man, but that thou spend thy whole life in bewailing thy whole life ! By all which it is most evident, that holy hearts are very much affected and afflicted with their own unholiness and vileness. Now certainly those persons are as far off from real holiness, as hell is from heaven , who take pleasure in unrighteousness, who make a scoff and mock of sin, who commit wickedness with greediness, who talk wickedly, who live wantonly, who trade deceitfully, who swear horribly, who drink flilly, who lye hideously, and who die impenitently. But,

7.

Seventhly, Real holiness naturalizes holy duties to the soul, it makes religious services to be easie and pleasant to the soul : Hence prayer is called the prayer of faith, because holy faith naturalizeth a mans heart to prayer, it is as natural for a holy man to pray, as it is for him to breath, or as it is for a bird to fly, or fire to ascend, or a stone to descend : And hence it is that obedience is called the obedience of faith, because holy faith naturalizes a mans heart to obedience. As soon as ever this plant of renown was set in the heart of *Paul*, he cries out, *Lord, what wilt thou have me to do ?* And hence it is that hearing is called the hearing of faith, because this holy principle naturalizes a mans heart to hearing. *I was glad when they said unto me, Let us go into the house of the Lord.* And so in *Isa. 2. 3.* *And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his wayes, and we will walk in his pathes ; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.* And hence patience is called patience of hope, because this holy principle of hope naturalizes a mans heart to a patient waiting upon God. *Rom. 8. 25.* *But if we hope for that we see not, then do we with patience wait for it.* So holy love naturalizes the soul to holy service ; in *1 Thes.*

*1 Pet. 1. 2.*  
*Jam. 5. 15.*

*Rom. 16. 26.*  
*Psalms 119.*  
*166.*

*Acts 9. 6.*  
*Gal. 3. 2.*

*Psalms 122.*  
*1. 2.*

*1 Thes. 1. 3.*

*Heb. 6. 10.*

1. 3.

1. 3. you read of the labour of love ; holy love is very laborious ; nothing makes a Christian more industrious, painful and diligent in the service and waies of God, then holy love ; holy love will make us to pray and to praise , it will make us wait and work , it will provoke souls to study Christ, to admire Christ, to live to Christ, to lift up Christ , to spend and be spent for Christ ; and to break through all difficulties that it may come nearer to Christ, and cleave closer to Christ. As Jerom once bravely said, *If my father (said he) should stand before me, my mother should hang upon me, and my brethren should press about me, I would break through my brethren, throw down my mother, tread under-feet my father, that I might the faster cleave unto Christ my Saviour.* O the laboriouness of holy love ! So far as a Christian is holy, so far holy services will be delightful and easie to him. Rom. 7. 22. *I delight in the Law of God after the inward man.* ver. 25. *So then with the mind I myself serve the Law of God.* Psalm 119. 16. *I will delight my self in thy Statutes ; I will not forget thy Word.* Ver. 35. *Make me to go in the path of thy Commandments ; for therein do I delight.* Ver. 47. *And I will delight my self in thy Commandments which I have loved.* Ver. 92. *Unless thy Law had been my delights, I should then have perished in mine affliction.* Ver. 143. *Trouble and anguish have taken hold on me ; yet thy Commandments are my delights.* Sirs, Honour is not more sutable, delightful, and pleasing to an ambitious man, nor pleasure to a voluptuous man, nor flatterie to a proud man, nor gold to a covetous man, nor excess to an intemperate man, nor revenge to an envious man, nor pardon to a condemned man, then Religious duties and services are sutable, pleasing and delightful to a holy man ; but now unholy hearts are very averse to holy duties and services : they are averse to hearing, averse to praying, averse to reading, averse to meditating, averse to self-judging, averse to self-examining, averse to holy worship, averse to holy Sabbaths. Amos 8. 5. *When will the new moon be gone, that we may sell corn ? and the Sabbath that we may set forth Wheat ? You may sooner draw a Coward to fight, or a Malefactor to the Barr, or a Bear*

Rom. 14. 7, 8.  
2 Corin. 13.  
14. 15, 16.

Psalms 27. 8.  
Psal. 81. 8. ult.

Isa. 16. 10, 11.  
Jer. 5. 1, 6.

Wicked  
hearts are  
habitually  
averse to all  
that is good  
&c.

Isa. 58. 1, 2,  
3, 4, 5.

Bear to the stake, then you shall draw unholy hearts to holy services. But if at any time, by the strong motions of the Spirit, the close debates of conscience, the powerful persuasions of the Word, the education of godly parents, the pious example of bosom friends, the rich treasures in precious promises, the dreadful evils in terrible threatnings, or if at any time by the displeasure of God, the sinning rod, the bowels of mercy, the woings of love, or if at any time by some flashes of hell, or glimpses of heaven, or by the heavy sighs, the deep groans, and the bleeding wounds of a dying Saviour, their hearts are wrote over to Religious services, Ah how soon are they weary of them! What little delight or pleasure do they take in them! *Isa. 43. 22. But thou hast not called upon me, O Jacob, (that is, thou hast not worshipped nor served me sincerely, faithfully, feelingly, heartily, affectionately, humbly, holily, as thou shouldest, and as thou oughtest) but thou hast been weary of me, O Israel; that is, thou hast been weary of my worship and service, and thou hast counted it rather a burden then a benefit, a damage then an advantage, a reproach then an honour, a disgrace then a favour, a vexation then a blessing, and for all thy formal courtings and complementings of me, thou hast been secretly weary of me. So in Mal. 1. 12, 13. Ye say, The table of the Lord is polluted, and the fruit thereof, even his meat is contemptible: Ye said also, Behold what a weariness is it! and ye have snuffed at it, saith the Lord of hosts, &c. They did God but little service, and that they did was after the worst manner too, and yet they snuff, and puff, and blow, and sweat, and swell, and fall into a fustian fume, as if they had been over-tyred and wearied with the burden and weight of those sacrifices which they offered up to the great God. A holy heart thinks all too little that he doth for God; but an unholy heart thinks every little too much that he doth for God. An holy heart, like the holy Angels, loves to do much and make no noise; but an unholy heart makes most noise when he doth least service; an unsanctified soul hath a Trumpet in his right hand, when he hath but a penny to give in his left hand, as here. But,*

*Eighthly,*

Eightly, Where there is real holiness, there will be the exercise of righteousness towards men from righteous principles, and upon religious accounts, viz. the honour of God, the command of God, the will of God, the credit of the Gospel, &c. Real holiness towards God, is always attended with righteousness towards men. Eph. 4. 24. *And that ye put on the new man, which after God is created in righteousness and true holiness, or, holiness of truth.* Titus 2. 11, 12. *For the grace of God that bringeth salvation, hath appeared to all men. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.* These words contain the sum of a Christians duty, to live soberly towards our selves, righteously towards our neighbours, and godly towards God, is true godliness indeed, and the whole duty of man. So holy *Abraham* in Gen. 23. 16. *And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, currant money with the Merchant.* It is recorded to holy *Abraham's* everlasting honour and fame, that he paid for the field that he bought of *Ephron* currant money not counterfeit, pure not adulterate, shekels of silver, not shekels of brasse silver'd over; he paid the price that was pitch, and he paid it in such coyn as would go currant in one Countrey as well as another. So holy *Jacob* in Gen. 43. supposing that the money that was returned in the sacks of corn that his sons brought out of *Egypt*, was through some mistake or oversight, he very honestly and conscientiously ordered them to carry the money back again. Ver. 12. *And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hands; peradventure it was an oversight.* A holy heart will not, a holy heart dares not take an advantage from anothers error to do him wrong; it is but justice to return and restore to every man his due. So holy *Moses* in Num. 16. 15. *And Moses was very wroth, and said unto the Lord; Respect not thou their offering: I have not taken one As from them, neither have I hurt one of them: He sought their good,*

S

not

The common shekel is about 20. pence, so then 400. shekels amount to 33. pound, six shillings and eight pence, after five shillings sterling the ounce. -- And in this purchase is prophetically shewed that *Abraham's* posterity should have the inheritance of that land. As *Jeremiah's* buying of his Uncles field, was a sign of the Jews return, and of their possession there again to buy and sell.



not their goods; he preferred their safety before his own life; he did right to every man, he did wrong to no man; he did every man some good, he did no man the least hurt. So holy *Samuel*, in *1 Sam. 12. 3, 4, 5. Behold here am I, witness against me before the Lord, and before his anointed: whose Ox have I taken? or whose Ass have I taken? or of whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? And I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us; neither hast thou taken ought of any man's hand. And he said unto them, the Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, he is witness. He makes a solemn protestation before the Lord, before his anointed, and before the people, that he had so lived in the exercise of justice and righteousness amongst them, that they could not accuse him of the least unrighteousness, they could not say, black was his eye, they could not say that he had lessened them to greatness himself, or that he had impoverished them to enrich himself, or that he had ruined them to raise himself; upon his appeal they unanimously declare his innocency and integrity. So holy *Daniel*, in *Dan. 6. 4, 5. Then the Presidents and Princes sought to find occasion against Daniel concerning the Kingdom, but they could find no occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the Law of his God. Though envy be the father of cruelty and malice, the mother of murder and ambition, the plotter of others destruction; yet holy *Daniel* was so just and righteous, so innocent and prudent, so careful and faithful in the administration of his high office, that none of his envious, malicious, and ambitious enemies could (after their unity in a hellish & cruel conspiracy) charge him with the least spot of injustice or shew of unrighteousness; they narrowly scan'd all his administrations, and diligently weighed all his actions, and yet themselves being Judges, *Daniel* is found innocent: They could not so much as charge**

charge him with a colourable fault. So *Zacharias* and *Elizabeth*, they walked in all the Commandments and Ordinances of the Lord blameless; they walked not only in the Ordinances, but also in the Commandments of the Lord, and they walked not only in some Commandments, but in all the Commandments of the Lord; they walked in the Commandments of the second Table, as well as in the Commandments of the first Table; they were as well for righteousness towards man, as they were for holiness towards God. So the Apostles in *2 Corin. 7. 2.* *Receive us, we wronged no man, we have corrupted no man, we have defrauded no man.* The Apostle would have the *Corinthians* to make room for them in their hearts and houses (as the Greek word *χρηστου* imports) for that they had wronged no man in his name or reputation, as the false Apostles had; neither had they corrupted any man in his judgement by false Doctrines or evil Examples, as the false Apostles had; neither had they defrauded any man in his estate, as the false Apostles had, who made a prize of their followers and hearers; of the same import is that of the Apostle in *1 Thes. 2. 10.* *Ye are witnesses, and God also, how holily, justly, and unblamably we behaved our selves among you that believe.* He takes God and them to witness, that they had lived holily in respect of God, and righteously in respect of the world, and unblameably in respect of them that believe. By all which it is most evident, That where there is real holiness towards God, there will be the exercise of righteousness towards men.

But now where there is but the shews and appearances of holiness, there persons make no conscience of exercising righteousness towards men: witness the Scribes and Pharisees, who under a pretence of praying, made a prey of widows houses; who under a pretence of piety, exercised the greatest covetousness, unrighteousness and cruelty, and that upon widows, who are (usually) the greatest objects of pity and charity: they made no bones of robbing the widow, under pretence of honouring of God. So *Judas*, who was a *Car* without, but a *Nero* within; who under a pretence of laying up for the poor, robb'd the poor; he made

Luke 1. 5, 6.

Mar. 23. 14.

John 12. 6.

use of counterfeit holiness, as a cloak to cover all his thievish villanies; he pretended to lay up for the poor, but he intended only to lay up for himself, & to provide against a rainy-day; it is like he had no great mind to stay long with his Lord, and therefore he was resolved to make the best market he could for himself; that so when he should lay down his Stewardship, he might have something to live upon. *Judas* acted the part of a Saint in his profession, and discourses, that so he might be the less suspected to act the part of a thief in his more secret practises. *Judas* had not been long in office, before he put Conscience out of office, and Conscience being put out of office, *Judas* sets up for himself, and under a Cloak of holiness, he practises the greatest unfaithfulness: Though the Eagle soars high, yet still her eye is upon her prey; so though *Judas* did soar high in profession, yet his eye was still upon his prey, upon his bags; and so he might have it, he cared not who went without it; so he might be rich, he did not care though his Lord and his retinue grew never so poor. *Judas* had *Jacobs* voice, but *Sebazars* heart and hands, and therefore he screws up his Conscience till he makes all crack again. Under all his shews of sanctity, he had not so much as common honesty in him. Counterfeit holiness is often made a stalking-horse, to the exercise of much unrighteousness: Certainly that man is as far from real holiness, as the Devil himself is from true happiness; who lives not in the exercise of righteousness towards men, as well as in a profession of holiness towards God. Well Christians, remember this, it were better with the Philosopher, to have honesty without Religion, then to have Religion without honesty. But,

9.

Ninthly, He that is truly holy, will labour and endeavour to make others holy; a holy heart loves not to go to heaven alone, it loves not to be happy and blessed alone; a man that hath experienced the power, excellency and sweetness of holiness, will strive and study how to make others holy. When *Sampson* had tasted honey, he gave his father and mother some with him. Holiness is so sweet a morsel, that a soul cannot taste of it, but he will be a commending of it

2 King. 5.  
20, 26.

Judg. 14. 8, 9.

1 Thes. 1. 5,  
6, 7, 8.

to others. As you may see in holy *Moses*, in *Numb. 11. 29.* And *Moses* said unto him, *Enviest thou for my sake? would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them.* A holy soul will never make a monopoly of holiness; the Prophets you know were men of greatest grace and holiness; now holy *Moses* is very importunate and earnest with God, that he would not only make the two that prophesied, but all the Lords people eminent and excellent in grace and holiness, such was *Moses* his holiness and humbleness, that he desires that all others might either equal him, or excell him in gifts and grace. A heart eminently holy, is so far from envying of the gracious excellencies of others, that it can rejoyce in every Sun that out-shines his own: and every light that burns more dim then his, he desires that it may be snuffr, (not put out) that so it may give a clearer and a greater light to others. So holy *Paul* in *Acts 26. 29.* And *Paul* said, *I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bands.* True holiness is no Churl: nothing makes a man more noble in his spiritual desires, wishes, and actings for others, then holiness. Real holiness, like oyl, is of a diffusive nature; like light, it will spread it self over all, like *Maries* box of ointment, it fills all the house with the sweet scent thereof. Art thou a holy Father, then thou wilt with holy *Abraham*, labour to make thy children holy. *Gen. 18. 17, 18, 19.* A holy heart knows, that both by his first birth, but especially by his new-birth, he stands obliged to promote holiness in all, but especially in those that are parts and pieces of himself. Art thou a holy Master, then thou wilt with holy *Josua*, labour to make all under thy charge holy. *Josh. 24. 15.* But as for me, and my house, we will serve the Lord. True holiness cannot be concealed, it will be a stirring and a provoaking of others to be holy; as a holy man doth not love to be happy alone, so a holy man doth not love to be holy alone. A holy master loves to see a Crown of holiness set upon every head in his family: Holiness is a very beautiful thing, and it makes those beautiful in whom it is, in a holy Masters

*Lilmod le lammed*, we therefore learn that we may teach, is a proverb among the Rabbines.

The Heathen could say, I do therefore lay in and lay up, that I may draw forth again for the good of many.

George Prince  
of Ashalt his  
family is said  
to have been  
(*Ecclesia, A-*  
*cademia, Curia*)  
A Church, an  
University and  
a Court.

Rev. 17. 27.

So in 1 John  
39, 49.  
Chap. 4. 28,  
29, 30.

Ver. 1, 2, 3, 4.

eye, there is no servant so lovely and beautiful, as he that hath the beauty of holiness upon him. A holy Magistrate will labour to make both his servants and his subjects holy. As holy *David*, holy *Asa*, holy *Josiah*, and holy *Ezekiah* did, he knows that the souls of his servants and subjects are the choicest treasure that God hath committed to his care; he knows that every soul is more worth then his Crown and Kingdom; he knows that he must one day give up an account for more souls then his own, and therefore he improves his power and interest every way for the making of all holy under him. As *Lewis* the ninth King of *France* took pains to instruct his poor Kitchen-boy in the way to heaven, and being asked the reason of it, he answered, The meanest have a soul to save as precious as mine own, and bought by the same blood of Christ. It is said of *Constantine* (that in this he was truly great) that he would have his whole Court gathered together, and cause the Scriptures to be read and opened to them, that they might be made holy Courtiers, and so fitted for the Court of heaven, into which no unclean person or thing can enter. It grieved an Emperour, that a neighbour of his should die before he had done him any good, Ah, it is the grief of a holy Magistrate to see others die before they are made holy; the great request of a holy Magistrate living and dying, is this, Lord make this people a holy people! O make this people a holy people! Art thou a holy kinsman, a holy friend, then thou wilt labour to make thy kindred holy, and thy friends holy: As holy *Cornelius* did, as you may see in *Acts* 10. 24, 27. And the morrow after they entered into *Cesaria*: and *Cornelius* waited for them, and had called together his kinsmen and near friends. And as *Peter* talked with him, he went in, and found many that were come together. And in ver. 33. saith *Cornelius* to *Peter*, Thou hast well done that thou art come: Now therefore we are all here present before God, to hear all things that are commanded thee of God. Devout *Cornelius* gets his kinsmen and near friends together, that they also might be partakers of the grace and mercy of God with him: he had experienced a work of grace and holiness upon his own heart,

heart, and he uses his best endeavours that they might experience the same on theirs. A holy Christian is like a loadstone that draws to it self first one iron ring, and that another, and that a third. As there is a natural instinct in all creatures to propagate their own kind, as in beasts, birds and fishes; so there is a holy, a spiritual instinct in all gracious hearts to propagate grace and holiness in whatever hearts they can. Look as fire will assimilate and turn every thing that comes near it into its own nature; so will a holy heart labour to make all that comes near him like himself. Look as one drunkard labours to make another, and one swearer another, and one wanton another, and one thief another, and one idle person another, and one fearful person another, and one doubtful person another, and one erroneous person another, &c. So one holy heart labours to make another, one gracious heart labours to make another, he that is humble will labour to make others humble, he that is sincere will labour to make others sincere, he that is faithful will labour to make others to be faithful, he that is fruitful will labour to make others fruitful, and he that is watchful will labour to make others watchful. A heart that is truly holy, will labour by prayers, reproofs, tears, example, counsel, and commands, to make others like himself: He knows that there is no love, no wisdom, no care, no pains (next to that which he takes with his own heart) to that which is laid out to make unholy hearts holy. And therefore he prays and weeps, and weeps and prays, that holiness may be written upon all that his name is written upon; he learns and teaches, and he teaches and learns, and all that he may teach and learn others to be holy; he counts it not worth while to live in this world, were it not for the glory of God, and the good of his own and others souls; but now what shall we say of those persons who are so far from being holy, who are so far from drawing others to be holy, that they do what they can to make those that are holy to become unholy; and who strongly tempt those that are unholy to be more unholy; these are factors for hell, and certainly such solicitors shall at last be most dreadfully handled by hellish tormentors. But,

Tenthly,

It is a true saying in natural Philosophie, that it is (*Naturalissimum opus viventis generare sibi simile*) the most natural act or work of every living thing to produce another like unto it self.

which is the  
most natural  
work of every  
living thing  
to produce  
another like  
unto it self.



10.

Titus 1. 15.

Tenthly, He that is really holy, will be holy in the use of earthly and common things, as well as in the use of spiritual and heavenly things. He will be spiritual in the use of carnal things, and heavenly in the use of earthly things. There is a silver vein of sanctity that runs through all his worldly concernments. If you look upon him in his eating and drinking; you shall find him holy, 1 Cor. 10. 31. If you look upon him in his buying and selling, in his paying and receiving, you shall find him holy, 1/a. 23. 18. *And her Merchandise and her hire shall be holiness to the Lord.* Before Tyre's conversion she laboured to enrich her self by hook and by crook: all was fish that came to Tyre's net. Tyre could say any thing, or do any thing, or be any thing for gain. Oh, but when Tyre is converted and sanctified, then all her merchandise and hire, then all her gettings and earnings shall be holiness to the Lord. Tyre now shall write holiness upon all her wares and commodities: Tyre shall buy nothing, nor sell nothing, nor exchange nothing, but there shall be holiness written upon it. And Tyre shall be as well holy in using and improving of her merchandise and hire, as she hath been holy in the getting of them; for so it follows in the same verse, *It shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.* Tyre before her conversion hoarded up riches; and laid up her merchandise to spend upon her lusts; to spend upon her pride, and wantonness, and luxuriousness, &c. But now being converted she uses and improves what she hath in the Service of the Lord, and for the comfort, support and relief of the poor and needy. When Tyre is once made holy, then Tyre will be holy in the use of all her earthly enjoyments. If you look upon a holy man going to war, then you shall find holiness written upon the bridles of his horses, Zach. 14. 20, 21. *In that day shall there be upon the bridles (or bells) of the horses holiness unto the Lord. Yea, every Pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts.* Here is holiness written upon the bridles of the horses they ride on, and

Calvin renders it Stables of horses, which are the most stinking and contemptible places; and yet these should be holily used.

holiness

holinesse written upon the cups and pots they drink in; a holy heart will be holy in the use of the meanest things; that are for common use. Every piece of his civility shall favour of sanctity, and in all the parts of his common conversation you shall be able to discern something of the power of religion, Job 5. 24. *And thou shalt visit thy habitation, and shalt not sin.* Thou shalt be holy in thy commerce, and holy in thy converse; holinesse shall be written upon thy dealings with thy servants, and holinesse shall be written upon thy carriages towards thy children, and holinesse shall be written upon all thy behaviours towards thy friends. What ever thou puttest thy hand to in thy habitation, shall have holinesse written upon it: thou shalt make a *Jacobs* ladder of all thy earthly enjoyments, all the comforts that be in thy habitation, shall be as so many bright morning stars to lead thee on in a way of holinesse, and to lead thee up to a holy God. Look upon a holy man in his calling, and you shall find him holy: Look upon him in the use of the creatures, and you shall find him holy: Look upon him in his recreations, and you shall find him holy. The habitual frame and bent of his heart is to be holy in every earthly thing that he puts his hand unto. A spirit of holinesse runs and shines in all the common actions of his life. But now look upon those who have only the shews and appearances of holinesse, and you shall find that they have but a common spirit in common things; take them out of their duties, and you shall find them in a course to be earthly in the use of earthly things, and carnal in the use of carnal things, and worldly in the use of worldly things. All their religion, all their holinesse lyes in a few duties; take them out of these, and you shall find them as carnal, as vain, as foolish, as filthy and as frothy, as light and as slight as those that have not so much as a cloak of holinesse upon them. But he that is really holy, will be holy as well out of duties, as in duties. If you look narrowly upon him in all his worldly concernments, you shall find some footsteps of the awe, fear, dread, authority and glory of God upon his spirit. Look as an unholy heart is car-

nal in spiritual things, and earthly in heavenly things, and unholy in holy things, so a man that is truly holy, he is as well holy in the ordinary affairs and actions of this life, as he is holy in any of the exercises of Religion.

Bar.

II.

1 John 2. 6.

*Gratiam super gratiam*, say some; *Gratiam gratia accumulata*, say others. Certainly Christ is a seminary of graces. He is *clara Epitome virtutum*, An exact Epitome of graces.

Eleventhly, True holiness is conformable to the holiness of Christ. The holiness of Christ is that first and noble pattern that; real holiness makes us conformable to, 1 John 4. 17. *Eternally in our love made perfect, that we may have boldness in the day of judgement, because as he is, so are we in this world*; there is no grace in Christ, which is not in some degree formed in a holy heart: and therefore the work of grace and holiness is called a forming of Christ in the soul, Gal. 4. 19. Holy hearts have the very prints, stamps and impressions of the graces of Jesus Christ upon them, 1 John 16. *Of his fulness we have all received grace for grace*. Look as face answers to face, so the graces that are in real Christians, answer to the graces that are in Jesus; there is such love as answers to the love of Christ; and such lowliness as answers to the lowliness of Christ, and such heavenly-mindedness as answers to the heavenly-mindedness of Christ; and such meekness as answers to the meekness of Christ; and such patience as answers to the patience of Christ; and such faith as answers to the faith of Christ; and such zeal as answers to the zeal of Christ; and such fear as answers to the fear of Christ, in truth and reality, though not in degree and quantity. Look, as in generation, the child receives member for member; or as the paper from the Presse, letter for letter; or the glass from the face, image for image; or as the wax from the seal, stamp for stamp; so holy hearts receive from Christ grace for grace. Look as wine in the bottle is conformable to that in the But, and as water in the Cistern is conformable to that in the river; and as light in the Air is conformable to that in the Sun; and as milk in the sawcer is conformable to milk in the breasts; and as money in the pocket is conformable to money in the bag. So the graces that are in a holy Christian are conformable to the graces

graces that are in Christ, 2 Cor. 3. 17, 18. To be a Philosopher (saith *Plato*) is to know God, to be in love with God, and to imitate God. So say I, to be a holy person, is to know a holy Christ, to be in love with a holy Christ, and to imitate the vertues of a holy Christ. It was the height of *Cæsars* glory, to walk in the steps of *Alexander*; And of *Solyman* (a Turkish Emperour) to walk in the steps of *Cæsar*. And of *Themistocles*, to walk in the steps of *Athens*: so it is the height of a Christians glory, to tread in the vertuous steps of his dearest Lord. And as *Scripture* accounted it no small disparagement for him to walk one foot awry from that course of life which *Cyrus* in *Xenophon* had gone before him in: so a holy heart counts it no small disparagement to him in the least, to step awry from that holy pattern that Christ hath set him. Look as the holy Prophet did lay his mouth to the *Shunammite* child's mouth, and his eyes to his eyes, and his hands to his hands: so a holy Christian layes his mouth to the mouth of Christ, and his eyes to the eyes of Christ, and his hands to the hands of Christ, and his breasts to the breasts of Christ, and his heart to the heart of Christ: that is, he doth in all things labour to resemble Christ, to be like to Christ, especially in those holy vertues which were most shining in the heart and life of Christ. Now certainly, they are far from being holy, who count it a crime to be vertuous: and so are they who walk directly contrary to Jesus Christ: he was holy, but they are prophane; he was humble, but they are proud; he was heavenly, but they are earthly; he was spiritual, but they are carnal; he was zealous, but they are like warm; he was meek, but they are contentious; he was charitable, but they are covetous; he was courteous, but they are malicious. Will you call these men holy? surely no. But

2 Kings 4. 34.

1 Pet. 2. 9.

Twelfthly, He that is truly holy, is much affected and afflicted with the unholinesse of others, *Psal.* 119. 53. *Horror hath taken hold upon me, because of the wicked that forsake thy Law.* Ver. 158. *I beheld the transgressors, and was grieved, because they kept not thy Word.* Ver. 130. *Rivers*

12.  
Joshua 7. 9.  
Psalms 69. 9.  
Ezra 9. 3.  
Nehemiah 9.  
Daniel 9.  
Micah 1. 8.  
Jerem. 23. 27.

of waters run down mine eyes; because they keep not thy Law. By this Hyperbolical phrase, he sets forth the greatness of his sorrows, and that not because his enemies had wronged him, but because they had dishonoured his God. It was a great grief to him to see others grieving his God. So Jer. 9. 1, 2, 3. O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night! Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them. But why doth the holy Prophet thus take on? why doth he thus lament? why doth he wish himself turned into waters, and into a fountain of tears? why doth he prefer a habitation amongst the wild beasts, before his habitation among his own people? Why, the cause you have in the following words, for they be all Adulterers, an Assembly of treacherous men. And they bend their tongues like their bow, for lies: but they are not valiant for the truth upon the earth; for they prooved from evil to evil, and they know not me, saith the Lord. So Ezek. 9. 4. And the Lord said unto him, Go through the midst of the City, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof. There were holy hearts in Jerusalem, that did sigh and cry, and cry and sigh for the wickednesse of the times; the abominations of the times did lye in such full weight upon them, that they did fetch many a sigh from their hearts, and many a tear from their eyes. Holy hearts are able to tell you many sad stories of the groans, griefs and gripes, that other mens sins hath cost them. When most were a sinning, Gods marked ones were a mourning; when others were with a high hand a cursing, blaspheming, and a rebelling, Gods marked ones were deeply sorrowing; they mourned cordially, they sighed greatly, they grieved wonderfully, they groaned lamentably, and that not for some, but for all, for all Court sins, and Church sins, and City sins, and family sins. And so holy Paul could not with dry eyes make mention of those belly-gods, and earth-worms that were in his time, Phil. 3. 18. So holy

Lot was much affected and afflicted with seeing and hearing of the wickednesse of those among whom he lived; 2 *Petr* 2. 7, 8. The Greek word for vexed, in *verse* 7. (*καταγορεύω*) signifies to be oppressed under the wanton and wicked conversation of the ungodly *Sodomites*, as a man that is oppressed under a heavy burden which he labours under, and would fain be delivered from; Or to be oppressed as the *Israelites* were under their cruel *Egyptian* Taskmasters. Ah, the sins, the wickednesse of others sets hard upon the hearts of the Saints. The *Israelites* did not more labour, and sigh, and groan under all their loads and oppressions, then many holy hearts do labour, and sigh, and groan under the load of wicked mens sins. And the Greek word for vexed, in *ver*. 8. (*ἁπαλίζω*) signifies to be tortured, tormented and wracked. Oh their wickednesse did torment and wrack his righteous soul, he could not see, nor hear of their wickednesse, but his soul was as upon a wrack. *Pambus* in Ecclesiastical History wept when he saw an Harlot take so much pains to deck and dresse her self in curious and costly apparel, and all to entertain a wanton lover, and so to make work for hell. Oh it cannot but grieve a gracious soul to see what pains poor sinners take to go to hell! A holy heart looks upon other mens sins as great dishonours done to his Father, his King; And therefore he cannot but cry out with *Crasus* his Son (who though he was born dumb, yet seeing some going about to kill his Father, his tongue-strings unloosed, and he cried out) *O kill not King Croesus, kill not my Father.* Oh kill not my God, and my King! Oh kill not, Oh dishonour not my dear Father, and Saviour, saith a holy heart. Such is the love, and high respects that holy hearts bear to their heavenly Father, that they cannot but grieve, and mourn, and cry out when they see others to act Treason against the Crown and dignity of heaven. *Elijah* had rather dye, then to see *Ahab* and *Jezabel* to cast contempt and dishonour upon his God.

1. A holy heart mourns for sin as sin, he weeps over the very nature of sin, he grieves for sin, as it is the

It is a Metaphor taken from Engines that they did torment people withall.

2.



He that hates a Thief as a Thief, will hate a Thief in another mans house, as well as in his own.

breach of a holy Law, and as it is a dishonour to a holy God, &c. and therefore he cannot but mourn for other mens sins, as well as his own. He that hates a Toad as a Toad, will hate a Toad in other mens bosoms as well as his own. He that hates poison as poison, will hate poison in another mans hand as well as his own: So he that hates sin as sin, will hate it where-ever he sees it. And he that mourns over sin as sin, cannot but mourn over sin where-ever he observes it.

2.

2. By other mens sins a holy man is put in mind of the badnesse of his own heart. *Bernard* makes mention in one of his Homilies of an old man, who when he saw any man sin, wept and lamented for him, and being asked why he grieved so for other mens sins, answered, *Ille hodie, & ego cras*, he fell to day, and I may fall to morrow: the falls of others puts a holy man in mind of the roots of bitterness that be in himself: other mens actual sins are as so many glasses through which a holy man comes to see the manifold seeds of sin that be in his own nature, and such a sight as this cannot but melt him, and break him.

3.

1 Tim. 5. 22.  
1 Cor. 5. 1, 2, 3.  
Ephes. 5. 11.

3. A holy heart knows that the best way to keep himself pure from other mens sins, is to mourn for other mens sins: He that makes conscience of weeping over other mens sins, will rarely be defiled with other mens sins; he that mourns not over other mens sins, is necessary to other mens sins: and first or last may find them charged upon his account: He that mourns not for other mens sins, is in danger of being insnared by other mens sins. And how then can a holy man look upon other mens sins with dry eyes?

4.

4. A holy man looks upon other mens sins as the crucifiers of his Saviour. He looks upon the proud mans pride as that which set a crown of thorns upon the sacred head of Christ, and this makes him sigh; he looks upon the swearers oaths as the nails that nailed his blessed hands and feet to the crosse, and this makes him grieve: He looks upon scornors as spitting upon Christ, and worldlings as preferring *Barabbas* before Christ, and this makes him groan.

He

He looks upon hypocrites as kissing and betraying of Christ; and he looks upon drunkards and wantons, as giving gall and vinegar to Christ, and this makes him mourn: He looks upon other mens sins, as having a hand in all Christs torments, and this puts him upon the wrack, and makes his very soul heavy, even to the death.

5. A holy heart knows that by mourning for other mens sins, he may be instrumental to keep off wrath. How oft did holy *Moses* by his tears quench the wrath of an angry God? However if wrath should break forth upon a Nation, yet they that mourn for the abominations of the times, they shall be hid in the day of Gods publick visitation. When the house is on fire, the Father hath a special care to provide for the safety and security of his children: when the lumber is on fire, a man will be sure first to secure his (box of) Jewels. In times of common calamity, God will be sure to look after his Jewels, his mourning-ones: though the lumber (the wicked) be burnt up on every hand in the day of Gods wrath; yet he will be sure to preserve his jewels in the midst of the flames. *Augustin* coming to visit a sick man, found the room full of mourners; he found the wife sobbing, the children sighing, and the kindred lamenting: whereupon he suddenly breathed forth this short, but sweet ejaculatory prayer, *Lord* (saith he) *what prayers dost thou hear, if not these?* So in times of common calamity, holy hearts may look up and say, Ah Lord, whose sighs, whose groans, whose tears wilt thou hear, if not ours? Who are mourners in *Sion*, and who wilt thou save and secure, in this day of thy fierce indignation, if not we who have laboured to drown both our own and other mens sins in penitential tears!

6. A holy heart looks upon sinners sins to contribute very much towards the bringing in of sore and sad changes upon a Land and Nation: he knows that sinners sins may turn Rivers into a wilderness, and water-springs into dry ground, and a fruitful land into a barren wilderness: he knows that sinners sins may have a deep hand in provoking God to rain hell out of heaven upon a sinful Nation,

5.  
Psal. 106.  
Ezek. 9. 4. 6.

Isa. 26. 20.

Isa. 43. 2, 3.  
Dan. 3. 17, 18,  
19, 26, 27, 28.

6.  
Psal. 107. 33,  
34.

Ecclef. 9. 18.

Witness

Achan, Manasseh, Jeroboam, Saul, Herod, Ahab, &amp;c.

7.

Rom. 1. 21.

To applaud to them, and take pleasure in them who take pleasure in sin, is the highest degree of ungodliness.

13.

1 Pet. 2. 2.

Psal. 12. 6, 7.

&amp; 18. 30.

Sacra Scriptura  
itaque sunt  
sanctae deliciae  
meae. August.

tion, as he did of old upon *Sodom* and *Gomorrab*, and this sets him a mourning; if one sinner destroys much good, as *Solomon* speaks, Ah, saith he, what a world of good will a world of sinners destroy then! the serious thoughts of this makes him sigh.

7. A holy heart looks upon other mens sins, as their bonds and chains, *Acts* 8. 23. and this makes him mourn. When *Marcellus* the Roman General saw the multitude of captives that were taken in the City of *Syracuse*, the tears trickled down his cheeks. Ah how can tears but trickle down a Christians cheeks, when he sees multitudes fast bound with the cords of their iniquity trooping to hell! Who can look upon a sinner as a close prisoner to the Prince of darkness, and not bemoan him! Now if holy persons thus mourn for the wickedness of others: then certainly they are far from being holy, who take pleasure in the wickedness of others, who laugh and joy, who can make a sport, a pastime of other mens sins! These are rather monsters than men; there are none so neerly allied to Satan, as these; nor none resemble Satan to the life, so much as these: The devil alwayes joyes most when sinners sin most. Neither doubtlesse are they holy who tempt and entice others to be unholy: nor are they holy who only cry out of other mens sins, but never sigh for other mens sins; nor are they holy who insult over the iniquities of others, but never mourn for the iniquities of others; nor are they holy, who can rail, reproach, and revile others for their sins, but have neither skill, nor will to lament over others sins, and yet this age is full of such wretches. Certainly that mans holiness will be found to be of the right stamp at last, who can Evangelically mourn for other mens sins as well as his own. But,

Thirteenthly, He that is truly holy, he loves the word, and is affected and taken with the word for its holiness and purity. *Psal.* 119. 140. *Thy word is very pure, therefore thy servant loveth it.* A pure heart embraces the word for its purity. So holy *Paul* in *Rom.* 7. 12. *Wherefore the Law is holy, and the commandments holy, and just and good.* Well, and what then? why saith he, ver. 22. *I delight in the Law of God*  
after

after the inward man. But is this all? No saith he, ver. 25. *With the mind I my self serve the Law of God: Holy Paul delights in the Law as holy, and serves the Law as holy, just, and good. A holy heart is taken with the word for its spirituality, divinity and purity. So in Psalm 19. 8, 9, 10. The Statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure enlightning the eyes. The fear of the Lord is clean, (that is, the Doctrine that teacheth the true fear of God) enduring for ever: the judgements of the Lord are true and righteous altogether; More to be desired are they then gold, yea, then much fine gold: Sweeter also then honey, and the hony comb: or as the Hebrew hath it, Sweeter then the dropping of hony-combs. The whole word of God as it is a pure word, a clean word; so it rejoices a holy heart; and so it is sweeter then the very droppings of honey-combs. It is more sweet then those drops which drop immediately and naturally without any force or art, which is counted the purest and the sweetest honey. There is no profit nor pleasure to that which the purity of the word yields to, a holy heart. But now unholy hearts they are affected with the word as it is drest up with fine high notions (which are but mysterious nothings) they are taken with the word, as it is cloathed with Arts, Parts and Elegancy of phrase they are pleased with the word; as, it is apparelled with a sprale wit, or with silken Expressions, or with some delicate Elocution. *Augustin* confesseth, that the delight which he took before his conversion in *St. Ambroses* Sermons, was more for the eloquence of the words, then the substance of the matter; so many are taken more with the wit, elocution, action, high notions, and far fetch expressions that be in a Sermon, then they are taken with the spirituality, divinity, weight, and holy worth that is in a Sermon, these are like those children, who are more taken with the fine flowers that are strewd about the dish, then they are with the meat that is in the dish; and that are more taken with the red weeds, and blew bottles that grow in the field, then they are with the good corn that grows there. But now as the prudent Farmer is taken*

These several Titles, Law, Statutes, Testimony, Commandments, judgements, are used promiscuously for the whole word of God, commonly distinguished into Law and Gospel.

In great Fairs and Markets, the Pedlar and the Ballad-singer who sell toys and trifles, have most Children and fools hanging upon them; but they that are wise and prudent attend those shops where there is best & richest commodities, you know how to apply it.

more with a few handfulls of sound corn, then he is with all the gay weeds that be in the field. So a holy heart is more taken with a few sound truths in a Sermon, then he is taken with all the strong lines, and high strains, and flourishes of wit with which a Sermon may be deckt up. Some are taken with the word as the profession of it brings in customers into their shops, and keeps up their credits in the world. Others are taken with the word as it seems to tickle their ears, and please their fancies. Some are affected with Sermons because of the elegance of the style, delicacy of the words, smoothnesse of the language, and gracefullnesse of the delivery. And these deal by Sermons as many men do by their Nosegays, that are made up of many pickt (sweet) flowers, who after they have smelt to them a while, cast them into a corner. So these after they have commended a Sermon, after they have applauded a Sermon, they cast away the Sermon: they smell to the Sermon, and say it is sweet, it is sweet, and presently they throw it by as a Nosegay that is withered, and of no further use. When a man that is sick, crazy and unsound, is at a Table that is furnished with variety of dishes, you know he easily and readily passes over all the most wholesome and nourishing dishes, and falls a pidling and picking here and there upon kickshaws and puff-paste, that have little or no substance in them. So unsound, unholy hearts when God hath prepared his Table, and made a feast of fat things for their souls in the Ministry of his word, they can easily and readily passe over those sound, solid, and savoury truths that are prepared for their strength and nourishment, and fall a pidling and picking upon some new coined phrases, or some quaint expressions, or some Seraphical notions: And no wonder, for they are not sound within, they are under a great distemper. As the *Israelites* would not be satisfied with wholesome diet, but they must needs have Quails as picking meat; Well they had them, and whilst they were at their picking meat, the wrath of God came upon them: the Application is as easie, as it is dreadful. But now a holy heart

favours the word, and relishes the word, and is affected and taken with the word as it is a holy word, a substantial word, a pure word, a clean word, and as it begets holiness, and cherishes holiness, and increases holiness, and as it works towards the completing and perfecting of holiness.

*Quest. But how may a person know whether he loves the Word, and is affected and taken with the Word, as it is an holy Word, or no?*

*Ans.* First by what hath been already said; but because the question is weighty, I further answer in the second place; He that loves the Word, and that is affected and taken with the Word, as it is a holy Word, he loves the whole Word of God, and he is affected and taken with one part of the Word as well as another; every Law of God is a holy Law, and every Statute is a holy Statute, and every command is a holy command, and every promise is a holy promise, and every threatening is an holy threatening, and every exhortation is a holy exhortation; and therefore he that loves any part of the Word as a holy Word, he cannot but love every part of the Word, because every part of the Word is holy. And indeed he loves no part of the Word as holy, who loves not every part of the Word as such. Every chapter in the book of God is a holy chapter, and every verse is a holy verse, and every line in that book is a holy line, and every word in every line is a holy word; he that loves a chapter as it is a holy chapter, he loves every verse in that chapter as a holy verse; and he that loves every verse as a holy verse, he loves every line as a holy line; and he that loves every line as a holy line, he loves every word in every line as a holy word: Upon easie commands he reads holiness, and upon difficult commands he reads holiness; upon comfortable commands he reads holiness; and upon costly commands he reads holiness, and upon dangerous commands he reads holiness, and therefore he loves all, and closes with all, and endeavours a conformity to all. A holy heart dares neither to dispute with that word, nor make light of that word, where he reads holiness engraven upon

Psalm 119.  
6, 128.  
Acts 24. 16.  
Heb. 13. 18.  
As the wise  
Philosopher  
delights in all  
Aristotle,  
and the prudent  
Physician  
in all Galen,  
and the grave  
Orator in all  
Tully, and the  
understanding  
Lawyer in  
all Justinian;  
so a holy man  
delights in all  
the Bible.  
The Jewish  
Rabbines were  
wont to say,  
That upon  
every letter  
of the Law,  
there hangs  
mountains of  
profitable  
matter.  
Gen. 12. and  
Chap. 22.



upon it ; to a holy heart , there is no command of God unjust or unreasonable ; but now an unholy heart , though it may for some worldly advantages court and cry up some parts of the word , yet it is ready with *Judas* , to betray and crucifie other parts of the word . The whole Scripture is but one intire love-letter , dispatcht from the Lord Christ to his beloved Spouse on earth , and this letter is written all in golden letters , and therefore a holy heart cannot but be taken and affected with every line in this letter ; in this love-letter there is so much to be read of the love of Christ , the heart of Christ , the kindness of Christ , the grace of Christ , and the glory of Christ , that a holy heart cannot but be affected and taken with it . The whole word of God is a field , and Christ is the treasure that is hid in that field ; it is a ring of gold , and Christ is the pearl in that ring , and therefore a holy heart cannot but be taken with the whole Word of God . *Luther* was wont to say , that he would not take all the world for one leaf of the Bible . And *Rabbie Chija* in the *Jernsalem Talmud* says , that in his account all the world is not of equal value with one word out of the Law .

3.

Thirdly , A man that is affected and taken with the word as it is a holy word , he is alwayes affected and taken with it ; he loves it and takes pleasure in it , as well in adversity as in prosperity . *Psalms 119. 59. Thy Statutes have been my songs* ( I but where we ) *in the house of my pilgrimage* ; or *pilgrimages* , as the Hebrew hath it . When *David* was in his banishments by reason of *Saul* ; *Absalom* ; and others , now the Word of God was musick to him , now it was matter of joy and rejoycing to him , his whole life was the life of a Pilgrim and Stranger ; now as a Pilgrim he sojourns here , and anon as a Stranger he sojourns there ; no man could take more pleasure , joy and contentment in the rarest and choicest musick , then *David* did in the Word of God , and that not only when he was in his royal Palace , but also when he was in the house of his Pilgrimage ; he that loves the Word , and that delights in the Word for its holiness and purity , he will love it and delight in it , in health and sickness , in strength

and

The Saints have commonly looked upon themselves as Pilgrims and Strangers in this world .

Gen. 47. 9. 39.

Psal. 12. 19.

Heb. 11. 9.

10. &c.

Psal. 119. 67.

49. 70. 71.

and weakness, in honour and disgrace, in wealth and want, in life and in death. The holiness of the Word is a lasting holiness, and so will every mans affections be towards it, who affects it, and is taken with it for its holiness and pureness. Some there be that cry up the Word, and that seem to be much affected, delighted, and ravished with the Word, (as *Herod*, *Ezekiels* hearers, and the stony ground was) whilst the Word is either a cheap Word to them, or a profitable and pleasing Word to them, or whilst it is courted and countenanced in the world, or whilst it is the path to preferment, or a key to enlargement, &c. But when the Word gets within them, and discovers their own sinfulness and wretchedness to them, when it shews them how Christless, and graceless, and lifeless, and helpless, and hopeless they are; when it discovers how far they are from heaven, and how near they are to hell. O! then their hearts begin to rise against it, and to cry out, Away with it, it was never good dayes since we have had so much preaching and hearing: Or when the Word comes to be scorned, slighted, disgraced, opposed or persecuted; oh! then they turn their backs upon it, and quickly grow weary of it. As the *Jussians* in *Strabo* delighted themselves with the musick of an excellent Harper till they heard the market bell ring, & then they run all away save a deaf old man, that could take but little delight in the Harpers dirties. So let these men but hear the bell of lust, or the bell of profit, or the bell of pleasure, or the bell of applause, or the bell of honour, or the bell of errour, or the bell of superstition sound in their ears, and presently they will run from the sweet musick of the Word, to follow after any of these bells: But now a man that loves the Word, and that is affected and taken with the Word as it is a holy Word, no bell can ring him from the Word, no disgrace, no affliction, no opposition, no persecution can take him off from affecting the Word, and from taking pleasure in the Word: The cause of his love is abiding and lasting, and therefore his love cannot but be lasting and continuing. Not but that a holy heart may sometimes be more affected and taken with the

Ezek. 33. 30.

31, 32, 33.

Mar. 6, &amp;c.

Jer. 44. 15, 29.

Word, then at other times. As first, when a man enjoys much communion with God in the Word. Or 2. when God speaks much peace and comfort to the soul by the Word. Or 3. when God assures a man more clearly and fully of the goodness and happiness of his condition by the Word. Or 4. when God lets in very much quietness, or quickness, or sweetness, or seriousness, or spiritualness into a mans spirit by the Word. Oh then a man may more then ordinarily be affected and taken with the Word. But now though a holy Christian is not at all times in the same degree and measure taken with the Word, yet take such a Christian when he is at worst, and you shall find two things in him. 1. You shall find in him a holy love to the Word. And 2. you shall find in him a real love to holy Christians.

4.

Fourthly, He that loves the Word, and that is affected and taken with the Word as it is a holy Word, he is most affected and taken with those parts of the Word that do most incite to holiness, that do most promote holiness, and that do most provoke to holiness. As 1 Pet. 1. 15, 16. *But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy.* (I shall give you light into these words, when I come to open the holiness of God to you.) So Mat. 5. 48. *Be ye therefore perfect, even as your Father which is in heaven is perfect.* Our *summum bonum* in this world, consists in our conformity to the heavenly pattern; in all imitations it is best to chuse the most perfect pattern: There is nothing more laudable and commendable, then for a Christian to endeavour more and more to resemble his God in the highest perfections of righteousness and holiness. So Ephes. 5. 15, 16. *See then that ye walk circumspectly, not as fools, but as wise; Redeeming the time, because the dayes are evil.* Christians must walk precisely, curiously, exactly, accurately: As the Carpenter works by line and rule, so a Christian must walk by line and rule, he must labour to get up to the very top of godliness, he must go to the utmost of every command, as the original word importeth. So Phil. 2. 15. *That ye may be blameless and harmless (or sincere) the sons*

*Ad similitudinem, non aequalitatem.* Calv.

Axiom.

of

of God, without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine (or shine as) as lights in the world. Gods sons should be spotless sons, as the Greek imports, that is, they should be without all such spots as are inconsistent with Sonship or Saintship. And so in Col. 2. 6. *As ye have therefore received Jesus Christ the Lord, so walk ye in him.* They had received Jesus Christ as their Lord; and Law-giver; they had received Christ as a ruling Christ; as a reigning Christ, and as a commanding Christ; and now the great duty incumbent upon them, is to walk at such a rate of holiness as may evidence that they have thus received Christ. And so in 1 John 2. 6. *He that saith he abideth in him, ought himself also to walk even as he walked.* Christians are to set all Christs moral actions before them as a pattern for their imitation; in his life a Christian may behold the lively picture or lineaments of all vertues, and accordingly he ought to order his conversation in this world: To walk as Christ walked, is to walk humbly, holily, justly, righteously, meekly, lowly, lovingly, fruitfully, faithfully, uprightly, with an *As* of quality or similitude, but not with an *As* of equality; for that is impossible for any Saint on earth to walk so purely, so holily, so blamelessly, so unspottedly, so spiritually, so heavenly as Christ walked; that is, with an *As* of equality. To walk as Christ walked, is to slight the world, and contemn the world, and make a footstool of the world, and to live above the world, and so triumph over the world as Christ did; that is, with an *As* of quality, but not with an *As* of equality: To walk as Christ walked, is to love them that hate us, to pray for them that persecute us, to bless them that curse us, and to do good to them that do evil to us; but still with an *As* of similitude, but not with an *As* of equality: To walk as Christ walked, is to be patient, and silent, and submissive, and thankful under the vilest reproaches, the heaviest afflictions, and the greatest sufferings, with an *As* of quality, but not with an *As* of equality. Now a holy heart that is taken with the holiness of the Word, he is certainly taken most with those parts of the Word that do most call for holiness, and that do

*As quærit, i. e. Sine querela, sine reprehensione.*

o

John 13. 15.

Math. 4.

Mar. 5. 44.  
45, 46, 47.

1 Pet. 2. 10.  
21, 22, 23.

do most strongly press the Soul to make a progress in holiness. I have given you a taste of some of the most principal Scriptures that do incite most to holiness, and I shall leave it to your own consciences to give in witness for you, or against you, according to what you find in your own spirits. Certainly to a holy man, there are no Prayers, no Sermons, no Discourses, no Confessions, no books, nor no parts of Scripture, to those that do most encourage and provoke to holiness. But,

5.

Acts 10. 24.

25. 26.

Gal. 4. 14.

וְיָמֵם עֲמָנוּ  
עִירָהּ.

Acts 16. 16,

17, 18.

If a Minister had as many eyes as *Argus* to watch, as many heads as *Typhoeus* to dispose, and as many hands as *Briareus* to labour, he might find employment enough for them all, in the faithful discharge of his Ministerial function.

Fifthly and lastly, He that loves the Word, and that is affected and taken with the Word, as it is a holy Word, he highly prizes and values the holy dispensers of the Word for their work sake. *Isa. 52. 7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth* hilt the very feet of those that brought good tidings, though they were afar off, and sweaty, dusty, and dirty with traveling upon the mountains, were so desirable and amiable, honourable and comfortable: Oh then what was their faces, what was their messages / surely they were much more amiable and desirable. So in *1 Thes. 5. 12, 13. And we beseech you, Brethren, to know them which labour among you in the Lord, and admonish you: And to esteem them very highly (or, more than abundantly, as the Greek hath it) in love for their work sake, and be at peace among your selves.* Their work is to bring Christ and your souls together, and to keep Christ and your souls together. Their work is to turn you from darkness to light, and from the power of Satan to Jesus Christ: Their work is gradual; first they are to bring you to a saving acquaintance with Christ, and then they are to bring you to a holy acceptance of Christ, and then they are to bring you to a willing resignation of your selves to Christ, and then they are to bring you to a sweet and blessed assurance of your interest in Christ, and so to fit you and prepare you for a glorious fruition of Christ; and therefore certainly their work is high and honourable, excellent and eminent, laborious and glorious, and why then should you not have a high and

and honourable esteem of them, even for their work sake! I have read of *Ambrose*, that being once to leave the Church of *Milan*, the people of the place flocked about him, laid hold of him, protesting that they had rather lose their lives then lose their Pastor, beseeching him to remain, and to promote among them the Gospel and Government of Christ, professing and promising (for his encouragement) their ready submission to Christ. *Chrysostom's* hearers were wont to say, that they had as good be without the Sun in the Firmament, as to be without *Chrysostom* in the Pulpit. Some of the antients have long since concluded that *Herod* might have kept his oath (*Mark* 6. 23.) and yet have spared *John Baptists* head, because *John's* head, *John's* life, was more worth then all *Herods* Kingdom. O Sirs? Shall *Titus Sabinus* his dog bring meat to the mouth of his dead master, and hold up his head in *Tyber* from sinking, because sometimes he gave him a crust of bread? And will not your highly love, honour, and esteem of those Pastors who feed your souls with the bread of life, yea with that bread that came down from heaven? Certainly the more any man is affected and taken with the holiness of the Word, the more highly they will honour and prize the holy and faithful dispensers of the Word: Holy men know that their place is honourable, their calling honourable, and their work honourable, and therefore they cannot but honour them. Holy men know that if they do not honour them, they dishonour him whose Embassadors they are. Holy men know that Christ takes all the affronts that are put upon them, as put upon himself, and will accordingly revenge them, as you may see by comparing the Scriptures in the margin together. Embassadors are inviolable by the Law of Nations. *David* never played any such harsh part, as he did to the *Ammonites* that despitefully used his Embassadors that he sent unto them, when they shaved off one half of their beards, and cut off their garments in the middle, &c. I have read that *Rome* was destroyed to the ground for some abuses that were offered to an Embassador that was sent unto it. And the Romans sacked the famous City of *Corinth*, and

Luke 10. 16.  
 Mar. 13. 48.  
 chap. 21. 33, 44.  
 and chap. 23.  
 37, 38, 39.  
 2 Chron. 36.  
 14, 22.  
 2 Sam. 10. 1, 7.  
 compared  
 with chap. 13.  
 ver. 37.



razed it to the ground, for a little discourtesie that they offered to their Embassadors. No wonder then if God deal so severely with those that slight his Embassadors, who come with messages of grace and favour from the King of Kings and Lord of Lords, and whose great work is to make a firm, an everlasting peace between God and sinners souls, and that all differences between God and them may be for ever decided, and a free trade to heaven fully opened and maintained. As for such as slight, scorn and despise the holy and faithfull dispensers of the word, I think they are as far from real holinesse, as hell is from true happinesse. And for doubtlesse are they that grumble at the expence of a penny for the maintenance of that divine Candle that wasteth it self to give light to them: that will rather die to save charges, then spend a little money to save their lives, yea, their souls.

In the fourteenth place, A man that is really holy, will be holy among the unholy; he will retain and keep his holinesse, let the times be never so unholy. Principles of grace and holinesse are lasting, they are not like the morning cloud, nor the early dew. Holy *Abraham* was righteous in *Caldea*; holy *Lot* was just in *Sodom*; holy *Jeh* was upright in the land of *Uz*, which was a place of much profaness and superstition: Holy *Nehemiah* was courageous and zealous in *Damascus*: And so was holy *Daniel* in *Babylon*. The several generations wherein these holy men lived, were wholly devoted to wickednesse and superstition, and yet these precious soules had wholly devoted themselves to godlinesse. And of the same spirit, mind and mettal was holy *David*, Psalm 119. 20. *My soul breaketh for the longing, it hath to thy judgements at all times.* Let the times be never so dangerous, licentious, superstitious, or erroneous, yet *David*'s heart was strongly carried forth to Gods judgements; that is, to his word: for under this title *Judgements*, you are to understand the whole word of God. And so there were some in *Sardis* that were of the same spirit (with the Worthies above mentioned) Rev. 3. 4. *Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white:*

2 Cor. 11. 14,  
15, 16.

14.  
Psal. 119. 112.  
Psal. 106. 3.  
1 Joh. 3. 9, 10.

Rev. 14. 4, 5.

for

for they are worthy. In polluting times pure hearts will keep themselves pure. A holy heart will keep himself undefiled, even in defiling times; when others are besmeared all over, he will keep his garments white and clean: But the times never so often turn, you shall find that he that is really holy, will be holy under every turn: no turns shall turn him out of a way of holiness, *Job 17.9. The righteous shall hold on his way, and he that hath clean hands, shall be stronger and stronger.* A man that is really holy, will be holy among the holy, and he will be holy among the unholy. If you look upon him among unholy friends, unholy children, and unholy servants, you shall find him holy. If you look upon him among unholy neighbours, you shall find him holy; and if you look upon him among unholy buyers and sellers, you shall find him holy. If you take him at his Table, you shall find him holy; if you take him in his shop, in his commerce, you shall find him holy; if you take him in his family, you shall find him holy; if you take him in his Closet, you shall find him holy; if you take him in his journeyings, you shall find him holy; or if you take him in his recreations, you shall find him holy. True holiness is like that famous *Queen Elizabeth, Semper eadem*, always the same. The Philosophers good man is (*Tetra-gonos*) four square, cast him where you will, like a Dye, he falls alwayes sure and square. So cast a holy man where you will, and into what company you will, yet still he falls sure and square for holiness. True holiness is a part of the divine nature, it is of such a heavenly complexion, that it will never alter. If the times should be so sad and bad, that holy persons should not be able to hold fast their estates, their liberties, their trades, their lives, their religion, yet they will still hold fast their holiness. A holy Christian is like gold; Now cast gold into the fire, or into the water, cast it upon the dunghill, or into the pleasant garden, cast it among the poor, or among the rich, among the religious, or among the licentious; yet still it is gold, still it retains its purity and excellency; so cast a holy Christian, a golden Christian into what condition you will, and into

*Finis coronat opus.*

2 Cor. 13. 13.

Gen. 39.

Isa. 9. 17.

what company you will, yet still he will retain his purity, his sanctity; yet, the worse the times are, the more a holy man studies holiness, and prefers holiness, and prizes holiness, and practises holiness, that he may keep up the credit of holiness, and the credit of a holy God, and the credit of his holy profession in the world. But now such as have only a shew of holiness, an appearance of holiness, these will be religious among the religious, and virtuous among the virtuous. They will be righteous among the righteous, and licentious among the licentious, they will be as the company is amongst which they are cast: with the good they will be good, and with the bad they will be bad, with the zealous they will be zealous, and with the superstitious they will be superstitious; and with the lukewarm they will be lukewarm, &c. they are for all times and tides, they are for any turn that will serve their turn, for any mode that will bring pleasure or profit to them; they are like *Alcibiades*, of whom it was said, that he was (*omnium horarum homo*) a man for all times; for he could swagger at *Athens*, and take any pains at *Thebes*; he could live most sparingly at *Lacedemon*, and bib among the *Thracians*, and hunt among the *Persians*. So these men can accommodate themselves to the times, and comply with them, what ever they be: with *Proteus*, they will transform themselves into all shapes; as the times change, so will they; what the times favour, that they will favour: what the times commend, that they will commend; & what the times cry up and admire, that they will cry up and admire, and what the times frown upon and condemn, that they will frown upon and condemn. Look as curious and well drawn pictures seem to turn their eyes every way, and to smile upon every one that looks upon them; so these can turn with the times, they can look as the times look, and smile as the times smile; they can sail with the times, and sail with the times. Sometimes they can act one part, and sometimes another part, as the times require: if the times require a large profession, they can make it; if the times require a rigid spirit against such as cannot comply with the times, they can act it: If the times bespeak

bespeak them to leave their religion at the Church door, they can leave it, &c. If the times call upon them to worship God according to the prescriptions of men, they can do it. Oh but give me a man that is really holy, and he will be holy though the times should be never so unholy; yes, the more licentious the times are, the more gracious he will labour to be.

In the fifteenth place, He that is really holy, propounds ordinarily to himself holy aims and ends in his actions and undertakings. The glory of God is the mark, the white that holy men have in their eyes, *Rom. 14. 7, 8*. They live not to themselves, but they live to him who lives for ever; they live not to their own wills, lusts, greatness and glory in this world; but they live to his glory, whose glory is dearer to them than their very lives. They make divine glory their ultimate end, *2 Cor. 4. 5*. *We preach not our selves, but Christ Jesus the Lord; that is, in our preaching we woo not for our selves, but for Christ. We are no kin to those who speak words for themselves, and hardly one for Christ. In all our preaching we eye the glory of Christ, we design the honour and exaltation of Christ; Real holiness is commonly attended with a single eye; as counterfeit holiness is commonly attended with a squint eye; squint eyd aims, and squint eyd ends do usually wait upon double hearts. Take a holy man in the exercise of his gifts and graces for the good of mens souls, or take him in the exercise of charity for the good of mens bodies, and in both you shall find his eye fixt upon the glory of God. Suitable to that 1 Pet. 4. 11: If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever; Amen.* Look as bright shining golden vessels do not retain the beams of the Sun which they receive, but reflect them back again upon the Sun: So those that are really holy, they do return and reflect back again upon the Sun of righteousness the praise and glory of all the gifts, graces and virtues that they have.

15:

John 7. 18.  
Gen. 41. 16.  
Dan. 1. 23.  
Titus 2. 10.  
1 Cor. 10. ult.  
Rev. 12. 11.

*Quod non  
alibus, sed  
nobis prae-  
santur officia.*  
That duties  
are esteemed  
not by their  
acts, but by  
their ends, is  
most certain.

Rom. 13. 7.

1 Chron. 29.  
10. 18.So in Psal. 96.  
7. 8.

1 Cor. 10. 31.

*Quicquid  
agas, propter  
Deum agas:*  
was an Eastern  
Apothegm,  
saith Drusius.

received from him: The daily language of their Souls, is, *Nam nobis Dominus, non nobis Dominus, Non sumus in Lord, non sumus de Lord, but to thy name be all the glory.* Holy men make conscience of giving men their dues: how much more then do they make conscience of giving God his due: Now glory is Gods due; and God stands upon nothing more, then that we give him the glory due unto his name, as you may see in *Psalms 29. 1, 2.* There are three gives in those two verses, *Give unto the Lord, give unto the Lord, give unto the Lord the glory that is due unto his name.* Glory is Gods right, and he stands upon his right; and this holy men know, and therefore they give him his right; they give him the honour and the glory that is due unto his name. Holy hearts do habitually eye the glory of Christ in all things: When they eat, they eat to his glory; and when they drink, they drink to his glory; and when they sleep, they sleep to his glory; when they buy, they buy for his glory; and when they sell, they sell for his glory; and when they give, they give for his glory; and when they recreate themselves, they recreate themselves for his glory; so when they hear, they hear for his glory; and when they pray, they pray for his glory; and when they fast, they fast for his glory; and when they read, they read for his glory; and when they come to the Lords Table, they come to his glory in all natural, moral and religious actions. Holy hearts have an habitual eye to divine glory. Do not mistake me, I do not say that such as are really holy, do actually eye the glory of Christ in all their actions: Oh no, this is a happinesse desirable on earth, but shall never be attained till we come to heaven. By and base ends and aims will too often creep into the holiest hearts, but holy hearts sigh and groan under them: they complain to God of them, and they cry for Justice, Justice upon them: And it is the strong and earnest desires of their souls to be rid of them. But take a holy Christian in his ordinary, usual and habitual course, and so he hath holy aims and ends in all his actions and undertakings. But now such whose holinesse is counterfeited, they never look at divine glory in what they do;

do; sometimes their eye is upon their credit; and some- times their eyes are upon applause; sometimes they have pleasure in their eyes; and sometimes they have profit in their eyes; and sometimes they have preferments in their eyes, &c. They will be very godly when they can make a gain of godliness; they will be very holy, when holiness is the way to outward happiness; but this religious wickedness will double damn them at last. This is most certain, that some earnest on worldly considerations or other, al- ways do to him who hath not real principles of holiness in him: but he that is really holy makes the glory of God his Center. *Propter te Domine, propter te*, was once; and it still a holy man's Motto.

*Quest. But how may a person know when he makes the glory of God his aim; and in this or that service which he performs? I shall answer this Question briefly; thus: One virtue, yea, one duty, is this; Such a man as makes the glory of God his aim, his end, he will do duty when all outward encouragements to duty fail; when the eye of men, the favour of men, the respects of men; and all other encouragements from men fail; yet then a holy man will hold up; and hold on in his work and way; yea, when all outward encouragements from God shall fail; yet such a person will keep close to his duty; Hab. 3. 17, 18. *Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the Olive shall fail, and the fields shall yield no wheat, the flock shall be cut off from the fold; and there shall be no herds in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. When all necessary and delightfull mercies fail; yet he will not fail in his duty; though God withhold his blessings, yet he will not withhold his service: in the want of a livelyhood he will be lively in his duty; when he hath nothing to subsist by, yet then he will live upon his God. Though war and want come, yet he will not be wanting in his duty. There are three things in a holy heart that strongly incline it to duty when all outward encouragements fail: The first is a forcible principle; divine love; The second is a mighty aid; the Spirit of God: The third is a high aim, the glory**

Max. 6. 3.  
John 6. 26.  
Zach. 7. 5, 6, 7.

*Antimachus*  
the famous  
Poet held on  
in his exer-  
cise, when all  
his hearers  
had left him  
but Plato:  
saying (*Plato*  
*est mihi pro*  
*omnibus*) Plato  
is to me in-  
stead of all.  
So a holy Mi-  
nister, when  
he is deserted  
by some, and  
cast off by  
others, yet he  
will hold on  
in his work.

2 Cor. 5. 14.  
Phil. 4. 13, 13.



*Hac omnia  
tibi dabo : was  
the devils  
great argu-  
ment to pre-  
vail with  
Christ.*

glory of God about now it is otherwise with those that have only a shew of godlinesse : let but their outward encouragements fail them ; let but the eye, the ear, the applause of the creature fail them ; if they cannot make some gain of their godlinesse, some profit of their profession, some advantage of their religion, they are ready with *Demas*, to throw up, and throw off all. Profit and applause are usually the baits that these men bite at, and if they misse these baits, then farewell profession, farewell religion, farewell all. But now *Judas* kept close to her mother in the want of all outward encouragements, *Ruth* 1. So soules that eye the glory of God in duties, they will keep close to duties when all outward encouragements fail. Though outward encouragements be sometimes as a side wind, or as oil, or as chariot wheels, means to move a Christian to go on more sweetly, easily and comfortably in the wayes of God, yet when this wind shall fail, and these chariot wheels shall be knockt off ; a real Christian will hold on his way, *Job* 17. 9.

Secondly, When a man aims at the glory of God in what he doth, then he labours to hide and conceal all his humane excellencies that may any wayes tend to obscure, eclipse, or darken the glory of God, *1 Cor.* 2. 3, 4, 5. *And I was with you in weaknesse, and in feare, and in much trembling. And my speech, and my preaching was not with enticing words of mans wisdom, but in demonstration of the Spirit, and of power : That your faith should not stand in the wisdom of men, but in the power of God.* Holy *Paul* handled holy things in such a manner, as much of God, and little (or nothing) of man could be perceived. In religious exercises, *Paul* seems to say to humane eloquence, and fleshly wisdom, to affected Rhetorick, and flattering Oratory, Stand a far off, come not near ; I have now to do with God, and to do with soules ; and to do with eternity, and therefore what have I to do with you ? *Paul* had an eye to divine glory in what he did, and therefore he durst not tip his tongue, and store his head with airy notions, or with the enticing words of mans wisdom. Of all  
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the Apostles, *Paul* was most eminent and excellent in all humane Arts, Parts, and Gifts, and yet in religious exercises he layes them all by, 1 Cor. 14. 18, 19. *I thank my God, I speak with tongues more then you all*: Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, then ten thousand words in an unknown tongue. The Church of *Corinth* excelled all other Churches in gifts (I do not say in grace) and many among them prided themselves up in the exercise of their gifts and tongues in their Church Assemblies, that so they might win the more credit and repute to themselves of being men of great learning, reading and parts; but the Holy Apostle by his own example labours to win them to decline all vain ostentation, and to work them to expresse themselves so as might be most for the information, conviction, edification and salvation of their hearers souls. Holy *Paul* had much learning, and yet in religious exercises he used little. The *Corinthians* had lesse, and yet made such shews and flourishes of it (even in their religious duties,) as if in their breasts all the Libraries in the world had been lockt up. This puts me in mind of what once I have read concerning a *Rabbi* that had but little learning and lesse modesty and ingenuity; for he usurping all the discourse at Table where many were, one much admiring of him, asked one of his friends in private, Whether he did not take such a man for a great Scholer? to whom he answered, For ought I know he may be learned; but I never heard learning make such a noise. The more learning, the lesse noise; the lesse learning, the more noise men will make. The Sun shews least when it is at the highest; and those waters are most deep, that run most silent: they usually are men of the greatest parts, that use them least in religious works. Famous Mr. *Dod* was wont to say, that so much Latine was so much flesh in a Sermon. The gilt upon the Pill may please the eye, but it profits not the Patient; The paint upon the glass may feed the fancy, but the room is rather the darker then the lighter for it. Painted glasse in Churches is more glorious, but plain glasse

At a festival time, when *Bernard* had preached very eloquently, and the people much admired and applauded him, he was much sadded; the next day he preached a plain and powerfull Sermon without any Rhetorical dresses, at which many curious itching ears were unsatisfied, but himself and his meaner capacitated Auditors were much pleased, and delighted; and being asked the reason of it, he returned this answer, *Heri Bernardum, hodie Jesum Christum*: yesterday I preached *Bernard*, but to day *Jesus Christ*.

Erasmus.

Holy Moses  
covered his  
glistening face  
with a vail  
when he spake  
to the people.

1 Cor. 9. 8.

Eusebius tells  
us of some in  
his dayes, who  
to win upon  
the minds of  
men, did  
amaze them  
with new  
words.  
Euseb. Hist. l.  
4. c. 7.

is most perspicuous : when men come to Church-work, to Pulpit-work, all plainesse must be used : Starched Oratory may tickle the brain, but its plain Doctrine that informs the judgement, that convinces the conscience, that bows the will, and that wins the heart. That Sermon hath most learning in it, that hath most plainesse in it. And therefore a great Scholer was wont to say, *Lord, give me learning enough, that I may preach plain enough.* Silly ignorant people are very apt to dote upon that most, and admire that most which they understand least ; But prudent Christians iudge of Ministers not by their lungs, but by their brains : not by their throats, but by their hearts and lives : not by their voices and tones, but by the plainesse, spiritualnesse, suitablenesse and usefulness of their matter : Like *Demosthenes*, who when he heard an Orator bellowing with a loud and roaring voice, said ( *Non quod magnum est bene est, sed quod bene est magnum est.* ) I mark rather the goodnesse then loudnesse of an Oration. It is observable, that throughout the Scriptures, that the profoundest Prophets, and the greatest Apostles, yea, and Christ himself did commonly accomodate themselves to their hearers capacities : they kept in, and kept under all those humane excellencies, the discovery of which might any wayes cloud divine glory. Men that have their eyes upon divine glory, do know that the more any acquired parts, gifts and excellencies do appear in holy exercises, the more the name, honour and glory of God is clouded, and the more those that have most of the indwellings of God are dissatisfied and disadvantaged. & therefore those that have real respect to divine glory, they draw as it were a curtain between all their humane excellencies, & religious exercises. That none may think this is my private opinion, let me add a few sayings of theirs that have been eminent in acquired excellencies. *Greg. Naz.* a holy & a weighty Writer compares curiosity & novelty of speech in the things of God unto lascivious dancing, & the arts of Juglers where by they deceive the senses of those that look on. And further saith that simple proper genuine language was in holy things wont to be esteemed godlinesse. And it was a

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remarkable saying of golden-mouth'd *Chrysostom* (as some call him) When I first began to preach (said he) I was a child, and delighted in Rattles, in the applause of the people; but when I was a man, I began to despise them. New phrases and expressions do many times make way for the introducing of new doctrines, as learned *Paras* in his Comment on 1 *Cor. I. 1.* observes; for the most part, saith he, those who in points of Divinity devise new terms and unusual expressions, do hide under them some new and strange doctrines; they wrap up their error in some intricate words and distinctions; when our words in preaching differ from the stile of the Holy-Ghost, the people be in danger of turning aside to vain jangling, saith *Danaus*. *Loquamur verba Scripturae*, &c. said that incomparable man, *Peter Ramus*, let us speak the words of Scripture, let us make use of the language of the Holy-Ghost, and for ever abominate those that prophanely disdain at the stately plainness of Gods blessed book, and that think to correct the divine wisdom and eloquence with their own infancy and sophistry. *Non quanta eloquentia, sed quanta evidensia*, saith *Aug.* *Melius est ut nos reprehendant Grammatici, quam ut non intelligant populi*, the same Author in *Psal. 138.* Such as mind more (saith another) the humouring of their hearers fancies, then the saving of their souls, do little consider that of *Seneca*, (*Ager non queris medicum eloquentem sed sanantem*). Sick men are not bettered by Physicians sugared words, but by their skillful hands. Doctor *Sibbs* was wont to say, That great affectation and good affection seldom go together. Truth is like *Solomons* Spouse, all glorious within; she is most beautiful when most naked, as *Adam* was in innocency. The King of *Persia* having sent to *Antalcidas* the Lacedemonian Captain a Garland of Roses wonderfully perfumed with Spices and other sophistications, he accepted of his love, but misliked the present, and sent him word, (*Rosarum odorem artis adulteratione perdidisti*) Thou hast marred the sweetness of the Roses with the sweetness of thy perfumes. So many marr the sweetness of the Word by perfuming it with their humane eloquence

The Orators of Athens were then suspected, when they began to make excursions with florid expressions.

3.

*Christus opera  
nostra non tam  
altibus quam  
finibus pensat.  
Zanchius.*

4.

*Rom. 16. 19.  
Obedientia non  
discutit Dei  
mandata, sed  
facit. Prosper.*

and oratory. For a close, remember, that God himself the great Master of speech, when he spake from heaven, he made use of three several Texts in a breath, *Marth. 17. 5. This is my beloved son. Psalm 2. 7. In whom I am well pleased. Isaiah 42. 1. Hear ye him. Deut. 18. 15.* which you may note against the curious queasiness of such nice ones as disdain at the stately plainness of the Scriptures. But,

Thirdly, If thou dost really and actually aim at the glory of God in what thou dost, then the glory of God will swallow up all by-aims and ends that may thrust themselves in upon the soul, whilest it is at its work. Look as *Aarons rod* (*Exod. 7. 10, 11, 12.*) swallowed up the Magicians rods, so the glory of God will swallow up all carnal aims and ends. Look as the Sun puts out the light of the fire, so the glory of God will put out and consume all other ends. This is most certain, That which is a mans great end, that will work out all other ends. If thou settest up the glory of God as thy chief end, that will by degrees eat out all low and base ends. Look as *Pharaohs lean kine* (*Gen. 41. 4.*) eat up the fat, so the glory of God will eat up all those fat and worldly ends that croud in upon the soul in religious work. The keeping up of the glory of God as thy great end, will be the keeping down and the casting out of all other ends.

Fourthly, He that really and actually aims at the glory of God in what he doth, he will be doing what God commands, though nothing for the present comes of it: If his eye be truly fixed upon divine glory, a command of God shall be enough to carry him on in his work. *Psalm 27. 8. When thou saidst, Seek ye my face, my heart said unto thee, Thy face Lord, will I seek.* When the glory of God is a mans mark, his heart will sweetly echo and graciously comply with divine commands. *Jer. 3. 22. Return ye back-sliding children, and I will heal your back-slidings: Behold we come unto thee, for thou art the Lord our God.* Gods commands fall with great power and force upon that mans heart, that hath divine glory in his eye. One word from God will command such a soul to a gracious compliance with what God requires, *Psalm 119. 4, 5. Thou hast commanded us to keep thy precepts*

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*diligently : O that my ways were directed to keep thy Statutes.* As soon as God laies a command upon a Christian, he looks up to heaven for power to turn that precept into practice, O that my ways were directed to keep thy Statutes ! O that I were as holy as God would have me to be ! O that I were as humble and lowly as God would have me to be ! O that I were as heavenly and spiritual as God would have me to be ! O that I were as pure and perfect as God would have me to be ! So ver. 48. *My hands will I lift up to thy Commandments which I have loved.* Many there be which thrust away with all their might thy Commandments, but I lift up my hands to thy Commandments. Many there be that will strain themselves to take a comfort, but I strain my self to lift up thy Commandments. Many there are who will stretch out their hands to take a reward, but I stretch out my hands to take hold on thy Commandments. To give a little more light into these words, Sometime the lifting up of hands betokens admiration ; when men are astonished and ravished, they lift up their hands ; *I will lift up my hands to thy Commandments* ; that is, I will admire the goodness, the holiness, the righteousness, the purity and excellency of thy Commandments. Again, we lift up our hands when we betake our selves to refuge, why Gods commands are the Saints refuge ; when they house and shelter themselves under the wings of Gods commands, they are safe. Again, men lift up their hands when they take hold on a thing ; now gracious souls do take hold on Gods Commandments to do them, to practise them, and to express the life and power of them. Again, men lift up their hands to those things that are high and above them ; now the commands of God are high, they are sublime, they are above us ; they are sublime and high, in regard of their original, they come down from God ; they are sublime and high in regard of the matter of them, they are heavenly Oracles, they are dictates of divine wisdom ; they are sublime and high in regard of the difficulty of keeping of them, they exceeding all humane strength ; and they are sublime and high in regard of their situation, they are situated in heaven : *Thy word* (saies David) *en-*

*Tota vita boni Christiani sanctum desiderium est. Austin.*  
The whole life of a good Christian is a holy wish.

*Prior est Auctoritas imperantis quam utilitas serviensis. Tertul.*  
The chief reason of obedience, is the Authority of the Lord, not the utility of the servant.



Compare  
these Scri-  
ptures toge-  
ther; Psalm  
44. 12; 20.  
Can. 3. 1, 2, 3.  
Isa. 26. 8, 9.  
chap. 59. 8,  
9, 10, 11.  
Hab. 2. 1, 2, 3.  
Micha. 7. 7,  
8, 9.  
Lam. 3. 8, 44.  
compared with  
ver. 24, 25, 26,  
31, 32, 40,  
41, 55.

5.

*dur*es for ever in heaven; but yet as sublime and as high as they are, a man that hath his eye upon divine glory, will lift up his hands unto them; he will do all he can to express the pleasure that he takes in them, and the readiness of his soul to a holy compliance with them. A man that hath his eye upon divine glory, he will keep close to his work, to his hearing work, to his praying work, to his mourning work, to his repenting work, to his believing work, to his waiting work; though nothing comes on it, though he make no earnings of it, though comfort doth not come, though joy and peace doth not come, though assurance doth not come, though enlargements do not come, though answers and returns from heaven do not come, though good dayes do not come, though deliverance doth not come, yet such will keep close to their work, that have their eye upon divine glory. But now such who eye not the glory of God in what they do, they quickly grow weary of their work; if they can make no earnings of their seekings, and fastings, and prayings, they are presently ready to throw up all, and to quarrel with God himself, as if God had done them an injurie, *Isa.* 58. 1, 2, 3, 4.

Firstly and lastly, A man that really aims at the glory of God in this or that duty, he cannot be satisfied nor contented with the performance of duties without some enjoyments of God in duties; without some converse and communion with God in duties, his soul cannot be satisfied; his soul thirsts and longs to see the beauty and the glory of the Lord in his sanctuary, *Psalms* 63. 1, 2, 3. and without this fight he cannot be quieted. Here is the Ordinance, but where is the God of the Ordinance? Here is prayer, but where is the God of prayer? Here is the duty, but where is the God of duty? Here is enlargements, but where is the God of enlargements? Here are meltings and breakings of spirit, but where is the God of these meltings and breakings? *Psalms* 84. 2. *My soul longeth, yea even fainteth for the Courts of the Lord: My heart and my flesh cryeth out for the living God.* The Courts of the Lord without spiritual converses with the living God, could not satisfie his soul: O

saith

saith he, Here be the Courts of the Lord, the Courts of the Lord, but where is the living God? where is the living God? where is that God that makes men to live, and that makes Ordinances to be living & lively Ordinances to his childrens souls? O the Courts of the Lord are very desirable, but the living God is much more desirable! The Courts of the Lord are precious and glorious, but the living God is infinitely more precious and glorious! Here is the mantle of *Elijah*, but where is the God of *Elijah*? Here are the Courts of the Lord, but where is the Lord of these Courts? It was the speech of holy Mr. *Bradford*, That he could not leave a duty, till he had found communion with Christ in the duty; he could not give off a duty, till his heart was brought into a duty frame; he could not leave confession, till he had found his heart humbled and melted under the sense of his sin; he could not give over petitioning, till he had found his heart taken with the beauties of the things desired, and strongly carried out after the enjoyment of them. Neither could he leave thanksgiving, till he had found his spirit enlarged, and his soul quickned in the return of praises. And so it was with holy *Bernard*, who was wont to say, *O Lord, I never come to thee, but by thee; & never go from thee without thee.* A man that hath his eye upon the glory of Christ, he cannot put off his soul with any thing below communion with Christ, in those Religious services and duties that he offers up to Christ: Though the breaths of duty are sweet, yet those breaths will not satisfy the soul; except Christ lies betwixt them. *Can. 1. 13.* But now men that have base, poor, low, and by-ends in what they do, they can come off easily from their duties; though they find no spirit, no life, no warmth in duty; yet they can come off with content from duty, though they have no communion, no converse at all with God in duty; though they have no pledges of grace, no pawns of mercy, no tastes of love, no relishes of heaven in a duty, yet they can come off from the duty with content and satisfaction of spirit; let but others applaud him, and his own heart hug him, and he hath enough.

2 Kings 2.

12, 13, 14.

Mr. Fox, *Acts*  
and *Mon.**Nunquam abs-  
te absque te  
recedo. Bern.  
M. dicit.*

Psaln 45. 1, 2.

Zeph. 3. 9.

Can. 4. 3.

Compare  
these Scri-  
ptures toge-  
ther. Prov.

11. 30.

chap. 13. 18.

chap. 25. 11.

Mat 7. 6.

chap. 12. 35.

Col. 4. 6.

Eph. 4. 29.

Acts 26. 25.

John 6. 25.

1 Pet. 4. 11.

*Quod hominis  
dignitas &  
excellencia  
nulla alia re  
magis cognosci-  
tur quam ora-  
tione. Pet.  
Martyr. 2.  
pag. 4.  
Qui in Chri-  
stum credunt,  
loquuntur  
novis.]*

In the sixteenth and last place, A man that is really holy, speaks a holy language; a holy heart and a holy tongue are inseparable companions; if there be grace in the heart, there will be grace in the lips; if the heart be pure, the language will be pure. Christ saies, his Spouses lips are like a thred of scarlet; they are red with talking of nothing but a crucified Christ, and they are thin like a thred, not swelled with other vain discourses. And ver. 10. he tells you, That the lips of his Spouse drop as the honey-combs (or drop honey-combs) and that honey and milk are under her tongue. You know that *Canaan* was a land that flowed with milk and honey; why the language of the Spouse was the language of *Canaan*; her lips were still dropping such holy, spiritual and heavenly matter, as was as sweet, pleasant, profitable, desireable and delectable to mens souls, as ever honey and milk was to mens palates or appetites; and as many were fed and nourished by milk and honey, so many were fed and nourished by the holy droppings of her lips; *Psaln 37. 30. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgement.* If the heart be holy, the tongue will be a talking wisely, fruitfully, feelingly, affectionately of that which may profit both a mans self and others. *Prov. 10. 20. The tongue of the just is as choice silver; the heart of the wicked is little worth.* Good mens words are of more worth then wicked mens hearts: and look as choice silver is known by its tinkling, so holy men are known by their talking. And as choice silver giveth a clear and sweet sound, so the tongue of the just soundeth sweetly and pleasantly in the ears of others. Look as choice silver is highly prized and valued among men, so is the tongue of the righteous among those that are righteous: And look as choice silver allures and draws the hearts of men to a love and liking of it; so the tongues of the righteous do allure and draw the hearts of men to a love and liking of vertue and goodness. Ver. 21. *The lips of the righteous feed many.* They feed many by their exhortations, instructions, admonitions and counsels: The mouths of the righteous are like the gates of some hospitable persons, where many are fed.

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The lips of the righteous are a free and well furnished table, at which many are fed and nourished with the dainties of heaven to eternal life. Righteous men keep open house, they keep free hospitality for all comers and goers; and if they have not alwayes bread in their hands, yet they have alwayes grace in their lips to feed many. Though they may be outwardly poor, yet they have a treasure within to enrich many. The tongue is the instrument of a Christians glory, and is so interested in the quality it expresseth, that in the original it is taken for it; *Cavod* signifying both glory and the tongue; (by the authority of no less Rabbines then *Jacob* and *David*) as thereby intimating that the chiefest glory of man is his tongue. The Primitive Christians talked so much and so often of high and heavenly things, that the Ethnieks began to surmise that they affected the Roman Empire, when indeed their ambition was of another, a nobler and a higher nature. But now men that have only a shew of godliness, they do practically say, Our tongues are our own, and who shall controul us? Their speech is so far from administring of grace to their hearers, that it administers usually either matter of carnal mirth, or of contempt, or of scorn, or of sorrow and mourning; certainly they have no holiness in their hearts, who have so much of hell, and the Devil, and lusts in their mouthes. I may say to most, You are unholy persons, your speech bewrayes you, your worldliness, your prophanenés, your cursing, your swearing, your lying, your slandering, your reviling, your railing, your deriding, &c. doth plainly evidence that you have no holiness in you. Well, remember this, a tongue that is set on fire from hell, is in danger to be set on fire in hell. Hell is for that man, and that man is for hell, that hath so much of hell in his mouth; the Devil is for that man, and that man is for the Devil, that hath so much of the Devil in his mouth; Damnation is for that man, and that man is for damnation, that hath so much of damnation in his mouth; the world is for that man, and that man is for the world, that hath so much of the world in his mouth. Whatever is in the heart, will break out in the lips; if wickedness be in

Jam. 1. 16, 27.  
chap. 3. 8. 12.  
Marth. 26. 73.

the heart, it will break out in the lips. Physicians say that the nature of diseases is as well known by the tongue, as by the pulse or urine. The spiritual diseases that be in the heart, will quickly discover themselves by the tongue. Wherever holiness is in the heart, it will break forth in the lips; a holy heart and a holy tongue are married together, and it is not in man to put them asunder; you shall sooner separate the soul from the body, then you shall separate a holy tongue from an holy heart. And thus I have done with this use of examination; the Lord make you wise to lay these things to heart; that so you may know how it is like to go with you in another world.

## Use 3.

**T**He third Use shall be a Use of Exhortation; and that both to unsanctified and sanctified ones. First, let me speak to unsanctified ones; is it so, that real holiness is the only way to happiness, and that without men are holy on earth, they shall never come to the beatifical vision or blessed fruition of God in heaven; O then, how should this provoke and stir up all unholy persons to strive and labour, as for life, after this real holiness, without which they shall never come to have any thing to do with God in everlasting happiness, &c?

Now that I may the better prevail with unsanctified souls; I shall,

1. First, propound some motives to stir, and provoke their hearts to look and labour after real holiness, &c.

2. Secondly, I shall propose some means for the obtaining of holiness.

3. Thirdly, I shall endeavour to answer those objections and remove those impediments that hinder and keep men off from labouring after real holiness.

For the first, I shall propound these following considerations to provoke all unsanctified persons to look after holiness.

1. First, Consider the necessity of holiness: It is impossible that ever you should be happy, except you are holy.

No.

No holinesse here, no happinesse hereafter. The Scripture speaks of three bodily inhabitants of heaven: *Enoch* before the Law; *Elijah* under the Law; and *Iesus Christ* under the Gospel; all three eminent in holinesse; so reach us, that even in an ordinary course there is no going to heaven without holinesse. There are many thousand thousands now in heaven, but not one unholy one among them all: There is not one sinner among all those Saints; not one Goat among all those Sheep; not one weed among all those flowers; not one thorn or prickly among all those Roses, nor one Pibble among all those glittering Diamonds: There is not one *Cain* among all those *Abels*; nor one *Ishmael* among all those *Isacs*; nor one *Esau* among all those *Jacobs* in heaven: there is not one *Seth* among all the Patriarchs: not one *Saul* among all the Prophets; nor one *Judas* among all the Apostles; nor one *Demas* among all the Preachers: nor one *Simon Magus* among all the professors. Heaven is only for the holy man, and the holy man is only for heaven: Heaven is a garment of glory, that is only suited to him that is holy. God who is truth it self, and cannot lie, hath said it, that *without holinesse no man shall see the Lord*. Mark that word, *no man*; without holinesse the rich man shall not see the Lord: nor without holinesse the poor man shall not see the Lord; Without holinesse the Noble man shall not see the Lord; nor without holinesse the mean man shall not see the Lord. Without holinesse the Prince shall not see the Lord; nor without holinesse the Peasant shall not see the Lord. Without holinesse the Ruler shall not see the Lord; nor without holinesse the Ruled shall not see the Lord. Without holinesse the learned man shall not see the Lord; nor without holinesse the ignorant man shall not see the Lord. Without holinesse the husband shall not see the Lord; nor without holinesse the wife shall not see the Lord. Without holinesse the Father shall not see the Lord; nor without holinesse the child shall not see the Lord. Without holinesse the Master shall not see the Lord; nor without holinesse the servant shall not see the Lord. *For faithfull and strong is the Lord of hosts*

Rev. 5. 11.  
Chap 7. 9.  
Heb. 12. 22,

23.

Those that would be immortally happy, they must live holily and justly, saith Antisthenes the Hea-then.



Josh. 23. 14.

Jerem. 6. 16.

Psalms 15.  
throughout.2. Thess. 1. 8,  
9, 10.

*that hath spoken it.* In this day, some cry up one form, some another; some cry up one Church-state, some another: some cry up one way, some another: but certainly the way of holiness is the good old way; it is the King of Kings high-way to heaven and happiness, Isa. 35. 8. *And a high-way shall be there, and a way, and it shall be called the way of holiness, the unclean shall not passe over it, but it shall be for those: the way-faring men, though fools, shall not err therein.* Some men say, lo, here is the way; Other men say, lo, there is the way; but certainly the way of holiness is the surest, the safest, the easiest, the noblest, and the shortest way to happiness. Among the Heathens, no man could enter into the Temple of Honour, but must first enter into the Temple of Vertue. There is no entering into the Temple of happiness, except you enter into the Temple of holiness. Holiness must first enter into you, before you can enter into Gods holy hill. As *Gampson* cried out, *Give me water, or I die:* or as *Rachel* cried out, *Give me children or I die;* so all unsanctified souls may well cry out, Lord give me holiness or I die: give me holiness, or I eternally die. If the Angels, those Princes of glory fall once from their holiness, they shall be for ever excluded from everlasting happiness and blessedness. If *Adam* in Paradise fall from his purity, he shall quickly be driven out from the presence of divine glory. *Ausin* would not be a wicked man, an unholy man, one hour for all the world, because he did not know but that he might die that hour; and should he die in an unholy estate, he knew he should be for ever separated from the presence of the Lord, and the glory of his power. O Sirs, do not deceive your own souls: holiness is of absolute necessity, without it you shall never see the Lord; it is not absolutely necessary that you should be great or rich in the world: but it is absolutely necessary that you should be holy: it is not absolutely necessary that you should enjoy health, strength, friends, liberty, life; but it is absolutely necessary that you should be holy. A man may see the Lord without worldly prosperity; but he can never see the Lord except he

he be holy. A man may to heaven, to happinesse without honour or worldly glory, but he can never to heaven, to happinesse, without holiness: without holinesse here, no heaven hereafter, Rev. 21. 27. *And there shall in no wise enter in to it any thing that defileth.* God will at last shut the gates of glory against every person that is without heart purity. Ah Sirs, holinesse is a flower that grows not in natures garden. Men are not born with holinesse in their hearts, as they are born with tongues in their mouths: holinesse is of a divine off-spring: it is a pearl of price, that is to be found in no nature but a renewed nature, in no bosome but a sanctified bosome. There is not the least beam or spark of holinesse In any natural man in the world.

Gen. 6. 5. *Every imagination of the thoughts of mans heart is only evil continually.* Job 25. 4. *How can man be clean that is born of a woman?* The interrogation carries in it a strong negation, *How can man be clean?* that is, man cannot be clean that is born of a woman: man that is born of a woman, is born in sin, and born both under wrath and under the curse. *And who can bring a clean thing out of an unclean?* Job 14. 4. Isa. 64. 6. *But we are all as an unclean thing, and all our righteousnesses are as filthy rags,* Rom. 3. 10, 11. *There is none righteous, no not one, there is none that understandeth, there is none that seeketh after God.* Every man by nature is a stranger, yea, an enemy to holinesse. Rom. 8. 7. Every man that comes into this world, comes with his face towards sin and hell, and with his back upon God and holinesse. Such is the corruption of our nature, that propound any divine good to it, it is entertained as fire by water, or wet wood with hissing. Propound any evil, then it is like a fire to straw, it is like the foolish Satyr that made haste to kisse the fire, it is like that unctious matter which the Naturalists say, sucks and snatches the fire to it, with which it is consumed. All men are born sinners, and there is nothing but an infinite power that can make them Saints. All men would be happy, and yet they naturally loath to be holy. By all which you may clearly see that food is not more necessary for the preservation of natural life,

I have read that the Isle of Arven in Ireland hath such a pure Air that it was never yet infected with the Plague, but such is not the nature of man.

life, then holiness is necessary for the preservation and salvation of the soul. If a man had the wisdom of *Solomon*, the strength of *Sampson*, the courage of *Josiah*, the policy of *Ahitophel*, the dignities of *Haman*, the power of *Ahasuerus*, and the eloquence of *Apollos*, yet all these without holiness would never save him.

2.  
Prov. 2. 2, 3, 4,  
5, 6, 7.

Rom. 13. 12,  
13, 14.

Secondly, Consider there is a possibility of obtaining holiness. Holiness is a golden mine that may be come at if you will but digg, and sweat, and take pains for it; it is a flower of Paradise that may be gathered: it is a crown that may be put on; it is a pearl of price that may be obtained, if you will but part with the wicked mans Trinity, the world, the flesh, and the devil to enjoy it. Though some of the Attributes of God be incommunicable, yet holiness is a communicable attribute; and this should mightily encourage you to look after holiness. Well sinners, remember this, it is possible that those proud hearts of yours may be humbled, it is possible that those hard hearts of yours may be softened, it is possible that those unclean hearts of yours may be sanctified; it is possible that those blind minds of yours may be enlightened; it is possible that those stubborn wills of yours may be tamed; it is possible that those disordered affections of yours may be regulated; it is possible that those drowsie and defiled consciences of yours may be awakened and purged; it is possible that those vile and polluted natures of yours may be changed and purified. There are several things that do witness that holiness is attainable. As,

1.

1. Witness Gods promise to give his holy Spirit to them that ask it, Luke 11. 13. *If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him!* The holy Spirit is a gift more worth then a world, yea, then heaven it self, and yet to make men holy, God is willing to give his holy spirit upon very easie terms; They shall have it for asking: the Spirit is a spirit of holiness, he is holy in himself, and the Author of all that holiness that is in man; it is he that most powerfully moves  
and

John 3. 6.

Titus 3. 5.

1 Cor. 6. 11.

and perswades men to holiness: it is he that presents holiness in its beauty and glory to the soul; it is he that sows seeds of holiness in the soul; and it is he that causes those seeds to grow up to maturity and ripeness. *Nihil nisi sanctum à sancto spiritu prodire potest*: Nothing can come from the holy spirit, but that which is holy. The holy Spirit is the great principle of all the holiness that is in the world; and this holy Spirit God hath engaged himself to give to those that are unholy, Ezek. 36. 25, 26, 27. *I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your Idols will I cleanse you. A new heart will I also give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgements and do them.* The holy Spirit is a gift, a free gift, a noble gift, a precious gift, a glorious gift, that God will bestow upon the unclean, upon the unsanctified, that they may be cleansed and sanctified, and so fitted for the Lords service and use. It is possible that you may be holy: Witness,

2 Tim. 2. 21.

2. His holy word that he hath given on purpose to make men holy, and to keep men holy: his commandments are holy, just and good; his threatnings are holy, just and good; and all his promises are holy, just and good. The holy Scriptures were written with a finger of holiness, to as to move to holiness, and to work holiness; the whole word of God is an intire love-letter to provoke to holiness, and to promote holiness. Holy commands should sweetly perswade us to holiness, and holy threatnings should divinely force us to holiness, and holy promises should effectually allure us to the love of holiness, to the embracing of holiness, and to the practise of holiness. The great design of God in sending this sacred volume in golden letters from heaven, was to enamour men with the love and beauty of holiness. Again, it is possible that you may attain to true holiness; Witness,

2.

Deut. 4. 6, 7,

8, 9.

Rom. 7. 12.

Luke 1. 70 to

76.

3. Those holy Embassadors that he hath sent on purpose to turn men from darkness to light, and from the power of Sa-

3.

tan

Acts 26. 18.  
2. Corin. 5.  
18, 19, 20.

4.  
Precepta doc-  
ent; exempla  
mouent.

5.  
Gen. 1. 26.

In this Scrip-  
ture he  
speaks plainly  
of the Ren-  
ovation of that  
knowledge,  
holiness, and  
righteousness  
that Adam  
sometimes had,  
but lost it by  
his fall.  
Psal. 8. 4, 5, 6.  
Gen. 1. 20.

san to *Jesus Christ*. Their great business and work is to treat with you about holiness, it is to woo you to match with holiness, and to follow after holiness; it is to remove all lets and impediments that may any wayes hinder your embracing of holiness; and it is to propose all manner of encouragements that may win you over to make holiness your great All. Again, it is possible that you may be holy: Witnesse,

4. The holy Examples of all the Patriarchs, Prophets, Apostles, and Saints that are left on record, on purpose to provoke you to an imitation of them in holiness; their holy examples, as so many shining stars, are left upon record, to influence us to holiness. In the holy examples of those that are now triumphant in heaven, you may run and read that holiness is attainable. In their holy examples, as in so many looking-glasses, you may see that holiness is a Jewel that may be procured; by that holiness that others have reached to, sinners may see that it is possible that they may be made Saints. Again, it is possible that you may be holy: Witnesse,

5. All those notorious sinners that the Scripture declares, have been sanctified and made holy, to instance only in a few. Adam you know was created in an estate of innocency, integrity and perfect holiness; he being made in the image of God, and after the likeness and similitude of God; it was agreed upon in the Parliament of heaven, that man should be made glorious in holiness, and so he was, for he was made after Gods own image. And this the Apostle clearly and fully evidences in that famous Scripture, *Ephes. 4. 22, 23, 24.* That Adam was invested and endowed with righteousness and holiness in his first glorious estate; with righteousness, that he might carry it fairly, justly, evenly, and righteously towards man; and with holiness, that he might carry it wisely, lovingly, reverentially and holily towards God; And that he might take up in God as his chiefest good, as in his great All, might be sufficiently made good out of this Scripture last cited: but I shall not now stand upon the discovery of Adams beauty, authority, dominion, dignity, honour,

honour, and glory with which he was adorned, invested and crowned in innocency. Let this satisfy, that *Adam's* first estate was a state of perfect knowledge, wisdom, and understanding; it was a perfect state of holiness, righteousness, and happiness; there was nothing within him, but what was desirable and delectable; there was nothing without him, but what was amiable and commendable; nor nothing about him, but what was serviceable and comfortable; and yet in the height of all his glory, he falls to Apostasie and open Rebellion against God; he takes part with Satan against God himself; he transgresses his righteous Law, he affronts his justice, he provokes his anger, he stirs up his wrath against himself and his posterity. The sin of *Adam* was a voluminous sin, all kinds of notorious sins were bound up in it, as backsliding, rebellion, treason, pride, unbelief, blasphemy, contempt of God, unthankfulness, theft, murder and idolatry, &c. The Philosopher being asked which was the best member of the body, answered, The tongue; for if it be good, it is the best Trumpet of Gods glory; And being asked again which was the worst, answered, The tongue; for if it be bad, it is the worst fire-brand of hell. So if any should ask me, Which was the best creature of God? I would answer, Man in honour before his fall: If you should ask me, Which is the worst? I must answer, Man in his fall. *Adam* was once the wonder of all understanding, the mirror of wisdom and knowledge, the image of God, the delight of heaven, the glory of the creation, the worlds great Lord, and the Lords great darling; but being fallen, ah how low, how poor, how miserable, how sottish, how senseless, how brutish, yea how much below the beast that perisheth was he! and yet God pardoned, changed, and sanctified him, and stampt his image of holiness afresh upon him, when he made a Covenant with him in Christ, *Genesis* 3.

So *Manasseh*, he was a notorious sinner, he was a sinner of the greatest magnitude, his sins reached up to heaven, his soul was ripe for hell, he had sold himself to work all manner of wickedness, as you may see in *2 Chron.* 33. in



The complaint is ancient in Seneca, that commonly men live not ad rationem, but ad similitudinem. Seneca de vita beata. cap. I.

vers. 3. He reared up Altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. vers. 4. He built Altars in the house of God. vers. 5. Yea for all the host of heaven did he build Altars in the Courts of the house of God. This was a horrid piece of impudence to provoke God to his very face, by equalizing his Altars to Gods Altar. vers. 6. And he caused his children to pass through the fire in the valley of the son of Hinnom. Here was inhumane superstition, and inhumane cruelty, to offer his own children in sacrifice to the Devil. Also he observed times, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the Lord, to provoke him to anger. vers. 9. He made Judah and Jerusalem to err, by his example, and to do worse then the Heathens. The actions of Rulers, are most commonly rules for the peoples actions, and their example passeth as currant as their coin. The common people dare practise the very worst of wickedness that they see acted in a scarlet Robe; they are like tempered wax, easily receiving impressions from the seals of great mens vices; they make no bones on it to sin by prescription, and to damn themselves with authority. The heathen brings in a young man, who hearing of the adulteries and wickednesses of the gods, said, What, do they so, and shall I stick at it? so say most, when great ones are greatly wicked, Why, they do thus and thus, and why should we stick at it? The Egyptians esteemed it graceful and their duty, to halt on that leg on which their King limped; most men think it a grace to imitate the greatest authority in their most graceless actions: Which made the Poet say,

*Subjects and Kingdoms commonly do chuse,  
The manners that their Princes daily use.*

Vers. 10. And the Lord spake unto Manasseh, but he would not hearken. He was settled in idolatry, and stopp his ears against all the counsel and admonitions of the Prophets that were sent to reclaim him. Now who would ever have thought that one so abominably wicked and wretched, should

should ever have obtained such favour with God, as to be pardoned, renewed and sanctified ! and yet verſ. 12, 13. *He ſought the Lord, and humbled himſelf greatly before the Lord, and prayed unto him, and God was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his Kingdom. Then Manaſſeh knew that the Lord be was God.* He now acknowledges *Jehovah* to be the true God, and renounces all other gods, that he may cleave to God alone. There is no heart ſo wicked, but grace can make it holy.

So *Paul* was once ſo great a ſinner, that had he ſtept but one ſtep further, he had fallen into the unpardonable ſin againſt the Holy-Ghoſt; in 1 *Tim.* 1. 13. you have a brief ſurvey of his great tranſgreſſions.

He was a Blaſphemer, he blaſphemed God, and Chriſt, and his wayes and truth; he made a mock and ſcoff at holineſs; he made nothing of blaſpheming that God that he ſhould have feared, and of blaſpheming that Chriſt that he ſhould have ſweetly embraced; and of blaſpheming thoſe Truths that he ſhould have readily entertained. *Paul* was a great proficient in the School of blaſphemy, he made nothing of belching our blaſphemy in the very face of heaven. And he was a perſecutor too, he perſecuted holineſs to the death; yea he was mad in perſecuting the poor Saints and ſervants of Chriſt; he did all he could to make their lives a hell, and to rid them out of this world; he thought them not worthy to live, though they were ſuch Worthies of whom this world was not worthy; he was a ravening and an untired Woolf that was never weary in worrying Chriſts little flock, and in ſucking out the blood of his Lambs. Yea, and he was an injurious perſon too, he made no conſcience of wronging others, or of ſquaring his carriage by that golden rule, *Do to others, as you would have others do to you*; This Royal Law, this ſtandard of equity he regarded not; he made nothing of baling men and women to priſon, and of compelling them to blaſpheme by his cruelty and wicked example; he ſpared no ſex, but practiſed the higheſt cruelty upon all that had any thing of ſanctity in them; he would

Acts 9.  
Chap. 26. 11.

Chap. 8. 3.

Mat. 7. 12.

adventure the torments of hell, rather then not be a tormenter of the Saints here; and the more active any were in holiness, the more injurious was he to them. And yet behold this blasphemer, this persecutor, this injurious person, became a sanctified Christian, an eminent Saint, a pattern of holiness to all Christians in all ages.

Once more, witness that sad bed-rool of unsanctified persons that are mentioned in 1 Cor. 6. 9, 10. *Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God.* These monstrous sinners and prodigious sins, were enough to have brought another flood upon the world, or to have provoked the Lord to rain hell out of heaven upon them, as once he did upon Sodom and Gomorah, or to have caused the ground to open and swallow them up, as once it did Corah, Dathan and Abiram, and yet behold some of these are changed and sanctified! v. 11. *And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God.* Oh! the infinite goodness, Oh! the infinite grace, Oh! the infinite wisdom and power of God, that hath pardoned, washed, sanctified and cleansed such guilty, filthy, and polluted souls! The worst of sinners should never despair of being made Saints, considering what unholy ones have been made holy. It is possible that you may be made holy. Witness,

6. All those sanctified ones among whom you live, who once were as unholy or more unholy it may be, then ever you were; the sanctified husband is a clear witness to the unsanctified wife, that she may be sanctified; the sanctified father is a witness to the unsanctified child that he may be sanctified; the sanctified master is a witness to the unsanctified servant that he may be sanctified; the sanctified Prince is a witness to his unsanctified people that they may be sanctified; and the sanctified Minister is a witness to his unsanctified hearers that they may be sanctified; the same Spirit,

the

Matthem,  
Zachens, Mary  
Magdalen, the  
Jaylor, and  
the murderers  
of Christ,  
Acts 2. are  
clear instances  
of this truth.

1 Cor. 7.

14. 16.

1 Pet. 3. 1.

6.

the same Grace, the same Power, the same Presence that hath sanctified any of these, may sanctifie all of these; there is no heart so unholy, but a holy God can make it holy; there is no spirit so unclean, but a holy Spirit can make it clean. Well sinners, there are many living and standing witnesses of divine grace among you, and about you, that do sufficiently declare that it is possible that you may be sanctified and saved. Again, it is possible that you may be sanctified and made holy. Witness,

7. The Oath of a holy God, *Ezek. 33. 11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; Turn ye, turn ye from your evil wayes; for why will you die, O house of Israel? As I live,* is the form of an Oath, and is much used in the Scripture by God himself; wicked men are very hardly perswaded to believe that God is willing that they should be sanctified and saved, and therefore God takes his oath on it, that he is infinitely more willing that wicked men should turn from their evil wayes and be sanctified and saved, then that they should perish in their sins, and be damned for ever. *As I live,* is a weighty oath, and imports the certainty of that which follows; it is absolute without evasion or revocation; As sure as I live and am God, I have no pleasure in destroying and damning of souls, but desire that they would turn from their evil wayes, and that they would be sanctified and saved; let me not live, let me be no longer a God, if I would not have the wicked to live and be happy for ever: The possibility of your being holy, God hath confirmed by an oath, and therefore you may no longer question it. The Egyptians (though Heathens) so hated perjury, that if any man did but swear by the life of the King, and did not perform his oath, that man was to die, and no gold was to redeem his life: And do you think that a holy God doth not stand more upon his oath then Heathens, yea then the worst of Heathens? Certainly he doth.

8. Lastly, it is possible that you may be a holy; Witness, The great designs and undertakings of Jesus Christ to make

7.  
Ezek. 18.  
31, 32.

As Paulus Fa-  
gius observeth  
in his com-  
ment on  
Genesis.

8.

λύει, dissolve,  
unravel the  
works of the  
Devil.

Phil. 2. 6, 7,  
8, 15.

Titus 2. 14.

Luke 1. 74,  
75.

lost man holy. His great design in leaving his fathers bosom and coming into this world, was the destroying, the dissolving of the works of the Devil. *1 John 3. 8. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.* Sin is Satans work, and Christ comes to destroy it, and break it all in pieces. Mens sins are Satans chains by which he links them fast to himself; but Christ was therefore manifested, that he might loose and knock off these chains; Satan had knit many sinful knots in our souls, but Christ comes to untie those knots; he had laid many snares, but Christ comes to discover and to break those snares. It was the great design of Christ in the divesting of himself (as it were) of his divine honour, glory, and dignity, and in his taking on him the nature of man, to destroy Satan, and to sanctifie the souls of men. *Heb. 2. 11, 14, 15.* It was the great design of Jesus Christ in giving of himself for us, in giving his soul, his body, his life, to justice, to death, to wrath for us; that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. The crown of holiness was slain from our heads, and Christ freely and willingly uncrowns himself, that once more we might be crowned with holiness, immortality and glory. Christ was resolved that he would lose all that was near and dear unto him, but he would recover our lost holiness for us. Christ knew that heaven had been but a poor purchase, had he not purchased holiness for us. As heaven is but a low thing without God, so heaven is but a low thing without holiness. It is holiness that is the sparkling Diamond in the Ring of happiness; a man were better be holy in hell, then unholy in heaven; and therefore Christ ventures his All for holiness. The great design of Christ in redeeming of souls with the choicest, the purest, the costliest, the noblest blood that ever run in veins, was that they should serve him in righteousness and holiness all the daies of their lives. In a word, Christ had never taken so great a journey from heaven to earth, but to make men holy; he had never taken upon him the form of a servant, but to make us the servants of the most high God. He had never lyen

lyen in a manger, he had never trod the Wine-press of his fathers wrath, but to make you holy; he prayed, he sweat, he bled, and he hung on the Cross, and all to make you holy; he was holy in his birth, and holy in his life, and holy in his death, and holy in all his sufferings, and all to make you holy: The great design of Christ in all he did, and in all he suffered, was to make man holy. And thus you see by all these Arguments, that holiness is attainable.

Thirdly, Consider this, that real holiness is the honour and the glory of the creature, and therefore the Apostle links holiness and honour together. *1 Thes. 4. 3, 4. For this is the will of God, even your sanctification, that ye should abstain from fornication; That every one of you should know how to possess his vessel in sanctification and honour.* The vessel is mans body (which is the great utensil or instrument of the soul, and contains it as in a vessel) now the sanctity and chastity of this vessel, is the honour of a Christian; even bodily purity is a Christians glory; he that keeps his vessel in holiness, keeps it in honour: Holiness is the greatest dignity that mortal man is capable of; it is mans highest promotion, it is his highest exaltation; holiness is the true gentility, and the true nobility of the soul. *Deut. 26. ult. And to make thee high above all Nations which he hath made, in praise, and in name, and in honour, and that thou mayest be a holy people unto the Lord thy God.* There is nothing that lifts a people so high, and that makes them so truly famous and glorious, as holiness doth: Holiness is the praise, the renown, the crown, and glory of a people: Holiness is the diadem, the beauty, and the excellency of a people: Holiness is the strength, the honour, and the riches of a people: Holiness is the image of God, the character of Christ, it is a beam of the divine nature, a spark of glory, it is the life of your lives, and the soul of your souls; it is only holiness that makes men to excell in honour all other people in the world. Look as Gods holiness is his glory, and the Angels holiness is their glory, and the Churches holiness is their glory; so the holiness of any particular person, is the glory

3.

*2 Cor. 3. ult.  
Eph. 5. 27.*

A heathen could say, *Nobilitas sola est atque unica veritas*; Vertue is the only true nobility.

*Exod. 15. 11.  
Isa. 6. 2, 3.  
Psalm 93. 5.  
Eph. 5. 27.*

of



of that person. Why was *Jabez* reputed more honourable then his brethren, but because he was more holy then his brethren ! *1 Chron. 4. 9, 10. And Jabez was more honourable then his brethren; And his mother called his name Jabez, saying, because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me ! And God granted him that which he requested.* Holiness is the truest and the greatest nobility and honour in the world. It is very observable, that among *Turks*, *Jews*, *Indians*, *Persians*, and *Papists*, the strictest and holiest among them are most highly esteemed and honoured. *Romanus* the Martyr, who was born of noble parentage, intreated his persecutors that they would not favour him for his nobility; for it is not ( said he ) the blood of my ancestors, but my Christian faith that makes me noble. *David* thought it not so happy, nor so honourable a thing to be a King in his own house, as to be a door-keeper in Gods house. *Solomon* did prefer the title of *Ecclesiastes*, ( that is, a soul reconciled to the Church ) before the title of the King of *Jerusalem* : *Holy Theodosius* the Emperour preferred the title of *membrum Ecclesia*, a member of the Church, before that of *Caput imperii*, the head of the Empire, professing that he had rather be a Saint and no King, then a King and no Saint. And holy *Constantine* rejoiced more in being the servant of Christ, then in being the Emperour of the world. And *Luther* had rather be ( *Christianus rusticus*, then *Ethnicus Alexander* ) a Christian clown then a Pagan Emperour. These holy men well knew that holiness was the top of all their honour and glory. Well sinners, remember this, that holiness is the high and ready way to the highest honour ; and therefore as ever you would be truly honourable, labour to be truly holy. Great swelling titles are but as so many Rattles, or as so many Fethers in mens caps, without holiness ; he that can be content to live without holiness, must be contented to see his honour intombed whilest he lives. Honour without holiness, is but a wind that will blow a man the

the sooner to hell. Honour without holiness, is but *magnam nihil*, a great nothing, a glorious fancy. Many a man hath been the worse, but where lives that man that hath been ever the better for his worldly honour? A man swelled with honour (without holiness) is like a man in a Dropsie, whose bigness is his disease. Well, let Ambitionists and all others who hunt after the breath of popular applause, know, that that honour which attends holiness, is the truest honour, the highest honour, the greatest honour, the happiest honour, the surest honour, the purest honour, and the most lasting and abiding honour. *Mollerus* upon *Psalm 73. 20.* concludes that wicked men's earthly honours and dignities are but as idle dreams, and their splendid braveries, but lucid fantasies. *Adonibezek*, a mighty Prince, is quickly made a fellow-commoner with the dogs, *Judg. 1. 7.* And *Nebuchadnezzar*, a mighty conqueror, turned a grazing among the Oxen. And *Herod* reduced from a conceited god, to be the most loathsome of men, a living carrion arrested by the vilest of creatures, upon the suit of his affronted Creator. And great *Haman* feasted with the King one day, and made a feast for Crows the next; but that honour that waits on holiness, is honour that will abide with a man, that will to the grave with a man, yea that will to heaven with a man. Some heathens have been weary of their honours, but the honour that attends holiness is no burden to a Christian; and others have rejected honours when they have been offered them, because of the cumber and danger that attends them: High seats are never but uneasy, and Crowns are usually stuf with thorns. But the honour that attends holiness, is a Rose without prickles, it is a Crown without thorns; that honour that springs from a root of holiness, shall be both sanctified and sweetened by God, so as that it shall not hurt nor harm a gracious soul. Ah sinners, sinners, if you will be ambitious, be ambitious of that honour that comes in upon the foot of holiness, for there is no honour to that honour. The Romans were insatiable in their desires after worldly honour, which is but as a blast, a shadow, a dream. O! how much more insatiable should you be in

*Acts 25. 23.*  
*Mina* πορνει  
*φειρα* φειρα  
with great  
fantasie of  
vain shew;  
all the ho-  
nour, pomp  
and state of  
this world  
is but a fan-  
tasie.

*Dan. 4. 18.*

*Acts 12. 23.*

*Est. 7. 10.*

*Maximus, &c.*

## 4.

History tells us of many Infidels that have been woon to the Christian faith by the holy lives of the Saints, &c.

Phil. 2. 15.  
1 Cor. 7. 16.

your desires and endeavours after that honour that is linkt to holiness, and that is substantial and lasting!

Fourthly, To stir you up to look after real holiness; Consider that holiness is very attractive, drawing, and winning; it draws love, it draws desire, it draws delight. Holiness is like a precious perfume, whose savour spreads it self, and is pleasing and delightful to all that come near it. *2 Kings 4. 9, 10. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber I pray thee, on the wall, and let us set for him there a bed, a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither.* The holiness of the Prophets spirit, the holiness of his principles, the holiness of his behaviour, and the holiness of his conversation, did so allure and win upon this great Lady, that she becomes an importunate suitor to her husband, that he might be lovingly, freely, courteously, and commodiously entertained and accommodated as often as he came that way. So *Acts 2. 46, 47. And they continued daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; Praising God, and having favour with all the people.* That which did grace and ingratiate these holy Converts into the favour of the people, was the exercise of their grace and holiness. It was their sweet unity, their noble charity, their holy familiarity, their blessed harmony, their singular sincerity, and their Christian constancy, that brought them into favour with all the people; visible holiness is a loadstone that will draw eyes and hearts after it. *1 Pet. 3. 1. Likewise ye wives, be in subjection to your own husbands, that if any obey not the Word, they also may without the Word be woon by the conversation of the wife.* A holy conversation is a winning conversation; the holy conversation of the wife, may be the conversion of the husband; the holy, the wise, the watchful, the circumspect conversation of the wife, may issue in the salvation of the husband; many a husband hath been woon to Christ by the holy conversation of the wife, and many a wife hath been woon by the holy conversation of the

the husband; many a servant hath been wooed by the holy conversation of the Master; and many a Master hath been wooed by the holy conversation of the servant. *Zozomen* reports, that the holy life of a poor captive Christian maide, made a King and all his family to embrace the Christian faith. I have read of *Cicilia* a poor virgin, who by her holy and gracious behaviour in her martyrdom, was the means of converting four hundred to Christ. Many a soul hath been wooed by the dumb Oratory of a holy life. *Iustin Martyr* confesseth, that the constancy of Christians in their piety and sufferings, was the chiefest motive that converted him to Christianity. *For I myself* (saith he) *was once a Platonicist, and did gladly hear the Christians reviled: but when I saw they feared not death, nor any of those miseries which did most frighten all other men, I began to consider with my self, that it was impossible for such men to be lovers of pleasure more then lovers of piety; and that made me first think of turning Christian.* There is nothing that hath that influence upon the judgements of men to perswade them, upon the consciences of men to awe them, upon the mouthes of men to stop them, upon the hearts of men to convince them, and upon the lives of men to reform them, as holiness. What *Plato* once said of his moral vertue, *viz.* that if it could be seen with bodily eyes, it would be beloved of all, and draw all hearts to it self: That is most true of this Theological grace, holiness; holiness is so beautiful and so lovely a thing, that it renders men amiable and lovely in the very eyes of their enemies. *Tilligny* for his rare vertues, was rescued from death by his greatest enemies, at the massacre of *Paris*. Holiness makes a mans face to shine, as it did *Moses* his, and *Stephens*; nothing pleases the eye, nor wins the heart, like holiness: What is gold to godliness, gifts to grace, parts to piety? a spark, a ray, a beam of holiness, will certainly have an influence upon the spirits of men, either to restrain them, or change them, or allay them, or sweeten them, or win them, or one way or another to better them. Look as the unholy lives and conversations of many professors do occasion some to blaspheme God, others to belye God, others to

*Monica* wooed her husband *Patricius* from being an impure *Manichee*, not by force of argument, but by purity and chastity of life, saith *Augustine*.

1 Pet. 2. 12.  
Chap. 15.  
3. 16.

*Vide* the French History in the life of *Charles* the ninth.

Salvianus de  
G. D. l. 4.

Ezek. 23. 22.

1 Thes. v. 39  
4x5. read it.

55

withstand God, and others to forsake God; Look as the looseness of many Christians doth work some to reproach Christ, others to deny Christ, others to refuse Christ, others to revile the good wayes of Christ, and others to oppose and despise the faithful followers of Christ: As *Lactantius* reports, that the loose lives of many Christians was made by the Heathens the reproach of Christ himself, (*Quomodo bonus Magister, cuius tam pravae videmus discipulos?*) How can we think the Master to be good, whose disciples we see to be so bad? And *Salvian* also complains, that the loose walking of many Christians, was made by the Heathen the reproach of Christ himself, saying, If Christ had taught holy doctrine, surely his followers had led better lives. And further the same Author relates, how the Heathens did reproach some Christians, who by their lewd lives made the Gospel of Christ to be a reproach: Where (said they) is that good Law which they do believe? Where are those rules of godliness which they do learn? they read the holy Gospel, and yet are unclean; they hear the Apostles writings, and yet are drunk; they follow Christ, and yet disobey Christ; they profess a holy Law, and yet do lead impure lives. Now, I say, look as the holiness of many professors is a dishonour to God, a reproach to Christ, a scandal to Religion, a blot to profession, and a grief to many whom God would not have grieved: So the power of holiness, the practice of holiness, is very influential upon the worst of men, to win and work them to the Lord, and to a love and liking of his wayes. The holy lives of the Saints made the very Heathens to say, Surely this is a good God, whose servants are so good! *Ambrose* his holiness did very much draw out the heart of *Theodosius* the Emperour to him; and the holiness of *Paphnutius* did very much draw out the heart of *Constantine* the great to him; there is nothing that gives a man that heart-room and that hearty room in the souls of others, as holiness; it is the holy man that is a man of a thousand. But,

Fifthly, Consider, that real holiness is the excellency of all a mans excellencies. As holiness is the glory of God, a  
part

part of the divine nature, a spark of heaven, a ray of glory; so it is the excellency of all a mans excellencies, it is the excellency of all our natural excellencies, it is the excellency of all our moral excellencies, and it is the excellency of all our intellectual excellencies. Look as Gods holiness is the excellency of all his excellencies, as the Angels, who best know what is the top of his excellency, do evidence by that three-fold repetition, *Holy, holy, holy*, *Isa. 6. 3.* these multiplied acclamations of holiness, denote the superlative eminency, excellency, and perfection of Gods holiness. Both among the Hebrews, and among the Grecians, the holiness of God is the excellency of his omniscience, omnipotence, and omnipresence; it is the excellency of his eternity, immutability, and fidelity; it is the excellency of his wisdom, love, care and goodness. *Psalms 111. 9. Holy and reverend is his name.* Gods name comes to be reverend by holiness; if his name were not holy, it would never be reverend; and why is God called so often *the holy one*, but to shew us that holiness is the very top of all his glory, and excellency! God could not be glorious in any thing, if he were not glorious in holiness; That which speaks his power to be glorious power, is his holiness; and that which speaks his wisdom to be glorious wisdom, is his holiness; and that which speaks his mercy to be glorious mercy, is his holiness; &c. Were not the power of God a holy power, it could never be a glorious power; were not the wisdom of God a holy wisdom, it could never be a glorious wisdom; and were not the mercy of God holy mercy, it could never be a glorious mercy, &c. So the holiness of a man, is the glory and excellency of all a mans excellencies; it is the perfection of all a mans perfections; in Paradise, mans perfect holiness was his perfect blessedness; and in heaven, mans perfect holiness will be his perfect happiness. Holiness adds an excellency to all a mans excellencies; that which adds an excellency to a mans wisdom is holiness; when a mans wisdom is a holy wisdom, then it is excellent wisdom. So holy courage is excellent courage; and holy zeal is excellent zeal, and holy knowledge is excellent knowledge, and holy faith is excel-

Rev. 4. 8.  
Some Greek  
Copies have  
the word  
"Αγιος, *holy*,  
nine times  
over, &c.

Exod. 15. 11.  
That which  
God accounts  
his highest  
honour, is his  
holiness.

Heb. 12. 23.



ooooo these  
signifie no-  
thing, but if  
you do but  
add a figure  
to them,  
ooooo.  
then they  
signifie much.

2 King. 5. 1.

6.

lent faith, and holy love is excellent love, and holy fear is excellent fear; it is the adding of holiness to all these, that renders these vertues truly excellent; it is holiness that is the top of all these royalties. Look as all ciphers signifie nothing except you add a figure to them: so all the excellencies that be in men, whether they are natural, moral, or acquired, they signifie nothing, except you add holiness to them. Birth and breeding, wit and wealth, honour and learning, are but the shadows and shapes of nobleness and true excellency; it is holiness that is the soul and substance of all; and without holiness all other things are of no worth, all other excellencies have no excellency at all in them. *Naaman* was General of the Kings Army, he was a man in great favour with his Prince, a man much honoured among the people for being a saviour and deliverer to them. He was also a mighty man in valour, but he was a Leper; this But he was a Leper, was a cloud upon all his glory, it was a vail upon all his honour, greatness and nobleness: So to say, there is a wise man, but unholy; and there is a great man, but unholy; and there is an ingenuous man, but unholy; and there is a noble man, but unholy; and there is a valiant man, but unholy; and there is a good natured man, but unholy; and there is a learned man, but unholy, &c. What is this But unholy, but a cloud of darkness upon all the excellencies that are in these persons? But let now holiness be but added to each of these, and then they will shine as so many Suns. Holiness is a garment that sets off arts, and parts, and all other excellencies that be in man; let but this garment be wanting, and the nakedness of all things will quickly appear. And this made *Hierom* to say, that he had rather have Saint *Pauls* coat with his heavenly graces, then the purple of Kings with their Kingdoms. Look as a precious Jewel set in gold, makes that much more conspicuous and glorious, which was glorious before: So holiness adds beauty, splendour and glory to a mans parts, birth, honour, and estate, &c. But,

Sixthly, Consider that holiness is not only an honour, and an ornament to the person that hath it, but it is also

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an honour and an ornament both to the persons and places to whom he stands related ; the holiness of the father is an honour and ornament to the child, so was *Abraham* to *Isaac* ; and the holiness of the child is an honour and an ornament to the father, so was *Isaac* to *Abraham* ; the holiness of the husband is an honour and ornament to the wife, so was *Abraham* to *Sarah* ; and the holiness of the wife is an honour and an ornament to the husband, so was *Sarah* to *Abraham* : So in *Prov. 12. 4.* *A virtuous woman is a crown to her husband.* ( A crown is the top of honour, it is the top of royaltie and glory ; why a virtuous wife is such a thing. ) A sweet ; a good natured wife, is as a gold ring upon her husbands finger ; a gifted wife is as a gold chain about her husbands neck, but a holy virtuous wife is as a crown upon her husbands head. The holiness of the Prince is an honour and an ornament to the people ; and the holiness of the people is an honour and an ornament to the Prince. The holiness of the master is an honour and an ornament to the servant ; and the holiness of the servant is an honour and an ornament to the master. And the holiness of one brother, is an honour to another brother. *Jude* glories in this, that he was the brother of *James*, *Vers. 1.* *James* was famous for his sanctity ; for his holiness he was called the just, as *Eusebius* writes ; his holiness did so sparkle and shine, that the Jews were generally convinced that in holiness he was more eminent and excellent then others. Now *Jude* took it for a very high honour to be related to one so eminent in holiness : Holy persons reflect a credit and an honour upon their relations : It was the speech of a Heathen notably qualified, though but meanly bred and born, to a dissolute person well born, upbraiding him with his birth, *I am a grace to my stock, but thou art a blot to thy lineage.* Yea holy persons are an honour to the places where they have been born and bred. *Psalms 87. 5, 6.* *And of Zion it shall be said, this and that man was born in her : and the highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there.* *Silab.* God seems to be very much affected and taken with the

So holy *Elisim* was a throne of glory to his fathers house. *Isa. 22. 23.* The Hebrew is, A woman of strength, or a valiant woman ; that is, a woman that is made strong and valiant by grace, by holiness, to withstand sin, to conquer temptation, and to triumph in affliction, &c.

*Euseb. lib. 2. c. 23.* where you have many memorable things concerning the holiness of his life, and the manner of his death.

Some An-  
tiquaries say,  
that the Pri-  
mitive Church  
had her pub-  
lick Tables,  
wherein the  
names of the  
persons that  
were most  
noted for  
piety and ho-  
linels were  
recorded.

As many of  
the Romans  
did.

the very places where holy men are born; he loves the very ground that holy men tread on, and he delights in the very air that holy men breath in; holy persons reflect honour upon the very places where they were born; the holy Patriarchs, Prophets, and Apostles, were the honour and the glory of the ages and places where they lived. They were as so many bright morning Stars, they were as so many rising Suns in the places where they were bred and born. *Melancthon* was called the Phenix of *Germany*, and *Luther* was the glory of the age wherein he lived. And so were many of the antients before them, and many since, who have been burning and shining lights in the places of their abode. Look as an unholy person is a plague and a curse to the very place he lives in, and hasteneth down wrath and vengeance upon it: as *Bia*, the Philosopher hath long since observed; for he being at Sea in a great tempest, among many prophane debauched fellows, and perceiving them to call upon their gods (as the worst of men usually do in such cases) he comes to them, and desires them to hold their peace, lest the gods should take notice that they were in the Ship, and so not only themselves but others also should suffer for their sakes. It was the wickednesse of the wicked, that brought the sweeping flood upon the old world; and it was the wickednesse and filthynesse of the Sodomites, that caused God to rain hell out of heaven upon the Cities where they lived: Let men be never so honourable, or never so potent, or never so witty, or never so wealthy, &c. yet if they are prophane, if they are wicked, they will hasten down the wrath and vengeance of God upon the places of their abode. So a holy person is an honour and a blessing to the very place he lives in: As you may see in *Jacob* and *Joseph*, who were choice and noble blessings to the very families where they lived. O Sirs, as ever you would be an honour to your relations, to your Countrey, and to the places of your abode, labour for holiness. Some venture life and limb, and many a better thing, to reflect honour upon their relations, and upon their Countrey; and why then should not you venture far, and venture high for holiness, which

which will be not only an honour to your selves, but also an honour and a glory to all persons and places that you have relation to?

Seventhly, Consider, that holiness is the very ear-mark, the very livery and badge of Christs servants and subjects. *Isa. 63. 8.* For he said, Surely they are my people, children that will not lye; so he was their saviour. And ver. 18. they are called the people of his holiness. Gods people are too holy to lye, they will not lye for his glory, nor for their own worldly good. They will rather die then lye, with that brave woman that *Jerom* writes of, who being upon the Rack, bade her persecutors do their worst; for she was resolved rather to die then lye. Neither the merry lye, nor the jelling lye, nor the officious lye, nor the pernicious lye, will down with those that are the people of Gods holiness, or that are his holy people: saith God, I have been at so much cost and charge about them, I have carried it so kindly, so bountifully, so sweetly, so favourably, so nobly, to them I have been such an all-sufficient Saviour, such a mighty preserver, and such a glorious deliverer of them, that certainly they will not lye, they will not deceive my expectation, they will not deny me, they will not deal disloyally nor unworthily by me; they are of *Augustines* opinion, who hath long since told us, that we must not tell so much as an officious lye, though it were to save all the world. *So 7<sup>th</sup>. 2. 3.* *Israel was holiness unto the Lord, and the first fruits of his increase: all that devour him shall offend: evil shall come upon them, saith the Lord.* Holiness to the Lord, is the mark that God sets upon all his precious ones. *Psalms 4. 3.* Know that God hath set apart him that is gaily for himself. God hath wonderfully, gloriously, marvelously, yea miraculously set apart the pious, the holy, the merciful, the godly man, the gracious Saint, by some mark of distinction for himself, that is for his own honour, and glory, and service, and delight. Look as *Rahabs* house was known by a red thred, and the Ephraimites by their lisping, and *John* by his driving, and *Peter* by his speaking: so real Christians are known by their holiness. Holiness is King *Jesus* his Livery, by which all

7.

*Job 13. 7.*  
*Rom. 3. 7. 8.*  
*Rev. 14. 5.*

It is said of  
goldenmouthed  
*Chrysostom*  
that he never  
lied, and is  
able to this.  
*Isa. 63. 8.*  
Translated

The Hebrew  
word, *Chafds*,  
imports as  
much, *Josh. 2.*  
*Judg. 11.*  
*2 King. 9.*  
*Math. 26.*

Rom. 1. 4.

2 Cor. 6. 17,  
18.

Rev. 13. 16.  
chap. 14. 9, 10.  
& chap. 19. 20.  
A man were  
better be a  
beast, then to  
have the mark  
of the beast  
upon him.

The Title of  
a Saint is but  
an empty  
thing with-  
out holiness.

his subjects and servants are known and differenced from all other persons in the world. And in the Primitive times a Christian was known from another man, only by the holiness of his conversation, as *Tertullian* witnesses. Look as our Lord Jesus Christ by the spirit of holiness raising him up from the dead, was declared to be the Son of God: so it is the spirit of holiness, it is principles of holiness, it is the life and practice of holiness, that declares us to be the sons of God. Holiness is that golden character by which God differences and distinguisheth his people from all others in the world. Look as the worshippers of the Beast are known by the mark of the Beast that is upon them, so the worshippers of Christ, the people of Christ, are known by that mark of holiness that Christ hath set upon them. This title, this compellation, Saints, is given fourscore times to the people of God in Scripture, as if God took a greater delight to have his children known by this badge and livery, then by any other. As for such that have the name of Saints upon them, but nothing of the nature of a Saint in them; that have a name to be holy, and yet are unholy; that have a name to be gracious, and yet are graceless; that have a name to live, and yet are dead; these God will in that day unmask, when he shall lead them forth with the workers of iniquity. An unholy Saint is a white Devil, he is a monster among men. Christ sweat, and prayed, and died, and was raised to make sinners Saints, to make the rebellious religious, and the licentious conscientious; all he did and suffered was to stamp the seal and impress of holiness upon them. And therefore as ever you would be owned and honoured by Christ another day, look that the holy Spirit sets the seal of holiness upon you. If the impress of holiness be upon you in the day that the Lord makes up his Jewels, he will declare you to be his before all the world. He will say, These are my sheep, these are my sons, I know them by that mark of holiness that I find upon them. But,

8.

Eightly, Consider this, that a man of holiness, or a holy man, is a common good, a common blessing. All fare the

the better for a holy man; all in the family, all in the Court, all in the City, all in the Countrey fare the better for the holy mans sake. All in *Lubans* family did fare the better for *Jacobs* sake; and all in the City of *Zoar* did fare the better for *Lot*s sake; and all *Pharaohs* Court, and the whole Countrey of *Egypt* did fare the better for *Josephs* sake. *Sodom* was safe whilest holy *Lor* was in it: Holy *Elijah* was the chariots and horsemen of *Israel*: whilest holy *Moses* stood in the gap, destroying judgements were diverted: when holy *Phineas* took up his Censer and stood between the living and the dead, the plague was stayed. Holy persons are publike mercies, publike blessings. *Job* 22. 30. *He shall deliver the Island of the innocent: and it is delivered by the pureness of thine hands*: or as some read the words, *the innocent shall deliver the Island*; that is, the inhabitants of the Island; the innocent shall deliver those that are not innocent, had there been but ten innocent, but ten righteous persons in *Sodom*, *Sodom* might have been a glorious city to this day; had there been but ten righteous souls among them, God would never have rained hell out of heaven upon them. The guiltless shall deliver the guilty in an Island; the guiltless by lifting up pure hands to God in prayer, shall stay the hand of God, that it destroyes not the guilty. It is the holy seed that upholdeth the civil state. *Isa.* 6. 13. *But yet in it shall be a tereb, and it shall return, and shall be eaten: as a reyl-tree, and as an oak whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.* The holy seed were the itay and prop of their Land, and this the Lord evidences by a very familiar instance or similitude; it is as if he should say, You see the way or cawsey leading from the Kings house to the Temple (spoken of in *1 Kings* 10. 5. and *2 Kings* 12. 21. *1 Chron.* 26. 16, 17. and *2 Chron.* 9. 11.) how by reason of the oaks and trees on either side thereof, the earth between is stayed and held up firm, which otherwise would fall to decay and moulder away: So saith God, it is the holy seed that bears up the whole state, and were it not for them, desolation and destruction would come in as a flood upon you. *Prov.* 10. 25.

*Gen.* 30. 27.  
chap. 19. 21,  
22, 23, 24.  
chap. 41, &c.

*2 Kings* 2. 12.  
*Psalms* 106. 23.

*Numb.* 26.  
46, 49.

God will  
sometimes  
deliver a  
whole Coun-  
treys, for the  
sake of the  
innocent, &c.

*Gen.* 18. 32.  
to the end.

I will seek thy  
good, was holy  
*Dauids* royal  
and religious  
resolution,  
*Psalms* 122. 9.  
Kings are for  
Kingdoms, not  
Kingdoms for  
Kings.



*The righteous is an everlasting foundation*; the Hebrew Doctors sense it thus, The righteous are the foundation of this world, which would soon shatter and fall to ruine, but for their sakes. The whole world fares the better every day for the righteous sake. If it were not for this holy seed, the chaff of this world would soon be set on fire; if the number of the holy seed were but called and converted, God would quickly turn the whole world into flames and ashes; it is they that bear up the pillars of the earth. *Psalms 75. 3. I have up the pillars of the earth*; holy persons are the true *Atlas* both of Church and State; they are the pillars on whom all do rest, the props on whom all do lean; do but overturn these pillars, and all will fall about your ears, as the house did about the Philistines when *Sampson* shook it; let but Kingdoms and Common-wealths wrack these, and they shall quickly be ship-wracked themselves. There is not a sinner in the world, but enjoys his estate, his relations, his outward accommodations, yea his very life, upon the account of the Saints; and therefore they must needs be bewitcht, or fools, or mad men, that are still a lifting and a thrusting at these very pillars that bear them up. Look as *Sampson*'s strength did lie in his locks, so the strength and safety of the Nation lies in the holy seed; they are the Bulwarks and Ammunition of the Nation; the safety and felicity of the whole is bound up in them; it is not Armies, nor Navies, nor walled Cities, nor fortified Castles, nor golden Mines, nor grave Counsellors, that will secure a Nation; if once the people of Gods holiness be cast by as broken pitchers: it is their piety and prayers that keeps off sweeping judgements from a Nation, and that brings down variety of mercies upon a Nation. Holy persons are the clouds that water the earth, as a common blessing; and they are the rising Sun that scatters all clouds and darknesse. A holy man is (*Kolur d'addu*) a publike diffusive blessing in the place where he lives; look as one sinner destroyes much good, so one Saint may save a Land, a Countrey. *Jer. 5. 1. Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find*

Lam. 4. 1, 2.  
Ecc. 4. and  
chap. the last  
compared.

Eccles. 9. 18.



*Lips. 10. 2. 11.*  
*Gal. 3. 2.* paths  
 of eternitie, the  
 paths of piety;  
 the paths of pu-  
 rity are paths of  
 eternitie, &c.

but they said we will not walk therein. The way of holinesse was that old way in which *Adam* at first, and in which all the holy Patriarchs and Prophets walked. In this sense it is most certain, that the oldest way is the best way; the way of sanctity is of greatest antiquity. Let Papists and carnal superstitious Protestants cry up their superstitious waies, as waies of greatest antiquity, & yet when they have said all they can, there is no Antiquity to that of holinesse; the way of Well-worship was not the first way of worshipping God in the world. Many carnal men cry out that they are for the good old way, they care not for this new way, they were not for this new Religion (as they call it), they say that we have never had good daies since there hath been so much Praying, and so much Preaching, and so much Fasting, and so much Pruning, and so much ado about close walking with God: 'Tis most certain that a carnal Religion is best pleasing to a carnal heart; and this you may see evidently among the *Turks*, whose Religion gives much carnal liberty to the professors of it; and whose Religion promises them a Paradise of sensual pleasures in another world: And the same is very observable among the Papists, and all the carnal Protestants in the world, who cry up that for the best Religion, and for the true Religion, and for the good old Religion, that is most suitable to their carnal reason, and most pleasing and indulging to their lusts. *Socrinus* is sufficiently condemned, for his prescribing of men to worship God according to the manner of the country where they lived; and what was this, but to gratifie the lust of men by subjecting the rule of Gods worship, to the laws and customs of men, but from the beginning it was not so. Holy *Noah*, holy *Enoch*, and the rest of the holy Patriarches, Prophets, and Apostles, walked only in waies of Piety and Purity. Holy *Abraham*, holy *Isaac*, and holy *Jacob*, never walked in those waies that are now by loose, formal, carnal and superstitious persons, cryed up for the good old way, but in waies of holinesse and righteousness. I have read of the *Cretians*, that when they cursed their enemies, they did not with their houses on fire, nor a sword at their hearts, but that they might bee delighted and given up to an ill custome.

customs. It is one of the greatest and bitterest Curses and Woes, to be delighted and given up to ill customs; and the older the custome is of evil, the worse it is; and ah how many are faine under these curses in these daies, wherein multitudes are addicted and given up to carnal and superstitious customs; and chuse rather to follow an ill custome, though it be never so absurd, irregular, vain, and superstitious, then to walk in a way of peace and holinesse. Well Sirs, shall the Antiquity of holinesse provoke you to be holy? Many will do much for Antiquity sake; and why then should not you do much for holinesse sake? Holinesse is Gods first-born, it is as ancient as the ancient of daies. The way of holinesse is gray-headed; and of ancientest institution; all other waies are but of yesterday, they are but new waies to the way of holinesse. And O that this might alarm you to look after holinesse! The *Gibeonites* cheered *Joshua* with their old eloured shoes, and with their old sacks, and old boots, and old garments; And so doth *Rome* this day cheer and delude multitudes of poor, blinde, ignorant souls, with their old customs, and with their old ceremonies, and old traditions, and old inventions; under a pretence of the good old way, and the good old religion; but certainly the way of holinesse, the way of purity, is of the greatest Antiquity, and therefore O embrace it! O walk in it! Look as the stamp of Antiquity upon some things is a disparagement and a dishonour to them, as an old garment that is past wearing, and an old house that is past mending, and an old ship that is past rigging; so the stamp of Antiquity upon other things is a praise and an honour to them, as old gold, old friends, old manuscripts, old monuments, old scars, and old holinesse; the stamp of Antiquity upon holinesse, is the praise and honour of holinesse. Look as it is an honour to a man to be descended of an ancient house; so it is an honour to a man to be allyed to holinesse, because sanctity is of greatest Antiquity; and therefore above all gettings, get holinesse. But,

Tenthly. Consider, that of all things holinesse will render you most beautiful and amiable; as holinesse is the beau-

John. 9. 45.

10.

Exod. 15. 11.  
 Plate called  
 God the born  
 of plenty, and  
 the ocean of  
 beauty, without  
 the least spot of  
 injustice. God  
 is *ipsa essentialis pulchritudo*,  
 beauty it self,  
 the very essential  
 Idea, and  
 pure Sampler of  
 all beauties.

ty of God; and the beauty of Angels, so is the beauty and  
 glory of a Christian too; holiness is a Christian's greatest  
 honour and ornament. *Psalm 93. 5. Holiness becometh his  
 house* (this is thy Church) *O Lord forever*. There is no  
 garment that suits the Church; that becomes the Church;  
 like the garment of holiness; it is fitting due to the  
 Churches excellency and glory; it is proper that is the  
 Churches ornament and beauty. Holiness is a beauty that  
 beautifies the Church; it is the gracefulness and comeliness  
 of the Church; holiness is so beautiful a thing, that is put  
 a beauty on all things else; as holiness is the greatest ornament  
 of the Church. *Triumphancy* for it is the greatest ornament  
 of the Church Militant. *Eph. 5. 26, 27*. The redness  
 of the Rose; the whiteness of the Lilly, and all the beauties  
 of Sun, Moon, and Stars, are but deformities to that beauty  
 that holiness puts upon us. All natural and artificial  
 beauty were contracted into one beauty, yet it would be but  
 an obscure and an unlovely beauty; so that beauty that holiness  
 puts upon us. *Psalm 29. 2. Give unto the Lord the  
 glory due unto his name; worship the Lord in the beauty of holiness.*  
*Psalm 96. 9. O worship the Lord in the beauty of holiness.*  
*Psalm 134. 3. Thy people shall see wisdom in the day  
 of thy power; in the beauty of holiness.* You see beauty and  
 holiness is by God himself still linked together, and those  
 whom God hath so closely joyned together, no man may  
 put ainder. The Scripture last cited doth not only speak  
 our holiness to be a beautiful thing; but it speaks out many  
 beauties to be in holiness. Those Christians that are volunti-  
 ers in the beauties of holiness, they shall be very beautiful  
 and shining through holiness. Holiness casts such a beauty  
 upon man, as makes him very amiable and desirable. The  
 likeness of parents renders them very amiable and desir-  
 able in the eyes of their children; and the holiness of chil-  
 dren renders them very amiable and desirable in the eyes  
 of their parents. When that incomparable Lady *Cornelia*  
 presented her sons to the Common wealth; she said, (*Hic  
 sunt mei ornamenta*) these are my Jewels, these are my or-  
 naments. Holy children are their parents crowns, their po-

rents.



rents ornaments; no glistering gold, no sparkling diamonds, no shining or glistering apparel, renders children so amiable and lovely in the eyes of their parents, as holiness doth. The holiness of the husband renders him very amiable in the eyes of the wife, and the holiness of the wife renders her very desirable in the eyes of her husband. The holiness of the master renders him very lovely in the eyes of his servants, and the holiness of the servant renders them very comely in the eyes of their masters. *Dr. Jewell* holiness, *Bradford* holiness, and *Baers* holiness, rendered them very amiable and lovely, not only in the eyes of their friends, but also in the eyes of their enemies. There is nothing in this world that will render all sorts and ranks of people so glorious and famous in the eyes of one another, as holiness will do: Were all ranks and orders of men more holy, they would certainly be more lovely in the eyes of one another. O that all men would cease from being injurious one to another, and labour to be more holy; and then I am sure they would be more comely in one another's eyes. Holiness is lovely, yea loveliness it self; purity is a Christian's splendor and glory; there is no beauty to that of sanctity; nothing beautifies and bespangles a man like holiness: Holiness is so lovely and so comely a thing, that it draws all eyes and hearts to an admiration of it. Holiness is so great a beauty, that it puts a beauty upon all other excellencies in a man. That holiness is a very beautiful thing, and that it makes all those beautiful that have it, is a truth that no Devil can deny. And therefore, O Sirs, as ever you would be beautiful and lovely, labour to be holy. The natural beauty of *Sarah*, *Rebecca*, *Rachel*, *Joseph* and *Abraham* was no beauty to that beauty, lustre and glory that holiness puts upon a man; *Demetrius* (saith *Plutarch*) was so passing fair of face and countenance, that no Painter was able to draw him; Holiness puts so rare a beauty upon man, that no Painter under heaven is able to draw him. *Scipio Africanus* was so comely a person, that the Barbarians in Spain stood amazed at his comeliness: Holiness puts such a comeliness, and such an amiableness upon a per-

*Xenophon* in *Plutarch* never prayed that his son *Gylas* might be long lived, but that he might be a good man.

2 Sam. 14.  
25.

*Plutarch* in the life of *Demetrius*.

Mark 6. 20.



*David, The-  
seus, Prince  
Paris, Mark  
Antony, &c.*

*Psaln 45.  
13, 14.*

*Ezek. 16. 1.  
12.*

*11.*

son, that many admire it, and stand amazed at it. O Sirs, as ever you would be amiable and desirable, be holy; as ever you would be lovely and comely, be holy; as ever you would be famous and glorious, be holy; as ever you would out-shine the Sun in splendor and glory; labour to be holy. Many have ventured their names, their estates, their liberties, their lives, yea their very souls to enjoy a lovely *Bathscha*, a fair *Helena*, a beautiful *Dianna*, a comely *Gleopatra*, &c. whose beauties have been but clay well coloured: O how much more then should you be provoked to labour and venture your All for holiness, that will imprint upon you that most excellent and most exquisite beauty, that will to the grave and to glory with you; yea that will render you not only amiable and excellent in the eyes of men, but also lovely and comely in the eyes of God! I remember *Bernard* writing to a noble Virgin that was holy, tells her, that others were cloathed with purple and silk, but their consciences were poor and beggerly; they glistered with their Jewels, but were loose in their manners; but you, (saith he) are without meanly clad, but within shine exceeding beautiful, not to humane, but to divine eyes; both in the eyes of God, Angels and men, none shine and glister so gloriously, as those that are holy. Unholy souls are foul souls, ugly souls, deformed souls, withered souls, wrinkled souls, they are altogether unlovely and uncomely souls. I have read of *Acco* an old woman, who seeing her deformity in a glass, run mad. Should God but shew unholy men their deformity in the glass of the Law, it would either make them spiritually mad, or else it would make them fall in love with holiness; that so they might be made comely and lovely, by being made pure and holy. But,

Eleventhly, Consider this to-provoke you to be holy; that holiness is the most gainfullest and the most thriving trade in the world. Now that every one cries out that all trading is gone; O that every one would settle to the trade of holiness! O there is no gain, there is no advantage; to the gain that comes in upon the account of godliness, *1 Tim. 6. 6. But godliness with contentment is great gain.*

Though

Though godlinesse it self be great gain, yet godlinesse brings in a great deal of gain besides it self. The godly man is still of the gaining side, his piety brings him in the greatest plenty. chap. 4. 8. *Godlinesse is profitable to all things.* A man is as well able to tell the stars of heaven, and to number the hairs of his head, as he is able to tell the several commodities, or to number up the variety of blessings, or multitude of mercies that comes flying in upon the wings of godlinesse. Godlinesse hath the promise of both lives, that is, both of earthly favours, and of eternal blessings also. It is profitable, not for some things, but for every thing; both temporal, spiritual and eternal blessings do grow upon this Tree of life, holinesse. There is no trade to the trade of godlinesse. *Prov. 22. 4. By humility and the fear of the Lord, are riches, and honour, and life.* Godlinesse hath the promise of Gold as well as of Grace, of honour as well as of heaven; of life and happiness here, as well as of glory and blessedness hereafter. The good things of this life, as well as the great things of a better life, follows holinesse hard at heels. Holinesse is not a barren but a fruitful womb; it is like that tree in *Rev. 22. 2.* which did bear twelve manner of fruits, and that yielded fruit every moneth. What is of greater value among men then riches? and what is more glorious among men then honour? and what is more sweet among men then life? Why, all these fruits and ten thousand more, grow upon the tree of holinesse. The bag of riches, the robe of honour, and life; that is the comfort and sweet of both, hangs all upon the back of holiness. But that I may the more effectually win upon you, and provoke you to look after holinesse, let me by an induction of particulars, further confirm the truth of this last consideration, especially considering that there is no argument under heaven that is so taking with all men as this of gain. Profit is a bait that all bite at; it is the great god of the world. And therefore thus,

First, Consider that holinesse brings in present gain; and what gain to present gain? there are many that lay out much, and venture far, and run the hazard of all, and yet it is long before they see returns. O but holinesse, that brings

Godliness is the greatest riches, the best treasure, the highest honor, and the most lasting fame.

There is no argument to that which is drawn *ab utili.* *Hac omnia tibi Dabo,* said Satan to Christ.

I.

Seneca a Heathen hath confessed, that the best receipt to drive away sadness, was to live well.

in present profit. *Rom. 6. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.* The Apostle doth not say, Ye may have your fruit unto holiness; but, Ye have your fruit unto holiness; he doth not say, Ye shall have your fruit unto holiness; but, Ye have your fruit unto holiness; he doth not say, O that ye had your fruit unto holiness; but, Ye have your fruit unto holiness. So *Psal. 19. 11. Not only for keeping, but also in keeping of his commands, there is great reward. Holiness is its own reward; whilst a Christian is in the very exercise of holiness, O what blessed lights, what sweet tastes, what glorious incomes from heaven hath he! O the secret visits, the secret whispers, the secret joggings, the secret love-tokens that Christians meet with in the very practice of holiness! Holiness brings in present comfort and joy. 2 Cor. 1. 12. For our rejoicing is this, the testimony of our consciences, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.* There is no mirth, no joy, to that that holiness brings in; let a mans load be never so heavy, yet holiness will bring in that joy that will make him bear up bravely and cheerfully under it. Holiness brings in present peace; hence it is that you read of the peaceable fruits of righteousness, *Heb. 12. 10, 11.* And holiness will bring in present communion with God. *1 John 1. 7. But if we walk in the light, as he is the light, we have fellowship one with another: (that is, God and we have fellowship together, as it is ver. 3.)* Now to walk in the light as he is in the light, what is it but to walk in holiness, to walk in pathes of sanctity? for only in such pathes the Lord walks. And therefore as you love present gain, labour after holiness. But,

Secondly, As holiness brings in present gain; so holiness brings in the best & greatest gain; & this I shall evidence thus.

First, Holiness will make a man rich in the midst of poverty. *Rev. 2. 9. I know thy poverty, but thou art rich;* though the Church of *Smyrna* was poor in goods, yet she was rich in grace, she was rich in faith, and rich in hope,

and

and rich in patience, and rich in contentment, &c. she was rich in Christ her head, and rich in promises, and rich in experiences; she had spiritual riches in possession, and glorious riches in reversion; so in 2 Cor. 6. 10. *As poor, yet making many rich; as having nothing, and yet possessing all things.* A holy man cannot be a poor man: A holy man is still the richest man. But this is a riddle the world understands not. The riches of a Christian have no bottom; all a Saints baggs are bottomless baggs. Experience tells us, that unholy mens baggs, purses, coffers, and mints may be drawn dry; but the Treasury, the riches of a Saint, can never be exhausted, for he still possesses all things in Christ and with Christ; Though he hath nothing in hand, yet he hath all things in hope; Though he hath nothing in the cistern, yet he hath all things in the fountain. Gen. 33. 9. *Esau could say (Li Rob) I have much; and it was much that an Esau should say he had much: but saies holy Jacob, v. 11. (Li col) I have all. Esau had much, but Jacob had all, because he had the God of all: He had him that was all in all. It hath been said of the great Duke of Guise, that (though he was poor as to his present possessions) yet he was the richest man in France, in bills, bonds, and obligations; because he had engaged all the Noble men in France to himself, by preferring of them. A holy man is the richest man in the world in promises and obligations, for he hath the great and glorious God engaged by many thousand promises to own him, to bless him, to stand by him, to give grace and glory to him, and to withhold nothing from him that may be good for him. When wicked men brag of their Lordships and Mannors, and boast of their great possessions, and glory in their thousands a year: A holy man may make his boast of God, and say, God is mine, God is mine: he is my great all, he is my all in all; and therefore I am richer and a greater possessor then any wicked man in the world, yea then all wicked men in the world put together. But,*

Secondly, By holiness you will gain a good report, a good name, Heb. 11. 39. *And these all having obtained a good report through faith, received not the promise: Nothing*

1 Cor. 3.  
chap. 12, 13.

Psalms 84.  
10, 11.

A good re-  
nown is better  
then a golden  
girdle, saith  
the French  
Proverb.

Holy *Abel*  
hath been  
dead above  
this five thou-  
sand years,  
and yet his  
name is as  
fresh and fra-  
grant as a  
Rose to this  
very day.  
Heb. 11. 4.

raises a mans name and fame in the world like holiness. The seven Deacons that the Church chose were holy men, *Acts* 6. 5. and they were men of good report, ver. 13. they were men well witnessed unto, well testified of, as the Greek word imports. *Cornelius* was a holy man, *Acts* 10. 1, 2, 3, 4. and he was a man of good report among all the Nation of the Jews. ver. 22. *Ananias* was a holy man. *Acts* 9. 10, 20. and he was a man of a good report. *Acts* 22. 12. *Gains* and *Demetrius* were both holy men, and they were men of good report, witness that third Epistle of *John*. The Patriarchs and Prophets were holy men, and they were men of a good report. *Heb.* 11. 1, 2. For by it the Elders obtained a good report: their holiness did eternalize them. The Apostles were holy men, 1 *Thes.* 2. 10. And they were men of a good report, 2 *Cor.* 6. 8. Now certainly it is none of the least of mercies to be well reputed and reported of, next to a good conscience, a good report is the noblest blessing. Good fare doth not more rejoyce and strengthen the outward man, the ignoble part of man, then a good report doth rejoyce and strengthen the inward man, the noble part of man. *Prov.* 15. 30. A good report makes the bones fat. Yea and I may add, it makes the heart fat too. It is no small pleasure to a man, to know that others are pleased with him. Beautiful objects do not more delight the eyes, then a good report delights the ears. O Sirs, as ever you would obtain a good report, you must labour after holiness. You may obtain a great report without holiness, but you can never obtain a good report without holiness. There is no such way to perpetuate your names, as to labour after holiness. Holiness will in-balm your names, it will make them immortal. *Psal.* 112. 6. The righteous shall be in everlasting remembrance. *Prov.* 10. 7. The memory of the just is blessed, but the name of the wicked shall rot. Wicked men many times out-live their names, but the names of just men out-live them. When a holy man dies, he leaves his name as a sweet and as a lasting scent behind him; his fame shall live when he is dead. According to the Hebrew, the words may be read thus, *The memory of the just shall be for a blessing*. The very remembring  
of

of the just shall bring a blessing upon them that remember them. Whilest the just, the holy man lived, he was a blessing to those amongst whom he lived, and when he is dead, his memory is a blessing to posterity. But the name of the wicked shall rot: whilest a wicked man lives, he laeis his name under disdain and disgrace, and when he dies, he leaves it under an odious stink. Wickedne's corrupts not only the heart but the name: And look as wickedness makes a mans soul stink in the nostrils of God, so wickedness makes a mans name stink in the nostrils of men. Look as a wicked mans body (when he is dead) stinks under ground, so his name stinks above ground. His very name casts forth so stinking a savour, that all the perfumes in the world, and all the spicery of hell can never sweeten it. Well, once more remember, that these words, *The name of the wicked shall rot*, are a Metaphorical speech taken from a tree, which though for a time it grows green and flourishes, yet at length it grows rotten; so though wicked men may flourish and be green and glorious for a time, yet at last they shall rot, their names shall rot on earth, their bodies shall rot in the grave, and their souls shall rot in hell: but the memory of the just shall be blessed. Next to a holy mans soul, there is nothing so near and dear to him as his name: and this God will so perfume, as that the fragraney of it shall last for ever. The name of a holy man shall be alwayes as an ointment poured forth: but the name of a wicked man shall be alwayes as a stinking Jakes. O Sirs! what a deal of stir do many men make to get a name, to get a name to be wise, a name to be knowing, a name to be learned, a name to be skilful, a name to be rich, a name to be great, a name to be mighty, and a name to be valiant, &c. And why then should you not labour after holiness, that so you may get a good name, which is rather to be chosen then riches, *Prov. 22. 1.* and which is better then pretious ointment! *Eccles. 7. 1.* O Sirs, shall many Romans and others run the hazard of damning their souls to immortalize their names, and will not you labour after holiness to eternalize yours? There is no way to a good name, to a good report, but by getting of holiness.

Thirdly,

As Nimrod,  
Cain, Absalom,  
Alexander,  
Pompey, Adri-  
an, &c.



3.

Isa. 3. 10.  
Isa. 26. 30, 31.

Isa. 43. 2, 3, 4.  
John 14. 1.

They walked  
up and down  
in the fiery  
furnace, as a  
man walks up  
and down in  
a pleasant  
Garden.

Deut. 32. 14.

Nah. 2. 1.

Thirdly, By holiness you will gain a hiding place, a shelter, a refuge in stormy and tempestuous times. *Prov. 11. 6. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.* Let a holy mans enemies, dangers, snares, hazards be never so many, yet his righteousness shall shelter him against all. In the midst of trouble, holiness will keep a man from trouble; and in the midst of dangers, holiness will keep a man from dangers: Holiness is the most sovereign Antidote in the world, against all the troubles of this life. *Noahs* sanctity was *Noahs* safety in the midst of a deluge: And *Lots* piety was *Lots* security, in the day of *Sodom*s ruine and misery: And the three childrens innocency, was a wall of fire about them in the midst of the fiery furnace: And *David*s integrity was a shield and buckler against *Saul*s rage and cruelty, so in *Prov. 13. 6. Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.* There is no guard, no protection against troubles and dangers, to that of righteousness. Righteousness and holiness is the most puissant Army, and the strongest Tower of defence against all hazards and enemies. The Hebrew word that is here rendred *keepeth*, is from *Nasar*, that signifieth to keep with the greatest care, diligence, and vigilancy that can be; it signifies to preserve and keep, as a man would preserve and keep the Apple of his eye, which is the chiefest and the tenderest piece of the tenderest part, and it signifies to keep, as a man would keep ammunition and provision from fire, or from treacherous hands, when a powerful and enraged enemy is drawing near. Why saies he, look how careful and diligent, &c. men are to keep and preserve these things that are most near and dear unto them, and that are most highly prized and valued by them; So will righteousness and holiness preserve and keep the righteous man in times of trouble and danger: So in *Ezek. 14. 14, 20. Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord. Though Noah, Daniel and Job were in it, as I live saith the Lord God, they shall deliver neither son nor daughter: they shall*

*shall but deliver their own souls by their righteousness.* These three, *Noah, Daniel, and Job*, were very holy men, they had great interest in God, and were very prevalent with God. But the Decree being gone forth, they could not prevail with God for others; yet their righteousness should be their own preservation, safety and security, in dayes of calamity and misery. So in *Isa. 33. 15, 16.* *He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing of evil, He shall dwell on high; his place of defence shall be the munition of rocks, bread shall be given him, his waters shall be sure.* Let us dive a little into this admirable promise, *He shall dwell on high*, but rather as the Hebrew hath it, *He shall dwell on heights*; if the holy man were among his enemies, he might be in danger, but he shall dwell on heights, on many heights, and many ascents, he shall be out of harms way, out of Gun-shot, he shall be above the reach of danger. O! but his enemies may raise up mountains, and so get as high as he is; Well, grant that, but yet they shall not hurt him; for he is in a place of defence. O! but though he be in a place of defence, yet his defence is not so strong, but it may be broken down and destroyed. No, not so, for his place of defence shall be the munitions of rocks; many rocks, and many munitions of rocks, shall be the place of his defence, and therefore his defence is impregnable, and invincible. O! but though his defence be munitions of rocks, yet he may be famished, he may be starved out, for rocks are barren places, and there is no plowing and sowing upon rocks: No, he shall not be starved nor famished out of his strong place of defence; for bread shall be given him, God will spread a Table for him. O! but though he hath bread, yet he may perish for want of water; for he hath no faith, skill nor power to fetch water out of a Rock. *Moses* had not, and he hath not, and therefore he may be forced to deliver up his place of defence for water to quench his thirst, as King *Lyfsmachus* and others have done; no not so, for he shall have water too. O but

Saints may prevail with God for themselves, when they cannot prevail with him for others.

his water may be spent, his water will not alwaies last, his Well, as well as *Hugars* bottle, may be dry; his pipes may be cut off, or the water that now supplies him may be turned another way. No, not so, for his water shall be sure. O! the safety and security of holy men. *Plutarch* in the life of *Alexander* tells us, that when he came to besiege the *Sogdians*, a people who dwelt upon a Rock, (or such as had the munition of Rocks for their defence) they jeered him, and asked him whether his souldiers had wings or not? for, said they, except your souldiers can fly in the air, we fear you not. Such is the safety of Gods holy ones, that they need not to fear: There are no ladders long enough to scale their place of defence, nor no Artillery or Engine strong enough to batter down their munitions of Rocks. There is an Apologue how the Dove made moan to her fellow birds of the tyrannie of the Hawk; one counsels her to keep below, but saith another, The Hawk can stoop for his prey; another advised her to soar aloft, but saith another, the Hawk can mount as high as she; another wished her to shroud her self in the woods, for there she should be secure, but saith another, alas, there is the Hawks Mannour, the place where he keeps Court; another bids her keep the Town, but saith another, that is to become a prey to man; but at last one bids her rest her self in the holes of the Rock, and there she should certainly be safe, for violence it self could not surprize her there, and there she was safe. Dove-like Saints, they have their munitions of Rocks to fly to, and there they shall be safe. O Sirs! there is no breast-plate to that of Righteousness, there is no Armour of proof, no munitions of Rocks to that of holiness. *Noahs* holiness was an Ark to save him, when *Nimrods* Tower of *Babel* which was raised five thousand one hundred forty six paces high, could not secure him: And therefore as you tender your own safety and security in times of trouble and calamity, Olabour to be holy.

Fourthly, By holiness you will gain deliverance from death in death, Prov. 11. 4. *Riches profit not in the day of wrath: but righteousness delivereth from death:* and Chap.

*Heylin. Cosm.*  
lib. 3.

4.

10.2. *Treasures of wickedness profit nothing, but righteousness delivereth from death.* Many Treasures of the most precious Jewels that be in the world cannot ward off a blow, a disease, a sickness in the day of Gods wrath. It is not the Crown of gold, that can cure the head-ache; nor the golden Scepter, that can cure the Palsie hand; nor the Neck-lase of Pearl, that can cure the Aking teeth; nor the Honourable Garter, that can ease the Gout; nor the Purple Robe, that can chase away the burning Feaver; nor the Velvet Slipper, that can heal the kibe-heel; no more can Treasures of gold or silver deliver from wrath, or help in a day of death! O, but Righteousnesse that delivers from death. Look what the Sword, the Shield, the Helmet, the Brest-plate, the Coat of Mail is to the Souldier in the heat of battell, that, all that, and more then that, is righteousness to the righteous in the day of death. Righteousnesse or holiness of affection, of action, of life and conversation, delivers from spiritual death, and from eternal death, yea, it delivers from the evil, the hurt, the horror, the terror, the dread, and the sting of temporal death. Piety delivers not only from the second death, but also from all the evils and miseries of the first death too. As the righteousness of the righteous will be a royal protection to him, both against the day of wrath, and the wrath of the day: So the righteousness of the righteous will be a royal protection to him, both against death, and against all the evils of death. Righteousnesse unknings death, it takes away the venome, the poyson and bitternesse of death: It turns that curse into a blessing, that punishment into a benefit, that night of darknesse into a day of light, that wildernes into a Paradise, that hell into a heaven, Prov. 12. 28. *In the way of righteousness is life; and in the path thereof, there is no death.* In the way of righteousness is (*chaism*) lives: so the Hebrew hath it, in the way of righteousness there are many lives: in that way there is spiritual life, and eternal life, and natural life, and all the comforts, and sweets, and blessings, and happiness of that life, without which mans life would be but a lingering, a languishing death, yea, a hell rather then a

*Nugas the Scythian King despised the rich presents and ornaments that were sent unto him by the Emperour of Constantinople, because they could not ward off sorow, sickness, diseases, death.*

Death is not  
*mors hominis*,  
 but *mors pec-*  
*cati*, not the  
 death of  
 the man,  
 but the death  
 of his sin.  
 Phil. 1. 23.  
 2 Cor. 5. 12. 4.  
 7, 8.

Death is a  
 Christians  
*Quietus est*, it  
 is his dis-  
 charge from  
 all trouble  
 and misery.

*Ultimus mor-*  
*borum medicus*  
*mors.*  
*Acts & Mon.*  
*fol. 1733:*

heaven unto him. *And in the path thereof there is no death.* There is no spiritual death, there is no eternal death, yea, there is no corporal, no temporal death to hurt or harm the them, to sting or terrifie them, to dammage or disadvantage them: for death is an out-let, and an in-let to a holy man: it is an out-let to sin, to sorrow, to shame, to suffering, to afflictions, to temptations, to desertions, to oppressions, to confusions, and to vexations; and it is an in-let to a more clear, full and constant fruition of God and Christ, and an in-let to the sweetest pleasures, the purest joys, the highest delights, the strongest comforts, and the most satisfying contentments. Death is the funeral of all a holy mans sins and miseries, and it is the resurrection of all his joyes, and the perfection of all his graces and spirituall excellencies. Death to a holy man is nothing but the changing of his grace into glory, his faith into vision, his hope into fruition, and his love into perfect comprehension. The Persians had a certain day in the year in which they used to kill all Serpents and venemous creatures: such a day as that will the day of death be to a holy man. (*Peccatum erat obfetrrix mortis, & mors sepulchrum peccati.*) Sin was the Midwife that brought death into the world, and death shall be the bearers that shall carry sin out of the world. When *Sampson* died, the Philistines died together with him: so when a holy man dies, his sins die with him. Death came in by sin, and sin goeth out by death: As the worm kills the worm that bred it, so death kills sin that bred it. Death cures all diseases, the aking head and the unbelieving heart: the diseased body and the defiled soul. At *Stratford Bow* were burned (in *Queen Maries* dayes) a lame man and a blind man; after the lame man was chained, casting away his crutch, he bade the blind man be of good comfort; for saith he, Death will cure us both, it will cure thee of thy blindness, and me of my lamenesse. Death will cure the holy man of all natural and spiritual distempers. Death is the holy mans Jubilee, it is his greatest advantage, it puts him into a better estate then ever he had before. It is Gods Gentleman Usher to conduct us to heaven; it will  
 blow

blow the bud of grace into the flower of glory. O ! who would not go through hell to heaven ! who would not go through a temporary death to an eternal life ! who would not willingly march through mortality to immortality and glory ! O Sirs, holinesse will make you look upon death as a welcome guest, a happy friend, a joyfull messenger : it will make you kisse it and embrace it, as *Favinsus* the Italian Martyr kissed and embraced his executioner : it will make you desire it, & long after it with tears, as holy *Bradford* did. By all this you see, that holinesse will deliver you from death in death ; and therefore I shall close up this head, as that wise (& witty) man *Sr. Francis Bacon* closed up a paper of verses,

*What then remains, but that we still should cry,*

*Not to be born, or being born, to die ?*

Fifthly, and lastly, by holinesse you shall gain the greatest boldnesse in the day of judgement ; nothing will imbolden a man in that great day like holinesse ; holinesse will then make the face to shine indeed, 1 John 4. 17. *Herein is our love made perfect, that we may have boldnesse in the day of judgement : because as he is, so are we in this world.* That which will make Christs last appearancee delightfull to Christians, will be their likenesse to Christ in holinesse : in nature and grace likenesse begets the greatest boldnesse. As there is no child so bold with the Father, as he that is most like the Father, so there is no Christian so bold with Christ, as he that is most like to Christ. A holy Christ is most familiar with a holy Christian ; and a holy Christian is most bold with a holy Christ. The more a Christian is like to Christ in holinesse of heart and life, in holinesse of affection and conversation, the more divinely bold and familiar will that man be with Christ, both in this world, and in the great day of account ; when he that was a brat of Satans, is made a Saint, when he that was like hell, is made like heaven, when he that was most ugly and uncomely, is made like him that is the holy of holies, this is that which gives boldnesse both here and hereafter. O Sirs, it is not wit, nor wealth, but holinesse ; it is not race nor place, but holinesse ; it is not power nor policy, but holinesse ; it is not honour nor riches,

Death is but an entrance into life.

*Miseri infideles mortem appellant, fideles vero quid nisi pascham ?*

*Bernard.*  
Miserable unbelievers call it death, but to faithfull believers, what is it but a Passeeover, but a Jubilee ?

5.

Job 19. 25.

*Plappisia*, signifies boldnesse of face, a lifting up of the face & countenance in the sight or face of many beholders. It signifies a freedom and liberty of speech.



Rev. 6. 15,  
16, 17.

Dan. 12. 1, 2, 3.  
Prov. 28. 1.

Exo. 12. 7. 11.

Heb. 9. 14.

Sermon de  
Signis pte.  
extr. Jud.

Psalms 1. 5.  
2 Thess. 2. 7,  
8, 9, 10.

but holiness: it is not natural excellencies, nor acquired abilities, but holiness that will give boldness in the day of Christs appearing, 1 Pet. 1. 5, 6, 7. *A well-tryed faith (which is but a branch of holiness) shall be found unto praise, and honour, and glory, at the appearing of Jesus Christ.* At the coming of Christ, holiness shall be a mans praise, and honour, and glory. In that great day when shame and everlasting contempt shall be poured forth upon the great Monarchs of the world, who have made the earth to tremble, *when the Kings of the earth, and the great men, and the rich men, and the chief Captains, and the mighty men, &c. shall cry out to the mountains and rocks to fall upon them, and to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb:* then, I say then shall the righteous shine as the Sun in the firmament. In life and death, and in the day of account a righteous man will be as bold as a Lion. Real holiness will make a man death proof, and hell proof, and judgement proof. The day of judgement will be to a holy man a marriage day, a day of redemption, a day of coronation, a day of exaltation, and therefore he may well lift up his head and rejoice. Look as the *Israelites* who had the blood of the Paschever on their door-posts, though the destroyer was abroad, and a dreadful cry was all over *Egypt*, yet they were not slain, nor stricken; they did not fear, nor tremble, but had their loyns ready girt, and staves in their hands, boldly and cheerfully expecting when the happy and joyful hour of their redemption would come. So those that have the door-posts of their hearts and consciences sprinkled with holiness, in this terrible day of the Lord, they shall with boldness and cheerfulness lift up their faces, because the day of their redemption is come. And this made *Luther* say, that he had rather never have been born, then not to be in hope of this day. This day to Gods holy ones will be (*melodia in aure, jubilum in corde.*) like musick in the ear, and a Jubilee in the heart. It is true, the ungodly shall not stand in Judgement: Stand they must to be arraigned, sentenced and condemned. Stand they shall, but not with any boldness

or

or cheerfulness, comfort or content. Stand they shall, but not to be approved, acquitted, or absolved. Chaff and stubble cannot stand before that God that is a consuming fire. When *Belshazzar* saw the hand writing upon the wall, O how was he affrighted, how was his countenance changed, his joints loosed, and his knees dashed one against another! O how do many ungodly men now tremble at a thunder-crack in the clouds, and at a flash of lightning in the air! but how will they tremble and quake, when the whole frame of heaven and earth shall break in pieces, and be set in a flame about their ears! O, what trouble of mind? what horror and terror of conscience? what weeping and wailing? what crying and roaring? what wringing of hands? what tearing of hair? and what gnashing of teeth will there be among the ungodly in this day, when they shall see their sins charged on them on the one side, and divine Justice terrifying them on the other side! when they shall look upward, and there see an angry God frowning upon them, and look downward, and there see hell gaping ready to receive them; and look inward, and there find conscience accusing and gnawing of them! When they shall look on their right hands, and there behold the good Angels standing with so many flaming swords, to keep them out of heaven; and look on their left hands, and there behold the devil and his Angels ready prest to dragg them down to the lowest hell! O now how will they wish for the Rocks to fall upon them, and the mountains to cover them! how will they wish that they had never been born, or that they might now be unborn? how will they now wish that their immortal souls were mortal, or that their souls might be turned into the nature of Beasts, Birds, Stones, Trees or Air, or any thing rather what they are! I have read a story of two Souldiers, who being in the valley of *Je-hosaphat* in *Judea*, the one said to the other, Here in this place shall be the general Judgement, and therefore I will now take up my place where I will then sit; and so lifting up a stone, he late down upon it, as taking possession before hand, but being sate, and looking up to heaven, such a quaking

Heb. 12. ult.  
Dan. 5. 5, 6.

Holcot.

quaking; and trembling fell upon him, that falling to the earth, he remembred the day of Judgement with horror and amazement for ever after. But alas, what heart is able to conceive, or what tongue is able to expresse the fear and dread, the horror and terror, the astonishment and amazement that will fall upon all ungodly persons in this day! And yet even now Gods holy ones shall lift up their heads and hearts: they shall be bold and stedfast, they shall be far from fear, shame or trembling. And thus you see that godlinesse, that holinesse is the most gainfull trade: And therefore Sirs, as you love gain, as you tender your own profit and advantage, labour to be holy. But,

12.

Job 19. 8, 9,  
10, 11. vide  
Prov. 12. 26.

*Arias Montanus,  
Junius,  
&c.*

Some by the  
Moon understand inherent  
righteousness,  
and by the  
Sun, they  
understand  
imputed righteousness.

Twelfthly, Consider this, that holinesse will put the greatest splendour and majesty upon persons that can possibly be put upon them. There is nothing that imprints such a reverence and Majesty upon man, as holinesse doth: There is nothing that is such a grace to man as grace. It is holinesse that puts the greatest excellency and majesty upon man, Psalm 16. 3. *But to the Saint's that are in the earth, and to the excellent in whom is all my delight.* Saints are the most excellent ones; The Hebrew word (*Veadire* from *Adar*) that is here rendred excellent, signifies (*magnificū*) the magnificent ones, or the noble, glorious, or wonderfull ones. Saints or holy persons are the most excellent, magnificent, noble & glorious ones. And in *Dan. 8. 24.* the holy people are called mighty, because there are no people upon the earth, that have might and Majesty stampd upon them as they have. *Cant. 6. 10. Who is she that looketh forth as the morning; fair as the Moon, clear as the Sun, and terrible as an Army with banners!* The light, grace, glory and holinesse of the Church rises by degrees: and this makes her terrible to all her enemies. Every degree of holinesse is terrible to the unholy: but the higher the Church rises in holinesse, the more terrible and majesticall it grows. Holinesse puts such a splendor and graceful Majesty upon all persons that have it, as even dazles the eyes sometimes of wicked men, and begets in them an awe and reverence: As it is evident in *Saul*, 1 Sam. 24. 17. *And Saul said to David,*

*Thou*

Thou art more righteous then I: for thou hast rewarded me good, whereas I have rewarded thee evil. So Herod in Mark 6. 20. it is said That he feared John, knowing that he was a just man, and holy, and observed him. Holinesse is very Majestical; the greatest Monarchs fall down before it. Herod reverences John not for his birth or breeding, but for his holinesse: not for his Arts or Parts, but for his holinesse; not for his Schollarship or greatnesse, but for his holinesse. So that great Monarch King Josiah fell down before the holinesse of Jehojada whilest he lived. And so did the holinesse of the three children command respect and honour from that great Monarch Nebuchadnezzar. And so did the holinesse of Daniel cause King Darius to reverence him, and to cast a favourable Aspect upon him. And so did the Holinesse that was written upon Judas the High-Priest, cause Alexander the Emperour to reverence him, and to fall down before him. In holinesse there is such a sparkling lustre, that none can behold it, but must admire it, and bow before the graceful majesty of it. It is not greatnesse but grace, it is not riches but righteousness. it is not outward pomp or splendour, but holinesse that can over-awe the vain spirits of men. A holy life is the upbraiding of that which is corrupt, Wisdom 2. 15. 12. He is grievous unto us, even to behold him; for his life is not like other mens; his wayes are of another fashion; he upbraides us with our offending the Law. Grace will make a man majesticall among those that have no grace. Bradford was had in so great reverence and admiration for his holinesse, that a multitude that never knew him but by fame, greatly lamented his death, yea, and a number of Papiests also wished heartily his life. Holy men have a daunting presence and majesty with them, as Athanasius had, and Basil had; for when Valens the Emperour came to surprize him, he being in holy exercises, such a splendour and majesty was upon him, thnt it struck such a terror into the Emperour, that he reeled, and had fallen backward, had he not been upheld by those that were with him. Henry the second King of France being present at the martyrdom of a certain Taylor

F

who

2 Kings 11.  
1, 2.

Daniel 3.

Acts & Mon.  
pag. 1458.

Greg. Orat. de  
laude Basilii.

Epist. bist.  
Gal. 32.

Valer. Max. l.  
2. cap. 5.

who was burnt by him for his Religion, and so terrified by the boldnesse of his countenance, and by his holy and gracious behaviour in his sufferings, that he swore at his going away that he would never be present at such a sight more. It is very observable, that the moral vertues of the Heathen did put a great deal of splendour and majesty upon them: To instance only in *Cato*; *Cato* was a man of much justice and integrity; he was a man of an unsporting conversation and of high reputation among the *Romans*: Now his morality put such a splendour and majesty upon him, that when he was present, the very worst of the worst durst not in speech or gesture discover any impiety or immodesty, any wantonnesse or wickednesse. Now certainly, if morality puts such a splendour and majesty upon men: true sanctity will put much more upon them. And therefore Sirs, as ever you would have a splendour & majesty upon you, labour to be holy. *Maximilian* the Emperour had such a presence & majesty with him; that a stranger that never saw him before, pointed him out among thirty great persons. O Sirs, it is not the gray beard, nor the purple Robe, nor the grim look that makes a man so much a man of presence and majesty as holinesse doth; and therefore as you would indeed be men of presence, men of majesty, labour to be holy. But,

13:

Thirteenthly, Consider that the times and seasons wherein we live, call aloud for holinesse. Many say, the times are bad, very bad, extreame bad: I, and let me tell you that your hearts and lives are bad, very bad, extreame bad; and it is these that have made the times so bad, so very bad, so extreame bad; it is in vain to talk of better times, or wish for better times till you mend your manners, and get better hearts. The times would quickly mend, if every man would but in good earnest labour to mend one. If your hearts and lives were but more holy, the times would quickly be more happy. You say you shall never have peace and prosperity till all be brought to uniformity in Religion: but I say you shall never have any lasting peace, felicity, or prosperity till you come to be holy, 2 Kings 9. 22. *And it came to passe when Joram saw Jehu, that he said Is it peace, Jehu?*

*Jehu? And he answered, When peace so long, as the whoredoms of thy mother Jezebel, and her misdoings are so many? The interrogation carries with it a strong negation, What peace? that is, there is no peace to such a wicked wretch as thou art: thou maist wish for peace, and dream of peace, and long for peace, and look for peace, and pursue after peace, and yet thou shalt be far off from peace. What Jehu said to Joram, I may say to all unholy persons; What peace, and what prosperity can you expect whilst your drunkenness, and uncleanness, and worldliness, and lukewarmness, and dead-heartedness, and wantonness, and wickedness remains? what good dayes, what happy year can you look for whilst your formality, and indifferency, and hypocrisie, and infidelity do bear witness against you? So when Israel was very superstitious and vain in her worship, then there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the Cities, and Nation was destroyed (or beaten in pieces) of Nation, and City of City: for God did vex them with all adversity, 2 Chron. 15: 5, 6. When men are unholy, God will vex them, he will vex them with adversity, he will vex them with all adversity. When Nations are ungodly, God will destroy them, he will beat them in pieces, he will beat them in pieces one against another. When there is no holiness in him that comes in, nor in him that goes out, then there shall be no peace to him that goes in, or to him that goes out. When all is said that can be said, and when all is done that can be done, wicked men will still be as unquiet as the raging and foaming sea, 11a. 57-20, 21. God will one day, or another be still at war with that man that is at peace with his sin. It is said of the Locusts, that came out of the bottomless pit in Rev. 9-7, 8, 9, that they were like unto horses, and on their heads were as it were Crowns of gold, and their faces as it were faces of men, and their hairs as the hair of a woman, and their teeth were as it were the teeth of Lions, &c. Here are, *quasi* Horses, *quasi* Crowns of gold, *quasi* faces of men, *quasi* hairs of a woman, and *quasi* teeth of Lions, &c. New int*

Verse 3 doubtless relates to Jeroboams and the ten Tribes first revolt from the house of David, and from the house of God, and from all his Ordinances; and this was a very wicked and unholy time, as is evident in several Scriptures.



such things are all the comforts and contentments of un-  
holy persons; their gold and silver, is but as it were  
gold and silver; and their prosperity and plenty is  
but as it were prosperity and plenty; their peace  
and tranquillity is but as it were peace and tranquillity; and  
their victories and triumphs are but as it were victories and  
triumphs; and their joys and rejoycings are but as it were  
joyes and rejoycings. But mark when the holy Evangelist  
comes to set down a description of the Lotulls tails: he  
doth not say that there were as it were stings in their tails, but  
in plain positive downright terms he tels you that there were  
stings in their tails, ver. 10. he tells you that their stings were  
true stings, real stings, certain stings; And so while men remain  
unholy, there are sure and certain stings in the tails of all their  
comforts, contentments and enjoyments. The best way on  
earth to have a sure, a sound, a solid, a lasting peace with  
Gbd, with our selves, and with others, is to put on holiness as a  
Robe upon us, & to put all iniquity far from us, Job 11. 13, 20.

O Sirs, the worser the times are, the better should every  
man labour to be. Many complain of burdens, Taxes, op-  
pressions, and vexations; and they say with those, *That*  
*judgement is turned backward, and that justice standeth as far*  
*off, and that truth is fallen in the street, and that equity can-*  
*not enter, and that he that departeth from evil maketh himself*  
*a prey; that judgement is far from us, and that justice doth*  
*not overtake us, that we wait for light, but behold obscurity:*  
*for brightness, but behold darkness: that we grope for the wall*  
*like the blind, that we grope as if we had no eyes, that we*  
*stumble at noon-day, that we roar all like Bears, and men*  
*fore like doves: that we look for judgement, but there is none;*  
*and for salvation, but it is far off from us.* These and a  
thousand more such complaints may be found amongst us.  
This Scripture last cited, puts me in mind of a Ramage, but  
yet of a very true saying, viz. That there is more justice  
and equity in hell, then there is in France: for in hell, the  
oppressor is oppressed: in hell he that would not give a  
crumb of bread, shall not have a drop of water: in hell  
such as shed innocent blood, have blood to drink; in hell  
there

Job 29. 14.

Ila 59. 9, 10,

11, 14, 15.

Ila 59. 9, 10,

11, 14, 15.

Ila 59. 9, 10,

11, 14, 15.

Ila 59. 9, 10,

11, 14, 15.

Ila 59. 9, 10,

11, 14, 15.

Ila 59. 9, 10,

11, 14, 15.

there are no bribes; in hell there is none to plead an unrighteous cause; in hell there is no respect of persons; in hell every man hath according to his deserts: but in *France* it is otherwise, &c. And do not the strong cries, tears, sighs, groans and complaints of the poor and needy, of hirelings, orphans, and widows, &c. in most Nations strongly demonstrate that there is more Justice and Equity in hell, then there is in most of the Nations of the earth? But now what is the choicest salve for all these sores? certainly holinesse. What is the most soveraign Remedy against all these maladies? nothing but holinesse. O Sirs, the more holinesse rises in a Nation, the more will righteousness run down as mighty streams, and the more the hearts of the poor and needy will leap and sing for joy: There is no way to make a Nation happy but by making of it holy. O Sirs! as you are men, as you are English men, as you love your Country, as you honour your King and Countrey, and as you desire the peace, prosperity and felicity of your Country, labour to be holy. O *England*, *England*, it is holinesse that will be a wall of fire about thee, and a glory in the midst of thee: it is holinesse that will make thee happy at home, and prosperous abroad. Among all English men, there is no man to the holy man: Certainly that man that is most busie about mending his own heart and life, contributes most to the mending of the times. There are many sturdy blades that will talk stily for their Countrey, and that say that they will stand stoutly for their Countrey, and yet by their daily ungodliness they do undo their Countrey: these men destroy by their lives, what they seem to build with their hands. And therefore as ever you would have all things that are out of order in order, labour for a well ordered heart, and a well ordered life. Holinesse of conversation is the best means under heaven to prevent confusion and desolation.

Again, If you will look upon the present times as times wherein the Judgements of God are abroad in the world, I say if you will thus look upon them, then I say the times call aloud upon you for holinesse. Isa. 26. 9. *When thy Judgements are abroad in the earth, the inhabitants of the earth will learn*

Psaln 78.  
Psaln 81. 12.  
That which  
was wont to be  
said of *Africk*,  
that it was  
ever a pro-  
ducing some  
new monster  
or other, may  
be said of the  
Age, yea, of  
the land  
wherein we  
live.

2 Theff. 1. 8, 9.

Amos 8, 11.

11.

righteousnesse! O Sirs! when garments are rowld in blood, when the sword devours the flesh of the slain, when Justice laies heap upon heap; when pestilence and famine destroyes all on the right hand and on the left. O! then every one will say, Come let us break off our sins, let us turn to the Lord, let us mend our wayes, and reform our lives, and get holinesse into our hearts. We behold many sore, heavier and worse judgements then these are upon us this day, if we had but eyes to behold them. O! that hardnesse of heart, that barrennesse of soul, that blindnesse of mind, that searednesse of conscience, that perversnesse of Spirit, that Superstitious Will-worship, and that loosnesse of life that multitudes are given up to this day! O! those God-dishonouring, those Christ-denying, those Ordinance-despising, those Conscience-washing, those life-corrupting, and those Soul-damning opinions, principles, blasphemies, and practices that multitudes are given up to this day! O! the spiritual decayes, the spiritual witherings, the spiritual Slumberings, the spiritual faintings, the spiritual languishings that are to be found among a professing people this day! Now certainly there are no judgements to spiritual judgements; none reach the soul like these, none separate between God and the soul like these; none lay men open to temporal and eternal judgements like these. Spiritual judgements are the most insensible judgements, they are the most dreadfull judgements, they are the most incurable judgements, they are the most damning judgements of all judgements. Spiritual judgements have most of wrath and most of horror, and most of hell in them. O that now these terrible judgements are abroad in the earth, you would learn righteousness that you would learn to be holy! For as there is no such sence against temporal judgements, as holinesse, so there is no such sence against spiritual judgements as holinesse. O the spiritual strokes, the spiritual Arrows, the spiritual diseases, the spiritual sicknesses, the spiritual plagues that are abroad in the world! and O that the dread and sence of these might provoke you, and prevail with you to labour after real holinesse, to labour after

after the power of godliness, which will be your greatest security against these most deadly and soul-killing maladies!

Again, the dayes and times wherein we live, call aloud for holinesse; if you look upon them as dayes and times of grace, what greater and higher engagements to holinesse were ever put upon a people, then those that God hath put upon us; who enjoy so many wayes, means and helps to make us holy? O the pains, the care, the cost, the charge that God hath been at, and that God is daily at, to make us holy! Hath he not sent, and doth he not still send his Messengers, rising up early, and going to bed late, and all to provoke you to be holy? Have not many of them spent their time, and spent their strength, and spent their spirits, and spit up their lungs, and spent their very lives, to make you holy? O Sirs! what do holy Ordinances call for, but holy hearts and holy lives? What do dayes of light call for, but walking in the light, and casting off the deeds of darkness? What is the voice of all the means of grace, but this, O labour to be gracious? And what is the voice of the holy Spirit, but this, O labour to be holy? And what is the voice of all the miracles of mercy that God hath wrote in the midst of you, but this, *Be ye holy, be ye holy*? O Sirs, what could the Lord have done that he hath not done, to make you holy? Hath he not lifted you up to heaven, in respect of holy helps? Hath he not to this very day followed you close with holy offers, and holy intreaties, and holy counsels, and holy encouragements, and all to make you holy? And will you be loose still, and proud still, and worldly still, and malicious still, and envious still, and contentious still, and unholy still? O what is this, but to provoke the Lord to put out all the lights of heaven, to drive your Teachers into corners, to remove your Candlesticks, and to send his everlasting Gospel, that hath stood long a tip-toe, among a people that may more highly prize it, and dearly love it, and stoutly defend it, and conscientiously practice it, then you have done to this very day? By what hath been said, I suppose there is nothing more evident, then that the times

Jer. 7. 13, 26.  
Chap. 25. 3, 4.  
and chap. 35.

14. 15.  
Isa. 49. 4, 5.

2 Cor. 12.

14. 15.

Rom. 13. 11.  
ult.

Rev. 2. 4, 5.  
Isa. 32. 25.

Isa. 1. 16, 17,  
18, 19.

14.

Gold being the most precious metal, you lay it over those things that are most precious to you; so doth God lay holiness over all those things that are most precious to him.

Alluding, as some think, to  
Exod. 28. 36.

Kodesh kadoshim.

times and seasons wherein we live, calls aloud upon every one to look after holiness, and to labour for holiness; never complain of the times, but cease to do evil, and labour to do well, and all will be well; Get but better hearts, and better lives, and you will quickly see better times.

Fourteenthly, Consider that holiness will render you most like to a holy God, a holy Christ, and to holy Angels. God is frequently called the holy one in Scripture; he is called the holy one above thirty times in the old Testament, Angels are holy, and Saints are holy, but it is God alone that is the holy one. His person is holy, *Isa.* 6. 3. his name is holy, *Luke* 1. 49. his works are holy, *Psalms* 45. 17. his judgements are holy, *Psalms* 22. 1, 2, 3. his habitation is holy, *Isa.* 57. 15. his Temple is holy, *1 Cor.* 3. 17. his Kingdom is holy, *Rev.* 21. 27. his Word is holy, *Psalms* 19. and his Sabbaths are holy, *Exod.* 16. 23. Now this is Gods own Argument, *Be ye holy, for I am holy, Lev.* 19. 2. *1 Pet.* 1. 15, 16. Concerning the holiness of God, I shall speak at large (by divine assistance,) when I come to press you upon perfecting of holiness, and therefore let this touch suffice for the present. Sirs; you cannot be like to God in many other things, but you may be like to God in this one thing, in this noble thing, in this most necessary thing, Holiness; and therefore labour after it.

Again, as holiness will render you most like to a holy God, so holiness will render you most like to a holy Christ. The Apostle calls him *the holy one*, *1 John* 2. 20. Christ is essentially holy, he is infinitely holy, he is originally holy, he is singularly holy, he is eminently holy, he is perfectly holy, he is transcendently holy, and he is immutably holy: And so much the Devil himself confesseth, in *Mark* 1. 24. *I know thee who thou art, the holy one of God*, or rather as the Greek hath it, (*ὁ ἅγιος*) that holy one by way of excellency and eminency. Yea Christ takes delight to characterize himself by this title, in *Rev.* 3. 7. *These things saith he that is holy*: And in *Dan.* 9. 24. he is called *the most holy*; or as the Hebrew hath it, *the holiness of holinesses*. These abstracts speak out the vigour and strength, the eminency and excel-

excellency of Christs holiness: Christ is holiness it self, yea holinesses; and what do these abstracts speak out, but that perfect and compleat holiness that is in Christ: The Angels in *Isa. 6. 3.* do three times iterate or repeat, *holy, holy, holy*; now though some do conceive that this three-fold repetition hath reference to all the three persons, holy Father, holy Son, and holy Spirit, yet they that will but compare the Text with *John 12. 37, 42.* shall plainly see that it relates only to our Lord Jesus Christ: and so the three-fold repetition denotes only the superlative eminency of Christs holiness. Christ is holy in his natures, in his offices, in his purposes, in his counsels, in his word, and in his works: His conception was holy, his conversation was holy, his converse was holy, &c. Holiness is the image of Christ, it is the picture of Christ, the perfections of Christ, it makes a man conformable to the life of Christ. Christs Holiness, is that noble copy, after which we should all endeavour to write: Subjects may without Treason or offence attempt to be like their Prince, in wisdom, goodness, righteousness, holiness, peace, piety, clemency, and sanctity; though they cannot without rebellion and disobedience endeavour to be like him in power, greatness, might, majesty, splendour and glory; so we may safely and honourably attempt to be like to Jesus Christ in wisdom, righteousness, and holiness, &c. Though we may not attempt to be like him in his miracles, signs and wonders. O Sirs! Some have counted it their greatest honour and glory in this world, that they have been like such and such, who have been high and glorious in the world; and why then should not you reckon it your greatest glory and happiness to be like to Christ in holiness, though not in measure or quantity, yet in truth and reality. As you would resemble Christ to the life, labour to be holy; in other things you cannot be like to Christ, but in holiness you may; you cannot be like to Christ in his greatness, majesty, or glory, nor yet in his omnipotency, omniscieny, nor omnipresence, nor yet in his general or special providence, nor in a thousand other things, but you may be like to Christ in his holiness: Look as face answers to face (*as Solomon speaks*)

Acts 4. 23.  
Luke 1. 35.  
Ephes. 4.  
Gal. 2. 20.

It is Christs particular honour to be imitated in all morals absolutely.



All Angels in respect of their nature are alike, but what the particular differences are between Angels, Arch-angels, principalities and powers, and what their distinct offices are, I confess (with Austin) I understand not, neither is it my duty to know, nor my danger to be ignorant of these things, &c.

so you may reach to that holiness that in reality may answer to the very holiness of Christ : And this is your only way to be like to Christ.

Again, as holiness will render you most like to a holy Christ, so holiness will render you most like to the blessed Angels. The blessed Angels are holy in their nature, and holy in their offices, and holy in their actions; they are called holy Angels, *Mat. 25. 31. When the son of man shall come in his glory, and all his holy Angels with him; and so in Rev. 14. 9, 10. And he that worshippeth the beast, or that receives his mark in his forehead, or in his hand, he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb.* The Angels holiness is their conformity to the original pattern of purity and excellency. The Crown of holiness was set upon the heads of Angels at their Creation; those Princes of glory were crowned with holiness (as it were) in the cradle. The Angels are holy in their praises, and holy in their waitings, and holy in their operations, and holy in all their ministrations. *Bodden* tells a story of one, who desired of God the guidance and assistance of an holy Angel, and accordingly he had sensible manifestations of a holy Spirit that assisted him, and followed him to his death; if in company he spake any unwary words, he was sure to be advertised and reprov'd for it by a dream in the night; or if he read any book that was not good, the Angel would strike upon the book, to cause him to leave reading in it. When that Sorcerer *Balaam* went to curse the people of God, a holy Angel stood in the way, drew his sword upon him, and jostled his bones against the wall, and all to prevent the execution of his wicked and cursed intentions, *Numb. 22. 23.* O how much more then do they stand in the way of the Saints, to prevent those weaknesses and miscarriages which Satan and their own corruptions would otherwise carry them to. And doubtless as they have a hand to restrain the Saints from evil, so they have an eye and an influence upon them for good : *1 Tim. 5. 21. I charge you before God, and our Lord Jesus Christ, and the Elect Angels; &c.* The holy Angels have their eyes

eyes and their influences upon us ; they are our observers and overseers ; they are called watchers in *Dan. 4. 17.* for they watch our words, and they watch our works, and they watch our wayes ; they watch us before duties , and they watch us in duties , and they watch us after duties ; they watch us before duties , to see how we prepare and fit our selves to meet with God ; and they watch us in duties , to see how our graces are acted upon God , and how our hearts and affections are running out after God ; and they watch us after duties , to see whether we walk worthy of God , and worthy of our duties , and worthy of our profession , and worthy of our high calling. In times of health, strength, peace, prosperity, &c. they watch to see how wisely, holily, humbly, fruitfully, cheerfully, and thankfully we will walk with God ; and in times of adversity , they watch to see how believingly, how contentedly, how self-denyingly, and how patiently we will submit to God, &c. All which speaks out the holiness of the Angels. O ! Sirs, you cannot in this world be like to the Angels in power, strength, might, nor in agility, activity, splendour , beauty or glory ; but yet you may be like to them in purity and sanctity. Sirs , do not deceive your selves , you shall never be like to the Angels in glory, if you will not be like to them now in grace ; if you will not with them now put on the robe of holiness , you shall not with them hereafter put on the crown of happiness. We are to follow the examples of the best men , not an inch further then they were followers of Christ. Christians (saith father *Lasimer*) are not bound to be the Saints Apes, they are not to imitate them in every thing ; where their examples were good , it is good to imitate them ; and where they were bad, it is duty to decline them. The fairest copies that ever were written by Saints , have their blots, their blurs, and their errata's, and therefore it is best, it is safest, it is noblest, to set the most exact, the most perfect, and the most excellent copy of the Angels before us ; who as they excell in strength , so they excell in holiness also. *Psalm 103. 20.* *Bless the Lord ye his Angels, that excell in strength, that do his Commandments , hearkening unto the voice of his*

*1 Cor. 11. 10.*  
*Hebr. 1. ult.*  
*Rev. 22. 9.*  
The Angels  
watch you in  
all places,  
cases and  
conditions,  
&c.

*1 Cor. 11. 1.*

*Word.* The Angels obey divine commands readily, cheerfully, faithfully, universally, reverentially, humbly, affectionately, and unweariedly. O Sirs, such obedience, such holiness will be your honour here, and your happiness hereafter. To gather up all; as ever you would be like to a holy God, a holy Christ, and the holy Angels, labour to be holy. In holiness you may be like them, in other things you cannot resemble them. But,

15.

In the fifteenth and last place, to provoke you to labour after holiness, consider, the stinging Argument in the text, *viz.* That without it no man shall see the Lord: The expression is exclusive; now, to see, is an *Hebraism*, and implies both vision and fruition; now without holiness, no man, be he high or low, noble or ignoble, rich or poor, &c. shall ever come to a blessed acquaintance with God here, or to a glorious fruition of God hereafter. O friends, if it were so great a misery to *Adam* to be cast out of Paradise, and so great a punishment to *Cain* to be cast out of his fathers family (which was the only visible Church of God on earth) and such a sore affliction for the Lepers in the Law to be shut out from all converse with men, and so great a trouble and torment to *Abalom* to be banished his fathers Court, and so great a hell to *Jonah* to be seemingly cast out of Gods sight, and so great a tribulation to *John* to be confined to the Isle of *Patmos*? O! how great a misery, how great a punishment, how great an affliction, how great a trouble and torment, how great a tribulation, how great a hell will it be for all unholy persons for ever and ever to be banished the Court of heaven, and to be shut out from the presence of the Lord, and from the glory of his power? If it were such an unspeakable grief and misery to the Primitive Christians (as indeed it was) to be debarred of one anothers society and company, by being confined to Isles, and Mines, and strong holds: O then, what an unspeakable grief and misery will it be to all unholy persons to be for ever debarred of the blessed society of God, Christ, Angels, and Saints, and to be everlastingly confined to the strong holds of hell, and to the society and company of that damned crew

Gen. 3:  
chap. 4. 13.  
and Levit. 14.  
2 Sam. 14.

13, 14.  
Jonah 2.  
Rev. 1. 9.

2 Thes. 1.  
7, 11.

crew who will be still a cursing and a blaspheming of God, and adding to one anothers torments ! O Sirs, it is the sight of God in heaven, wherein mans happiness and blessedness doth consist ; it is the fruition of God in heaven, that is the life, the honour, the crown and glory of Angels and Saints : Heaven it self would be but a low thing, yea it would be but *magnum nihil*, a great nothing, without the sight and fruition of God there. Now without holiness there is no seeing of God, there is no possessing or enjoying of God, there is no possibility of ever obtaining a part or portion in God. Ah friends, without holiness all is lost, thy soul is lost, thy Christ is lost, thy God is lost, thy Crown is lost, thy Heaven is lost, thy glory is lost, and what are all other losses to these losses ? *Demorrathus* (of *Corinth*) saith, they lost the chiefest part of their lives happiness, that did not see *Alexander* sit on the throne of *Darius*, but what was their loss, to that unconceivable and unexpressible loss, that all unholy persons must sustain, who shall never see the King of Kings in his beauty, who shall never behold the Lord on the throne of his glory ! Well Sirs, if none of these Arguments can prevail with you to labour after holiness, I must conclude that divine Justice hath hardened you, and that Satan hath blinded you, and that your lusts have befottered you, and that this world hath bewitched you, and that it had been ten thousand thousand times better for you, that you had never been born, then to live without holiness, and to die without holiness, and to be everlastingly damned for want of holiness. And thus much for the Motives.

I come now to lay down some means and helps to holiness. Supposing that the language of some of your souls may be this : O, what shall we do to be holy ! O what course, what way, what means must we use that we may obtain this holiness, without which we now clearly see that we shall never come to a fruition of happiness ! Methinks I hear some of you crying out, Oh none but holiness, none but holiness : As that Martyr once cryed out, *Oh none but Christ, none but Christ* : Methinks I hear you crying out, O give me holiness

or I die : As *Sampson* once cryed out, *Give me water or I die* : Or as *Rachel* once cryed out, *Give me children or I die* : So you cry out , O give us holiness or we die, give us holiness or we eternally die. O what shall we do to be holy ! we see we are undone without holiness, we shall be damned without holiness. O ! that we were but made holy, that hereafter we may be assuredly happy.

Well then, if you are in good earnest resolved to be holy, I would thus advise and counsel you : First take heed of some things : Secondly , Labour to put in practise other things. The things that you are to avoid and shun , even as you would shun poyson in your meat, or a Serpent in your way, yea as you would shun the Devil himself, or hell it self, are these.

1.

First, Take heed of mistaking some particular Scriptures, as that of *Ezek.* 14. 6. Chap. 18. 30, 31, 32. and Chap. 33. 11, 14, 16, 19. from these and such like Scriptures , many unholy hearts are apt to conclude that they can repent when they please , and that though they do defer their repentance , yet it is no such difficult thing to confess their sins at last cast, and to be sorry for their sins at last cast, and to forsake their sins at last cast, and to beg the pardon of their sins at last cast : And that if they do so, God hath given his Word for it, he hath given it under his own hand, that he will pardon their sins, and save their souls. Now to prevent these soul-undoing mistakes, thou must know O sinner, First, that thou canst as well wash a Blackamore white at pleasure , as thou canst repent at pleasure ; thou canst as well raise the dead at pleasure, as thou canst repent at pleasure ; thou canst as well make a world at pleasure, as thou canst repent at pleasure ; thou canst as well stop the course of the Sun at pleasure , as thou canst repent at pleasure ; thou canst as well put the Sea in a Cockle-shell at pleasure, and measure the earth with a span at pleasure, as thou canst repent at pleasure ; witness the proofs in the margin. I confess that if to repent, were to hang down the head like a Bull-rush for a day, or to whine with *Saul* for an hour, or to put on sackcloth and walk softly with *Abah* for a short space,

Jer. 13. 23.

chap. 31. 18.

Lam. 5. 21.

Acts 5. 31.

Eph. 1. 17,

18, 19.

2 Tim. 2. 25.

Acts 11. 18.

space, or to confess with *Judas*, *I have sinned*, or to say with *Simon Magus*, *Pray to the Lord for me*, or to tremble with *Felix* for a moment; I say, if this were to repent, doubtless you might repent at pleasure; but alas friends, to repent is another thing, to repent is the hardest and difficultest work in the world; and that will appear in the next particular. And therefore,

Secondly, To repent, is to turn a flint into flesh, it is to turn darkness into light, hell into heaven; and is this easie? To repent, is to make all clean, in-side clean, and out-side clean; it is to make a clean head and a clean heart, a clean lip and a clean life, and is this easie? True repentance includes a true sense of sin, a deep sorrow for sin, a hearty loathing of sin, and a holy shame and blushing for sin; and is this easie? To repent, is for a man to loath himself as well as his sin; and is this easie, for man, that is so great a self-lover, and so great a self-exalter, and so great a self-admirer, to become a self-loather? To repent, is to cross sinful self, it is to walk contrary to sinful self, yea it is to revenge a mans self upon himself; and is this easie? To repent, is to pluck out right eyes, and to cut off right hands, and offer up only *Isaacs*; and is this easie? True repentance is a daily turning of the soul further and further from sin, and a daily turning of the soul nearer and nearer to God. It is a repentance not to be repented of; it is a repentance from sin, as well as a repentance for sin: Sin hath cast the soul at such a distance from God, that though the soul be every day a turning nearer and nearer to God, yet it can never (in this life) get so near him as once it was, and as in heaven it shall be. And now tell me, O soul, is this such an easie thing to be every day a turning thy back upon sin, and a turning thy face nearer and nearer to God? surely no: True repentance lies in a daily dying to sin, and in a daily living to him who lives for ever. The very life of repentance, is the repentance of the life; and is this easie? But,

Thirdly, True repentance is a turning, not from some sin, but from every sin. *Ezek. 18. 30. Repent and turn your selves from all your transgressions, so iniquity shall not be your*

*ruine.*

2.

*Ezek. 36.*

25, 26.

*Acts 16. 18.*

*Ezek. 16. 61,*

62, 63.

chap. 29. 43.

2 *Corin. 7.*

10, 11.

3.



Ezek, 18.  
21. 31. and  
chap. 20. 43.  
He that had  
the spot of  
Leprosie in  
any one part  
of his body,  
was accounted  
a Leper, al-  
though all the  
rest of his bo-  
dy were found  
and whole,  
Levit. 13.  
So he that  
hath but one  
spot, one sin  
which he doth  
not endeavour  
to wash out in  
the blood of  
Christ, and in  
the tears of  
true repen-  
tance, he is a  
Leper in the  
account of  
God.  
It was an ex-  
cellent saying  
of Luther,  
*Optima &  
apertissima pani-  
tentia est nova  
vita.*

*ruine.* Every sin strikes at the Law of God, the honour of God, the being of God, and the glory of God, and there-  
fore the penitent must strike at all. Every sin fetcheth blood  
from the heart of Christ, and every sin is a grief and vexa-  
tion to the Spirit of Christ, and therefore the penitent must  
set upon crucifying of all : Every sin is an enemy to a mans  
peace, and to a mans comfort, and to a mans confidence,  
and to a mans assurance, and to a mans communion with  
God, and therefore he must set upon forsaking of all. If  
ever thou art saved, O man, thou must repent as well of thy  
*Achans* as thy *Abfaloms*, of thy *Rimmons* as of thy *Mam-  
mons*, of thy *Dauids* as of thy *Geliabs*, of thy secret as well  
as thy open sins, of thy loved as well as of thy loathed lusts,  
of thy babe-transgressions as well as of thy Giant-like pro-  
vocations : If thy repentance be not universal, it will never  
be effectual : If a ship spring three leaks, and only two be  
stopt, the third will certainly sink the ship, or if a man hath  
two dangerous wounds in his body, and takes only order for  
the cure of one, the other will undoubtedly kill him ; or if  
a man hath two grievous diseases upon him, and will only  
deal with the Physitian for remedies against the one, he will  
without all peradventure perish by the prevalency of the  
other. *Herod* turned from many sins, but not from his *Da-  
lilah*, his *Herodias*, which was his ruine. *Judas* you know  
was a Devil in an Angels habit, he seemed to be turned from  
every sin, but he was not ; he was a secret thief, he loved the  
bag, and that golden Devil, Covetousness, choaked him, and  
hanged him at last. *Saul* for a time turned from several evils,  
but his sparing one *Agag*, cost him his soul and his Kingdom  
at a clap. I have read a story of a devout man, who amongst  
other gifts, had the gift of healing, and many persons re-  
sorted to him for cure. : Among the rest, one *Chromatius*,  
who being sick, sent for him, and told him of his sickness, and  
desired that he might have the benefit of cure, as others had  
before him : The devout man replied, I cannot do it till thou  
hast beaten all the Images in thy house to pieces. O that  
shall be done said *Chromatius* ; Here take my keyes, and  
where you find any images, break them in pieces, which ac-  
cordingly

cordingly was done; upon this the devout man went to prayer, but no cure was wrought; whereupon the sick man cryed out, O I am as sick as ever, O I am very weak and sick still: Is cannot be otherwise, replied the devout person, neither can I help it, for there is doubtless one Idol yet in your house undiscovered, and that must be defaced too. True (saith *Chromatius*) it is so indeed, it is all of beaten gold, it cost 200*l*. I would fain have saved it, but here take my keyes again, you shall find it fast lock't up in my chest, break it also in pieces, which being done, the devout man prayed, and *Chromatius* was healed. The moral of it is good; the sin-sick soul must break, not some, but all its Idols in pieces, before a cure will follow. It must deface its golden Idols, its most costly Idols, its most darling Idols; the returning sinner must make head against all his sins, and trample upon all his lusts, or else he will die and be undone for ever; and though this be as difficult as it is noble, yet it is no more then what God hath engaged to do, and to see done; as you may see by comparing *Ezek* 36: 25, 26, 27. with *Isa* 38: 21, 22. Now is this an easie thing; to turn from every sin, to loath every sin, and to abandon every sin, with a Get you hence, for what have I more to do with you? *Hos*. 14. 8. Surely no. As *Nehemiah* cast out *Tobiah* and all his household-stuff, in *Nehem*. 13. 6, 7, 8. so true repentance, it casts our Satan and all his retinue; As *Moses* would not leave so much as a hoof behind him, *Exod*. 10. 26. So true repentance will not leave so much as a lust behind; a dispensatory conscience is alwayes an evil conscience; he that can dispense with one sin, will when opportunity presents, commit any sin. And as the flood made clean work, it swept away all *Noahs* friends, and drowned all his servants; so the flood of penitent tears makes clean work, it sweeps away every lust, it drowns every corruption in respect of love and dominion. And as some Conquerours would not give so much as one of their enemies Quarter; so true repentance will not give one lust quarter; it falls heavily upon the bones of every sin, and nothing but the blood and death of sin will satisfie the penitent soul; the true penitent is for the mortifying of every lust that hath had a hand in crucifying of his dearest Saviour. It was worthily (and wittily) said by one,

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that

that true repentance strips us stark naked of all the garments of the old *Adam*, and leaves not so much as the shirt behind. Well Sirs, remember this, to repent of sin, and yet to live in sin, is a contradiction; And if thou repentest with a contradiction (saith *Tertullian*) God will pardon thee with a contradiction; thou repentest and yet continnest in thy sin, God will pardon thee, and yet send thee to hell; theres a pardon with a contradiction.

Again fourthly, if repentance be such an easie work as you suppose, I beseech you tell me, why do many men lie under such horrors and terrors of conscience as they do, for not repenting, when as repentance would quickly give them ease, and turn their hell into a heaven! I was last Winter with a young man, who upon his dying-bed for several hours together, being in a dreadful agony, lay crying out, I am damn'd, I am damn'd, I am damn'd, I am damn'd! Ah how soon would this poor wretch have got out of this hell, if it had been so easie a thing to have repented, as you imagine it is! and how many, when they have been prest to repent, have professed, that if they might have a thousand worlds to repent, they could not repent! And will you say that repentance is easie? How many have sought repentance with tears, and would have bought repentance with the price of their dearest blood, but could not obtain it? and will you say that repentance is easie? O Sirs, is it good to be damn'd? is it good to go to hell? is it good to dwell with a devouring fire, and to live in everlasting burnings? Is it good to have your habitations amongst Devils and damned spirits? Is it good to be banished the Court of heaven, and to be separated for ever from the glorious presence of God, and the sweet enjoyments of Christ, and the blessed society of Angels and Saints, and the fruition of all the happiness that heaven affords? O no! O no! O why then do not men prevent all this by repentance, if it be such an easie thing to repent! But,

Lastly, If repentance be such an easie work, why then do your hearts so rise both against the Doctrine of repentance, and against those that preach it and prest it? of all words, is not the word of repentance the hardest word to read? and of all sayings and Sermons, is not that of repentance the hardest

to hear and bear? *Luther* confesses that before his conversion he met not with a more displeasing word in all the Scripture, now in all his study of Divinity, then that word *Repent*. O man! if repentance be so easie, why doth thy spirit rage, and why doth thy heart so swell and rise against those that preach repentance unto life? Of all Preachers, there are none that do so displease and move thee, that do so cut and gall thee, as those that are still a crying out, *Repent, for the Kingdom of heaven is at hand*. Repentance is the vomit of the soul; and ah how do sinners hearts rise against that Physick, and those that bring it? Repentance is the bleeding of the soul; and ah how do wicked men storm and take on at that hand that lets them blood? You love those that preach pleasing things, that tickle your ears, though they never touch your hearts; that please your fancies, though they never meddle with your consciences; and one Sermon of mercy you prefer before a thousand Sermons of repentance. Now certainly if repentance were so easie to you, the Doctrine of repentance would be more pleasing to you. For a close, know, that that white Devil who now presents repentance to thee as the easiest thing in the world. He will at last cast, to work thee to despair, and to cut the throat of thy soul; present it not only as a hard and difficult work, but as an impossible work. O that these things may be so blest unto you, as to preserve you from being deceived and deluded with a conceit that repentance is easie, and so by this means keep you from labouring to be holy.

Now as to that part of the plea (from the Scriptures formerly cited) *viz.* That hereafter will be time enough to repent, I shall thus reply. Certainly the present call of God, the uncertainty of the Spirits motion, and the danger of delay, calls upon thee for present repentance; it is a dangerous thing to deal with God, as ill Debtors do by their Creditors; first they put them off one week, and then another week, and then a third week, &c. till at last they provoke their Creditors to cast them into prison, and to practise all severity upon them; they that thus deal with God, shall be as severely dealt with by God, as you may see in *Psalm 104. 10 to 32*. The ancient warriors would not receive an old man into their Army, and dost thou think

Mat. 3. 1.  
AAs 2.  
Ec.

Ila. 30. 10.  
Jer. 5. 30.  
31.  
chap. 14.  
14.  
chap. 23.  
11. to the  
end.

It is reported  
that God  
should say  
to a man  
who desired  
to repent in his  
old age,  
*Ubi consumpsisti  
farinam,  
ibi consume  
sulfurem:*  
Where  
you have  
spent your  
flour,  
there you  
spend your  
brim, &c.

*Austin.*

O vain man, that when thou hast spent thy time, and wasted thy strength, and exhausted thy spirits in the work of Satan, and in the service of thy lusts, that God will receive thee with grace and favour! thou dost thus flatter thy self, it is ten thousand to one but that thou wilt deceive thy self; that God that hath made a promise to late repentance, hath made no promise of late repentance; & though true repentance is never too late, yet late repentance is seldom true: Ah how many millions are now in hell, who have thought, and resolved, and said, that they would repent hereafter, but that hereafter never came! Thou saist to-morrow, to-morrow thou wilt repent, when thou knowest not what a to-morrow will bring forth. Alas! how many thousand ways may death surprize thee, before to-morrow comes? Though there be but one way to come into the world, yet there is a thousand thousand ways to be sent out of the world. O the diseases, the hazards, the dangers, the accidents, the deaths, that daily, that hourly attend the life of man! A Jewish Rabbin pressing the practice of repentance upon his Disciples, exhorted them to be sure to repent the day before they died; to which one of them replied, that the day of a mans death was very uncertain, to which the Rabbin made answer, Repent therefore every day, and then you shall be sure to repent the day before you die. O Sirs, except you do repent to day, you cannot tell that you shall repent the day before you die; for who knows to day, but that he may die to-morrow? It was once demanded of one, What he would say of a wicked man who had lived loosely, but died piously? &c. to whom he replied, What would you have me say? That he is damned? I will not, for I have nothing to do to judge him. Shall I say that he is saved? I dare not, for I would not deceive thee; what then? Why this, repent thou out of hand, and thou art safe, whatever is become of him. Ah friends, you are never safe till you repent; it is repentance that puts you out of all danger of miscarrying for ever. Shall the husband-man take his present seasons for sowing and reaping? Shall the good Tenant repair his house while the weather is fair? Shall the careful Pilot take his advantage of wind and tide, and so put out to Sea? Shall the Traveller mend his pace, when he sees the night comes on? and  
shall

shall the Smith strike when the Iron is hot? and shall not we take the present opportunity of repenting and turning to the Lord? Remembling that there will be a time when time shall be no more; and when there shall be no place found for repentance, though it should be sought carefully with tears; and remembling that there will be a time when thy glass will be out, & when the door will be shut, and when there will be no entrance at all. And remembling that it is a safer course with prudent *Promisbees* to foresee a danger and shun it, then with foolish *Epimisbees* to go on unadvisedly, and be punished.

Ab friends, it is a dangerous thing to make repentance, which should be the practice of all your dayes, to be the task of old Age. Doth not common experience tell us, that the longer the Ship leaketh, the harder it is to be emptied; and that the longer the house goes to decay, the worse it is to repair; and that the further the nail is driven, the harder it will be to get out? and so certainly the longer any man defers his repentance, the more difficult it will be for him to repent; his heart will every day grow more and more hard, & his will more and more perverse, and his judgement more and more corrupted, and his affections more and more disordered, and his conscience more and more benumbed or enraged; and his whole life more and more defiled and debauched. Friends, do not deceive your selves, old age is but a sad, a sandy, a tottering and sinking foundation for you to build your hopes and happinesse upon; for you to build your everlasting condition, your eternal making or marring upon. Are the dog-dayes of old age, are the trembling hands, the wrinkled face, the dazeled eyes, the sinking lungs, the fainting heart, the feeble knees, and the failing leggs, are these a sacrifice worthy of God? is a body full of sores, aches, and diseases, and a soul full of sin, an offering becoming a God? surely no. O what madness, what wickednesse is this, to serve Satan, your lusts, and this world with full dishes, and to put off God with scraps? to serve these in the flower, in the prime and primrose of you dayes, and to put off God with the dregs of old age? Certainly, repentance is rather a work for youth then old age; it is a work rather for strength then weaknesse; and for health then sickness. O do not let Satan deceive you, do

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not

He. 12. 17.  
Luke 13.  
24. 27.

What madness and folly is it for a man that hath many young, strong, stout horses, and a long journey to go, to let these pass by, and to lay his carriage, and get up himself upon an old feeble jade, that can hardly bear himself! The application is easie.  
Mal. 1.  
13. 14.



not let your own hearts delude you, but fall upon the work of repentance presently, knowing, that as you have one day more to repent of, so you have one day lesse to repent in. What a piece of vanity is it, that while the Ship is sound, the tackling sure, the Pilot well, the Sailers strong, provisions laid in, and the wind favourable, that the Mariners and passengers should lie in the Rode, carding, drinking, diceing, dancing and idling! And when the Ship is leak, the Pilot sick, the mariners faint, provisions spent, and the winds boisterous, then to weigh Anchors, and hoist up sail, to make a voyage into a far Countrey! And yet such is the vanity of most men, who in the dayes of their youth, health and strength, who when their memories are strong, and their fancies quick, and their Reason ripe, &c. do sin away, and fool away, and trifle away the day of grace, the offers of mercy, the motions of the Spirit, and the intreaties of Christ; and when old age comes, when their wits are crackt, their souls distracted, their senses stupified, their hearts astonied, their minds darkned, and their bodies diseased and distempered; O then they think to leap into heaven, with a *Lord have mercy upon me* in their mouths: and though they have lived like devils, yet they hope they shall die like Saints; and though they never took no care of Gods honour, yet they hope that God will take care of their souls; but when the thred of their lives is cut, the next news that ever you shall hear of these, is, that they are gone to hell.

I have read of a young man, who being admonished of the evil of his way, and course, and being pressed to leave his wickednesse, and to break off his sins by repentance, upon the consideration of Judgement, Eternity and Death a coming: he answered, what do you tell me of these things? I warrant you I will do well enough, for when death comes, I will speak but three words, and that will help all, & so he went on in his wickednesse: but in the end coming to a Bridge on Horse-back to go over a deep water, the Horse stumbling, and he labouring to recover his Horse, could not, but at last he let go the Bridle, & gave up himself and his Horse to the waters, and was heard to say these three words, Devil take all? Here were three words with a witness. And O that all that think to repent at last, with a

Lord

Lord have mercy upon me, would lay this instance to heart. The light of thy life may be put out before thou canst once say, (*Miserere mei Deus*) Lord be mercifull to me a sinner. Though the Chariot wheels run all the day long very near one another, yet they never overtake one another. O, take heed of delaying thy repentance; for the more thou delayest it, the more will thy account be increased, thy debt augmented, Satan strengthened, thy body infeeble, thy lusts imboldned, thy soul endangered, and all the difficulties of conversion more and more multiplied; by delaying of thy repentance, thou goest the way to gratifie Satan, to cozen thy self, to lose the opportunities of grace, and to damn thy soul for ever and ever. Well remember this, if thou wilt not repent to day, God may swear in his wrath to morrow, that thou shalt not enter into his rest, and then wo to thee, that ever thou wert born. And thus much for the preventing of these sad mistakes about repentance, which mistakes keep off many a man from looking and labouring after that holiness without which there is no happiness.

Secondly, If ever you would be holy, O then take heed of a Witch; take heed of the world; the world often swells the heart with pride, it makes men forget God, neglect Christ, slight Ordinances, and despise holiness. Ah the time, the thoughts, the strength, the spirits that this enticing world hath made many to spend and consume, whilst their souls have lien a bleeding, and eternity hath been posting upon them! Oh the deadnesse, the barrennesse, the listlesnesse, the heartlesnesse to any thing that is good, that doth attend a worldly temper! Many men are so bewicht with the profits, pleasures and honours of the world, that they mind not holiness, they regard not holiness, they care not for holiness, nor the means that lead to holiness, Philip. 3. 18, 19. *For many walk, of whom I have told you often, and now I tell you even weeping, that they are the enemies of the Cross of Christ: whose end is destruction, whose God is their belly: and whose glory is their shame, who mind earthly things.* Who were those that walked disorderly? why those that mind

2.

Iur. 31.

35. 22.

That Cardinal was wretched as well as rich, that would not leave his part in Paris for a part in Paradise.

ed

*Diodorus  
Siculus.*

If the  
whole  
earth were  
changed  
into a  
globe of  
gold, it  
could not  
fill thy  
heart.

James 2. 5.  
Mat. 11. 5.

ed earthly things : Who were those that fetcht tears from the Apostles eyes ? why those that minded earthly things : Who were those that were enemies to the cross of Christ ? why those that minded earthly things : Who were those whose end is destruction : why those that minded earthly things : who were those whose God was their belly ? why those that minded earthly things : Who were those whose glory was their shame : why those that minded earthly things. *Sicily* is so full of sweet flowers, that dogs cannot hunt there : and what do all the sweet contents and delights of this world, but make men lose the scent of heaven and holiness ! The world proves silken halsters to some, and golden fetters to others : to some it is like the Swallows dung that put out *Tobias* eyes, to others it is like the waters of *Nilus*, that makes the inhabitants deaf. All the flowers of this world are surrounded with many bryars. The world is all shadow and vanity, its like *Jenals* gourd, man may sit under its shadow for a while, but it soon decays and dries. He that shall but weigh mans pains with his pay, his miseries with his pleasures, his sorrows with his joyes, his crosses with his comforts, his wants with his enjoyments, &c. may well cry out Vanity of vanity, and all is vanity. The whole world is circular, the heart of man is triangular, and we know a circle cannot fill a triangle. O Sirs, if your hearts be not filled with holiness, they will be filled with the world, the flesh and the Devil. Either holiness or Satan must possess you : Some there be that have much holiness, and much of the world too, as *Abraham, Isaac, Jacob, Joseph, Job, David, Hezekiah, Daniel, &c.* And others there be that have no holiness, nor nothing of the world neither, these men are fair for two hells, a hell of misery here, and a hell of torment hereafter. Some have much of the world, but not a spark of holiness : as *Saul, Haman, Dives, Herod, &c.* who had a world of wealth, but not a dram of grace, and others have a great deal of holiness, that have but little or nothing of the world, as the Apostles and *Lazarus, &c.* Now is it not infinitely better, to have holiness without the world, and so be happy for ever, then to have much of the world without holiness, and so be damned for ever ?

A man

A man bewitch'd with the world, will lose many precious opportunities of grace, which are more worth than a world; witness Rich Felix, who had no leisure to hear poor Paul, though the hearing of a Sermon might have saved his soul. A man bewitch'd with the world has his sinning times, and his eating times, and his sleeping times, and his trading times, and his feasting times, and his sporting times, &c. but he has not his hearing times; nor his praying times, nor his reading times; nor his mourning times; nor his repenting times; nor his reforming times, &c. He can have time, yea and he will have time for every thing but to honor his God, and to make himself happy for ever.

Act. 24. 24.  
ult.

A man bewitch'd with the world, will, when tis put to his choice, rather part with Christ to enjoy the world; then part with the world to enjoy Christ; witness the young man in the Gospel, who preferred a drop before a Sea; a crum before a Crown; and his treasure on earth, before treasure in heaven; he would not leave that on earth which he could not long keep, for the enjoyment of that in heaven, which he should never loose; rather then he would let his possessions go, he would let God, and Christ go, and heaven go, and all go, &c. If Heaven can be had at no cheaper a rate, then parting with his possessions, Christ may keep his Heaven to himself; and make the best on't he can if he will; for hee'll have none on't upon those terms.

Mat. 19. 16. 23.

Again, a man bewitch'd with the world, will prefer the most base and contemptible things before the Lord Jesus Christ; he will with the *Gergesens*, prefer his very Swine before a Saviour; when they saw what a fat market their Hogs were brought to, they desired Christ to depart out of their country; these *Gergesens* had rather loose Christ, then loose their Porkers; they had rather that the devil should possess their souls, then that he should drown their Pigs; they prefer their Swine before their salvation, and present a wretched petition for their own damnation; they besought him that he would depart out of their coasts, though there be no misery, no plague, no curse, no wrath, no hell to Christ's departure from a people; yet men bewitched with the world will desire this.

Mat. 8. 28. ult.

the world will prefer a *Barabbas* before a *Jesus*, they will with *Judas* betray Christ, and with *Pilate* condemn Christ, and with the Scribes and Pharisees they will cry out, *Crucifie him, Crucifie him*, away with this *Jesus*, away with this *Jesus*, let *Barabbas* live, but let *Jesus* dye, let *Barabbas* be saved, but let Christ be hanged. Ah what incarnate Devils will such men prove who are bewitched with this world?

A man bewitch't with the world will gain no good by the Ministry of the Word; witness *Ezekiel's* hearers, *Ezek.* 33. 31, 32, 33. and witness the stony ground, *Mat.* 13. 22. and witness Christ's followers, *John* 6. Some Writers say that nothing will grow where Gold grows, certainly where the love of this world growes, there nothing will grow that is good: A heart filled either with the love of the world, or the profits of the world, or the pleasures of the world, or the honors of the world, or the cares of the world, or the businesses of the world, is a heart incapacitated to receive any divine counsel or comfort, tis a heart shut up against God and holiness, tis a heart posses't with many devils; and therefore no wonder if such a heart loaths the hony-comb of holiness; yea tis no wonder to see such a heart to deride and scorn holiness as the greatest foolishness, *Luke* 16. 14. The Poets tell of *Licaron* being turned into a Wolf; but when a worldling is made holy there is a Wolf turned into a man, yea a devil turned into a Saint; therefore the Holy Ghost speaking of *Zachew* (who had long been bewitch't by the world) brings him in with an *Ecce, Behold*, as if it were a wonder of wonders that ever such a worldling should be made holy.

A man bewitch't with the world will venture the loss of his soul to enjoy the world, *Mat.* 16. 26. As that Pope that sold his soul to the devil, for the enjoyment of the Popedom six years. We hate the Turkes for selling of Christians for slaves, but, Ah, how many be there among us that call themselves Christians, who yet sell themselves and their souls to the devil for slaves for half a crown, yea for a half penny? Look as *Shemei* byseeking his servant lost his life, so many byseeking of the world have lost their souls. Now though of all losses the loss of the soul is the greatest, the saddest, the sorest, the heaviest, and the most

intollerable, inconceivable and irrecoverable loss, yet a man bewitch't with the world will run the hazard of losing it, of damning it to enjoy the world. You know the Reubenites in *Josh. 22.* preferred the country that was commodious for the feeding of their cattle (though it were far from the Temple, where they might have fed their souls, and have got heaven and holiness for their souls) before their interest in the Land of Promise; We so, men that are bewitch't with this world in these days, O! how do they prefer their sensual delights, their brutish contentments, and their carnal enjoyments before the heavenly *Canaan*, and before the beauties of holiness, and before the Temple of Gods holiness, where holiness sparkles and shines in all its bravery and glory, and where their souls might be abundantly satisfied and delighted with the most ravishing joys, the most surpassing delights, and the most transcendent pleasures which are at Gods right hand. To draw to a close, the *Arabick* Proverb saith, *That (Mundus cadaver est, & potentes cum sunt canes) the world is a carcase, and they that hunt after it are dogs.* If this Proverb be true, what a multitude of professors will be found to be dogs, who hunt more after earth than heaven, who hunt more after Terrestrial than Celestial things, who hunt more after nothingnesses and emptinesses, then they do after those fulnesses and sweetnesses that be in God, Christ, Heaven and Holiness. Well friends, as ever you would obtain that real holiness, without which there is no happiness, take heed of a Witch, take heed of this world; and to that purpose, O that you would always look upon the things of this world, as you will look upon them when you come to dye. O that you would now look upon all the pompe, state, bravery, and glory of the world, as you will look upon it when your souls shall sit upon your trembling lips. O wick what a disdainful eye, with what a weaned heart do men look upon those things then? do so now, and I dare assure you, that though the world may trouble you, yet it shall never bewitch you. I have read of a man that lying in a burning Fever, profess that if he had all the world at his dispose, he would give it all for one draught of Beer, at so low a rate do men value the world at such a time as that is, if men were so wise to value



the world at no higher a rate in health, then they do in sickness; in life; then they do at the time of their death, it would never bewitch them; it would never be as a wall of separation between holiness and them: As ever you would be holy here, and happy hereafter, take heed of this Witch, and believe it to be a Witch before it hath bewitched you; or else you may believe it too late.

3.

Thirdly, If ever you would be holy, then take heed of comparing your selves with those that are (at least supposed) worse then your selves; many there be who by comparing themselves with those that are bad, very bad, think themselves to be good, very good, yea to be too good to go to hell, and yet they are not good enough to go to heaven; and many there be who are worse then others, and yet by comparing themselves with those they suppose very bad, they conclude themselves to be very good; such a one was that proud Pharisee in *Luk. 18.* who thought himself a far better man then the poor Publican, and yet he was not half so honest, nor half so just, nor half so righteous, nor half so good as he was; the poor Publican was ashamed of himself, he loathed himself, he abased himself, he judged himself, and he condemned himself; the poor Publican acknowledged God, he adored God, he dreaded God, he admired God, and he justified God, in all which he exceeded the proud Pharisee; and yet, O! how scornfully does this proud Pharisee look upon him? and how disdainfully and disgracefully does he speak of him? And this was the general frame and temper of the Scribes and Pharisees, who thought no mans penny so good silver as their own, who thought themselves better then the best, when they were the very worst of the worst; for Publicans and Harlots believed and repented, and entered into the Kingdom of God before them, (*Mat. 21. 31, 32.* And so they in that of *Isa. 65.* were naught, very naught, yea, stark naught, they were the basest among the base, they were the vilest among the vile, they were the most rebellious among the rebellious, and the most superstitious among the superstitious, witness *v. 2, 3, 4.* And yet, O! how do they stroke themselves, and bless themselves, and commend themselves, and cry up themselves, and exalt themselves as the only holy

holy ones, v. 5. they could deifie themselves, and yet damne and devilise others, though they were such monsters as God abhorred, v. 6. Ah! how many be there who by comparing themselves with those that are worse then themselves, do judge themselves to be good enough, and holy enough? they are good negative Christians, and they think that's enough to bring them to heaven; they bless themselves that they are no *Nabal*s for drunkenness, nor no *Salomons* for filchiness, nor no *Hamans* for haughtiness, nor no *Ammons* for lustfulness, nor none of the old world for idleness, nor no *Zachens* for covetousness, nor no *Laodiceans* for lukewarmness, &c. They bless themselves that they are no *Gehazies* for lying, nor no *Shemeis* for cursing, nor no *Joabs* for swearing, nor no *Rabshakebs* for railing, nor no *Dags* for cruelty, nor no *Judas*s for treachery, nor no *Demas*es for Apostacy, &c. And thus they cheat themselves, and find out fine ways to delude and damn their own souls; they think it grace enough, and holiness enough, that they have attained to this, viz. not to be so bad as the worst, though they fall infinitely short of coming neer unto the best. Well first, remember this; if you are not so great sinners as others, your horrors, your terrors, your torments, your hell shall not be so great, nor so hot as others, but without holiness you shall be as certainly damned as others; and what a cold comfort is this to have a cooler and a lighter hell then others, and yet this is all the comfort that can be handed to unholy hearts. But,

Fourthly, Take heed of flatterers: Ah! how good might many men have been, who are yet exceeding bad, had they not sold their ears to flatterers; flatterers are soul-murderers, they are soul-undoers, they are like vaine Chyrurgions that skin over the wound, but kill the Patient; flattery is the very mother of folly, and the very nursery of all impiety; flatterers will cry up those for religious, who are onely superstitious, and those for wise men, who are foolish, and those for knowing men, who are ignorant, and those for vertuous men, who are vicious, and those for holy men, who at best are but civil, and those for happy men, who are (certainly) miserable; flatterers dare call the proud happy, and bless them whom God has curst; they dare call evil good and good evil, they dare call darkness light and light dark-

darknets, they dare say that that man has grace that has none, yea they dare swear that such and such shall be saved, though for the present they live as if they were resolved to be damned; they dare take upon them to tell you that such and such mens names are written in Heaven, and that such and such belong to the election of Grace, though their lives speak them out to be void of all Grace. Ah, how many a man has been kept off from the thoughts of holiness, and from the ways of holiness, and from the love and liking of holiness, by flatterers who have flattered them, that doubtless they are in the favour of God, and that certainly God did not make men to damn them, and that without all peradventure they have an interest in Christ, and that there is no question but that their hearts are as good as the best, and that their conditions are good, and their souls happy; yea, they are so confident of their happiness that they dare venture a going to hell, if ever such should go to hell whom they fondly flatter; they dare pawn their souls and their salvation on't, that such shall never miscarry; and by these flatteries they harden men in sin, and arm them against holiness: flattery is that sweet poison that has destroyed many a soul; witness *Rehoboam, Ahab, Herod, Nero, Alexander, &c.* So true is that of the wise man, *Prov. 26. ult. A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruine.* A flattering mouth ruines name, fame, estate, life, body and soul, it ruines a man both temporally and eternally, it often undoes a man in both worlds, it makes a man miserable both here and hereafter: flatterers are devouring Caterpillars: flatterers tongues do more mischief then persecutors swords, for their swords can but destroy the bodies of men, but flatterers tongues destroy the souls of men: flatterers are the greatest soul-cheaters, and soul-undoers in the world; flatterers dare call vice vertue, they dare call pride neatness, covetousness good husbandry, drunkenness good fellowship, prodigality liberality, wantonness a trick of youth, passion zeal, revenge courage, &c. They dare call enormities infirmities, and wickednesses weaknesses, they dare call great sins little sins, little sins no sins, they gild-over all their poisonous Pills with gold, they draw the fairest Glove upon the fowlest

The Hebrew word *Dachab* signifies to throw down, to drive on forwards till a man falls into destruction; none drive so furiously to the ruine and destruction of souls as flatterers do.

fowlest hand, they lay their nearest colours upon the filthiest sores, they put their best paint upon the worst faces, and the richest robes upon the most diseased bodies; and by these devices they entangle many to their utter ruine, *Prov. 29. 5. A man that flattereth his neighbour spreadeth a net for his feet.* The Hebrew word (*Machalik* from *Chalak*) that is here rendered flatterer, signifies a smooth-boots, a soft butter-spoken man, because flatterers, the better to deceive, do use to oyl their tongues, and to butter their lips, that so by their smooth soft speeches they may the more insinuate themselves into mens affections, and so make way for their destruction: flatterers have their silken nets to ensnare and entangle poor souls to their eternal ruine. Look as Fowlers strew corn and lay baits, to draw Birds into their nets; or look as Hunters spread their nets, that they may take beasts and prey upon them, or make a prey of them; so flatterers they spread their nets that they may catch poor souls, and either prey upon them, or else make make a prey of them. Flattery is the devils invisible net, and happy is that soul that escapes it: the flatterers net is worse then his sword, for his sword may be the more easily seen, feared, and avoided, then his net. Of all arms the flatterers net is the most perilous and dangerous, both to the lives, estates, and souls of men; 'twere ten thousand times better to trample a flatterer under a mans feet, then for a man to suffer his feet to be taken in the flatterers net. A flatterer is a sore enemy in the habit of a friend, he is a Wolf in Sheeps clothing, he is a devil transformed into an Angel of light; and what punishment can be too great for such? The severity of many Heathen Princes and Emperors has been very great against flatterers; take one instance for all, *Alexander Severus* commanded one *Turinus* a great flatterer, to be tyed to a stake and stifled with smoak, with an Herald standing by, and proclaiming to all the people, that 'twas but just that he that lived by the smoak of flattery, should dye by smoak. Now what a shameful thing is it that such as are called Christians should affect to be flattered, when Heathens have so severely punished flatterers. Well firs, as ever you would be holy, take heed of flatterers, and take heed of flattery; let *Solomons* counsel be always in your eye,

*Augustus Caesar, and Tiberius Caesar, and Sigismund the Emperors, all were great enemies to flatterers.*

eye, and let it always lye warm upon your hearts, *Prov. 20. 29.* He that goeth about as a rule-bearer, revealeth secrets: therefore meddle not with him that flattereth with his lips. A man that loves his soul, and would be happy in another world, should shun flatterers as he should shun a Thief, a Serpent, a Wolf, a Lyon, a Devil; till thou stoppest thine ears against a spirit of flattery, there is little hopes that ever thou wilt be holy.

5.

Fifthly, If ever you would be holy, O! then take heed of putting the day of death far from you. Man is a creature naturally prone to look upon death at a distance, to look upon death afar off, and to say with those in *Ezekiel*, Behold they of the house of Israel, say the vision that he seeth is for many days to come, and he prophesieth of the times that are afar off. So the rich man in the Gospel reckoned upon many years, when he had not many months, no, not many weeks, no, not many days, no, not many hours to live in this world. Unholy persons are very apt to say to death as *Pharaoh* said to *Moses*, Get thee from me, and let me see thy face no more. When death knocks at the poor mans door, he sends it to the rich mans gate, and the rich man translates it to the Schollar, and the Schollar posts it away to the Citizen, and the Citizen to the Courier, and the Courier to his Lady, and his Lady to her Maid, & so death is posted away as it were from one to another, every one crying out to death, O let me not see thy face, O let me not see thy face. 'Twas even a death to *Queen Elizabeth*, *Sigismund* the Emperour, *Leues* the 11 of *France*, *Cardinal Beauford* and others, to think of death, or to hear of death; and therefore they strictly charged all their servants about them, that when they saw them sick, they should never dare to name that bitter word Death in their ears. And *Paul* can't cast his eye upon death, but he is presently a *Major Misgabie*, a terror to himself, *Jer. 20. 3.* And *Saul* though he was a valiant King, yet at the news of death he falls on his face, *1 Sam. 28. 20.* And so *Balthazar* though he was a mighty Emperour, *Dan. 5. 1, 7.* yet a letter to him, from him whom *Beldad* calleth the King of terrors, *Job. 8. 14.* Ah how does it amaze, astonish, affright, and terrifie him! and how many are there

*Amos 6. 3.*  
*Ezek. 12. 27.*  
*Luk. 12.*

*Exod. 10. 28.*

*1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

who



who with *Mecenas* in *Samoa*, had rather live in many diseases then die; and with the most famous Heathens, prefer the meanest life on earth; above all the hopes they have of another world; like *Achilles* who had rather be a servant to a poor country Clown here, then to be a King to all the souls departed; or like *Withpoll* a rich and wretched man, who when he was in danger of death, earnestly desired that he might live five hundred years, though it were but in the shape of a Toad. Near *Lewes* in *Sussex* a woman being ill, one of her neighbors coming to visit her, told her that if she died she should go to heaven and be with God and Jesus Christ, and with Angels and Saints, the sick woman answered that she had no acquaintance there, she knew no body there, and therefore she had rather live with her and her other neighbors here, then to go thither to live amongst strangers. And thus you see how apt persons are to shrug at death, which is a common lot, and to say to it as *Ephraim* did to his Idols, *Get you hence, what have we more to do with you?* but this is and must be for a lamentation, that men put off the thoughts of their latter end, to the latter end of their thoughts. Man naturally is a great life-lover, and therefore he will bleed, sweat, vomit, purge, part with an estate, yea with a limb, I limbs, to preserve his life; like him that cryed out, *O give me any deformity, any torment, any misery, so you spare my life.* And upon this account 'tis that he desires that such a guest as death may not knock at his door; but, Ah, that all such vain men would consider, that by putting the day of their death far from them, they do but gratifie Satan, strengthen their sins, provoke the Lord and make the work of faith and holiness more hard and difficult, and so lay a deep foundation for their own eternal destruction.

Well fir, remember this, the serious thoughts and meditations of death (if any thing) will work you to break off your sins, to mend your lives, and to look to the salvation of your souls; there is nothing that will sooner work a man to a holy fear of offending God in any thing, and to a holy care of pleasing God in every thing, then the serious meditation of death: Though that text, *Remember thy latter end, and thou shalt never do amiss*, be Apocryphal, yet the truth asserted is

*Vitellius* looking for the messenger of death, made himself drunk to drown the thoughts of it.



Canonical. I have read a story of one that gave a young prodigal a Ring with a Deaths-head, on this condition that he should one hour in a day, for seven days together, think and meditate upon Death, which accordingly he did, and it bred a great change and alteration in his life and conversation. O! man, thou doest not know but that the serious thoughts of death may work that desireable thing in thee, viz. holiness, which yet has not been wrought in thee by all the holy counsels, the gracious examples, the fervent prayers, & the sorrowful tears of thy dearest friends; thou doest not know but that the serious meditation of Death, may do thee more good then all the Sermons that ever thou hast heard, or then all the books that ever thou hast read, or then all the prayers that ever thou hast made, or then all the sighs or groans that ever thou hast poured out; and why then shouldest thou put the thoughts of death far from thee? Certainly, as he is a sinner in grain, that dares look death in the face and yet sin; that dares cut a purse when the Judge looks on; so he is a monster rather then a man, that dares look death in the face, and yet satisfie himself to live without holiness; that dares look death in the face, and yet say I'll drink and be drunk, I'll swear and swagger, I'll roar and whore, I'll cheat and cozen, I'll hate and oppose, I'll quarrel and kill, and my hands shall be as bloody as my heart, and let death do her worst; if such a person be not in the ready way of being miserable for ever, I know nothing.

Well sirs, remember these three things.

1.

First, That there is nothing more certain then death: That Statute Law of heaven, *Dust thou art, and unto dust thou shalt return*, Gen. 3. 19. will take hold of all the sons of men: *There is no man that lives and shall not see death*. Though *Jacob* wrestled with an Angel and prevailed, yet death was too hard for him; though *Hazael* was as light of foot as a wild Roe, yet he could not out-run death, and *Abraham* could not out-ride it, nor *Pharaoh* out-drive it; though *Saul* and *Jonathan* were as swift as Eagles, and as strong as Lyons, yet were they slain among the mighty: 'Twas not *Solomon's* wisdom that could deliver him, nor *Sampson's* strength that could rescue him, nor *Hamans* honor that could secure him, nor *Goliaths* sword that could

Psal. 89. 48.  
Gen. 32.

2 Sam. 2. 18.

could defend him, nor *Dives* riches that could ransom him from the grave; and therefore why should men put this day so far from them? But,

2.

Secondly, As there is nothing more certain then death, so there is nothing more sudden then death. When the old world, when *Sodom*, when *Pharaoh*, when *Hagar*, when *Amalek*, when *Haman*, when *Nebuchadnezzar*, when *Belshazzar*, when *Dives*, when the Rich fool, and when *Herod*, were all in their prime and pride, when they were in their most flourishing estate, when they were at the very top of their glory, Ah how suddenly, how sadly, how strangely, how unexpectedly, and how wonderfully were they brought down to the Grave, yea to Hell? O! the thousand thousands of crosses, losses, diseases, sicknesses, calamities, dangers, and deaths which attends the life of man, and by the least of which he may be suddenly surprized and carried into another world; and therefore why should man cry out *cras, cras*, to morrow, to morrow, when he does not know whether he shall have a to morrow, when he does not know but that he may dye before he had begun to live? *Waldus* a rich Merchant of *Lyons* in France, seeing one suddenly drop down dead in the streets, went home, repented, changed his life, studied the Scriptures, and became a worthy Teacher, Father and Founder of the Christians called the *Waldenses*, or poor men of *Lyons*; And O! that the serious thoughts of the suddenness of death might have that happy effect upon your souls, as to work you to break your league with sin, and to fright you (as it were) into a love of holiness, and into a life of holiness. O! swearer what doest thou know, but that death may seize on thee whilst the oath is in thy mouth? And what doest thou know, O drunkard, but that death may step in between the cup and the lip, as it did to *Belshazzar*? And what doest thou know, O adulterer, but that a poisoned dart may strike thorough thy liver whilst thou art in the very flagrancy of thy lust, as it did thorough *Zimri* and *Cozibis*? And what doest thou know, O proud *Haman*, but that thou who art thus nobly feasted one day, mayest be a feast for the Crows the next day? And what doest thou know who art so crafty, O *Ahitophel*, but that if thy subtle counsel be rejected one

hour, thou mayest hang thy self the next hour? And what doest thou know, O thou opposing and murmuring *Corah*, but that the earth may suddenly open and swallow thee up? and therefore why should you put that day so far from you, that may so suddenly overtake you?

*Scutlet Annal.*

*Berling* in *Germany* charged *Saint Paul* with a lye in the Pulpit, and was suddenly smitten with an Apoplexy, and fell down dead in the place: And what doest thou know, who art so apt to charge the people of God with lying, but that God may strike thee both dumb and dead, whilst the lye is in thy mouth? *Bibulus* a *Roman* General riding in Triumph in all his glory, a Tyle fell off from a house in the streer and knockt out his brains: And what doest thou know, O vain glorious man, but that whilst thou art triumphing in thy world glory, by some unexpected blow thou mayest be sent into another world?

*Lepidus* and *Avfidius* stumbled at the very threshold of the Senate and died, the blow came in a cloud from heaven; God by an invisible blow may send thee out of this visible world.

Theater of  
Gods judge-  
ments, lib. 1.  
cap. 9. p. 64.

*Sophocles* died suddenly by excessive joy, and *Homer* by immoderate grief; excessive joy or excessive grief may suddenly bring thee to thy long home. *Olympus* the *Artian* Heretick speaking against the Holy Trinity as he was a Bathing himself, was struck dead by a threefold Thunderbolt: We may run and read some mens sins in the very face of their punishments. Mr. *Perkins* speaks of One, who when it thundered, scoffingly said, It was nothing but Tom Tumbrel a hooping his Tubs, &c. and presently he was struck dead with a thunder-bolt from heaven. There would be no end of recounting the several judgements that have suddenly surprized all sorts of sinners; let these few instances suffice to stir up every unholy heart, to take heed of putting far off the day of death. But,

3.  
Job 8. 9.  
Psal. 102. 11.  
Psal. 73. 20, &  
99. 5. Job 20.  
& ch. 7. 7.

Thirdly, As there is nothing more sudden then death, so there is nothing more short then life, and why then should you put the day of your death so far from you? If you consider the life of man absolutely, 'tis but short, 'tis but as a span, a shadow, a dream, a bubble, a blast, a puff of wind, a pile of dust, a fading

ing

ing leaf, or a tale that is told, &c. The life of man is as a dream that vanisheth when one awaketh, 'tis a wind that goeth away and cometh not again, 'tis as a cloud that is soon dispersed with the wind, 'tis as a vapor that appeareth for a time, and then vanisheth away, 'tis as the grass that soon withereth, 'tis as the flower that soon fadeth, 'tis as the candle that every light puffe of wind bloweth out: The life of man is rather made up of days then years, *Psal. 90. 12. So teach us to number our days, that we may apply our hearts to wisdom.* Moses does not say Lord teach us to number our years, but Lord teach us to number our days; fallen man is apt to misreckon, and to compute days for years; and therefore this holy Prophet desires, that God would teach them this Divine Arithmetick of numbering their days, it being a lesson that none but a God can teach. So *Job 14. 1, 2. Man that is born of a woman, is of few days (or short of days) and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not.* He speaks not of an Age, nor of years, nor of many dayes, but of a few days; mans days are short in themselves, and shorter in respect of the troubles that attends this present life. Mans life is so short, *Austin* doubteth whether to call it a dying life, or a living death. Now these few days of mans life are upon the wing, hastning and flying from us as the Eagle hastneth to his prey; and therefore man had need for a greater price upon every moment and minute of time, then he does upon all the world, and accordingly improve it.

*Aug. 1. 1. Com-  
pell.*

Secondly, If you consider the life of man comparatively 'tis but short, and that will appear briefly thus;

1.

First, If you compare the life of man to what man might have reach't to, had he continued in his primitive glory; had man stood fast in innocency he had never known what death and misery had mean't; death is a fall that came in by a fall; had man kept sin out of the world, he had kept death out of the world; had man kept fast his holiness and purity, he had remained a piece of immortality to this day; death could never have carried man out of the world; had not man first let sin into the world, *Rom. 5. 12. nls.*

2.

Secondly,

2. Secondly, If you compare the life of man, to the long lives of the Patriarchs before the flood, then the life of man is but short; threescore years and ten is mans age, *Psal. 90. 10.* And where one man lives to this age, how many thousands die before they come to it? But what is this age to the age that men lived to in former times? *Enoch* lived as many years as there be days in the year, and *Adam* lived nine hundred and thirty years, and *Methuselah* lived nine hundred sixty and nine years, *Gen. 5.* Now what were *Plato* eighty years, or *Thomas Pars* 160. years, or *Johannes de Temporibus*, *John* of the times, three hundred threescore and one years, to the long lives of the Patriarchs? and though in *David's* time old age and seventy often shook hands, yet 'tis otherwise in our times; for as mens wickedness do more and more increase, so their days do more and more decrease; the more wicked any generation is, the shorter liv'd, that generation shall be; God will quickly dispatch them out of the world, who make quick dispatches in ways of wickedness.

3. Thirdly, The life of man is but short, if you compare it to what it shall be after the morning of the Resurrection; O then mans day shall reach to eternity; eternity is that (*unum perpetuum hodie*) one perpetual day that shall never have end; when men after the resurrection begin to live, they shall never dye after that day, every man shall live in everlasting bliss, or in everlasting wo; when the last Trumpet has sounded man shall live for ever and ever.

4. Fourthly, The life of man is but short, if you compare it with the days of God, *Psal. 39. 5.* Mine age is nothing before him, all time is nothing to eternity, mans life is but a minute, 'tis but a point of time to the days of eternity; what head, what heart can conceive or reckon up the duration of God, who ever was, who still is, and who ever will be? every child, and every fool can tell you their age; but what man on earth, or what Angel in heaven can tell you the years of the Most High? surely none.

5. Fifthly and lastly, the life of man is but short, if you compare it with the lives of other creatures; some say that 'tis neither age nor sickness that killeth the Eagle; she casteth her feathers

feathers yearly, and so gets new, whereby her youth & strength is renewed, by which means she will live till she be an hundred years old, she dies not till her upper Bill be so grown over her under that she cannot take in her meate, and so at last she is starved. And some Elephants live three hundred years, witness *Alian, Solinus* and *Strabo*, &c. by all which you see the brevity of mans life; And why then should man be so weak, so vain, as to put the day of his death so far from him? I have read of the Birds of *Norway*, that they flye faster then the fowls of any other Countrey; they knowing by an instinct that God has put into them, that the days in that Climate are very short (not above three hours long say some) do therefore make the more haste to their nests. And O! that all that hear me this day would learn by these birds of *Norway*, to make haste to believe and to make haste to repent and to make haste to love God, and to make haste to be holy, &c. seeing their day of life is so short, and their night of death is posting towards them.

And as the life of man is very short, so 'tis very considerable, that a very small matter; a very little thing may quickly put an end to mans life. When the Emperor threatned the Philosopher with death, he replied, what is that more then a *Spanish* flie may do? An ordinary flie flying casually into the mouth of the proud Pope *Adrian* stifled him, that made the highest state then in the Christian world stoop, even to the holding of his stirrop. *Tamberlain* a *Scythian* Captain, the terror of his time, died with three fits of an Ague. *Anacreon* the Poet, was choaked with the kernel of a Grape. *Æschylus* was killed by the shell of a Tortoise, which fell from an Eagles Talons, who as some conceive took his bald head for a white rock. The Lord *Mountaigne* tells us of a Duke of *Britany* that was stifled to death in such a throng of people, as is in some great congregations on the Lords day. An Emperor died by the scratch of a Comb; and one of the Kings of *France* died by the chock of an Hogg; and one that was brother to a great Lord, playing at Tennis, received a blow with a ball a little above the right ear, which struck him into his grave. There is nothing so small but may be a mans bane; The paring of a Toe, the cutting off a corn, the scratch of a nail, the prick

*Pithy, August.*  
*Calvin, Plal.*  
103. 5.

*Comrad. Vef.*  
*perg. Nancier.*  
*Or 70. Bel. in*  
*Adrian Paulus.*  
*Jovian, Elog.*  
*lib. 2.*

off



of a pin, a fish-bone, a hair, a drop of water, a crum of bread, a bad air, or an evil smell may bring a man to his long home, yea a little smoak may soon stifle him, or his own spittle, let down unwarily may suddenly choak him.

Luke 12. 45.

Prov. 7. 19, 20.

And O! that all that I have spoken upon this account might be so blest, as to work you to take heed of putting the day of your death so far from you. The evil servant when he thought his Master was gone afar off, then he layes about him, distempers himself, and beats his fellow-servants. And so the leud woman in the *Proverbs*, when the good man was gone a long journey, when he was far from home, then she grew wanton, vain, and secure; so when men put afar off the day of their death, then they grow more loose, prophane, and unholy; whereas a serious and frequent eying and minding of death, as at hand, as at a mans elbow, would alarm a man to break off his sins by repentance, and to labor for holiness, as a man would labor for life it self. I have read of the women in the Isle of *Man*, that the first Web they make is their winding sheet, wherwith they usually gird themselves when they go abroad, to shew that they are still mindful of their mortality. Ah friends, a constant minding of your mortality, would contribute very much towards the making of you holy: He that daily looks upon death, will be daily a looking after holiness; the oftener any man looks into the grave, the oftener that man will be looking up to heaven, and a begging that God would make him holy even as he is holy. But,

6.

Sixthly and lastly, Take heed of settling your selves under a leud and scandalous Ministry, or of having any inwardness with such whose lives give the lye to their Doctrine; an ill liv'd preacher is the greatest destroyer of the souls of men; he that preacheth well, but lives ill, does what he can to murder all his hearers at once; there is no greater bar to holiness then Ministers leudness; an unholy life marrs the soundest and the sweetest Doctrine, *Isa. 9. 16*. The leaders of his people have caused them to err. The sins of Teachers are the teachers of sins; as the corrupt glosses, so the leud practises of many Preachers, makes many to stumble at that word, and to snuff and char, and contest, and kick against that word whereby they should

should be made holy and happy for ever; a scandalous Minister is the greatest Pest, the worst plague, and the worst mischief that can be to a people, for his enormities, his wickednesses will have the strongest influences upon the souls and lives of men to make them miserable in both worlds; his falls will be the fall and ruine of many, for people are more prone to live by examples than by precepts, and to mind more what the Minister does than what he says; and to eye more how he walks than how he talks. It was said of One (long since) that was an excellent Preacher, but a very bad liver, that when he was in the Pulpit, it was pity he should ever come out of it, he preach't so well, and when he was out of it, it was pity that ever he should go into it he lived so ill. Certainly 'tis pity that ever such should go into a Pulpit, who preach well but live ill, who have much of God in their mouths, and much of the devil in their lives, who have the earth as much at their fingers end, as they have heaven at their tongues end, who puts a loud lye upon the truth, and whose lives puts their words to a blush, who have much of heaven in their expressions, and nothing of heaven in their conversations, who have much holiness in their books, but none in their bosoms, and much holiness in their lips, but none in their lives; The lewd lives of such persons causes people to slight and abhor the holy things of God, 1 Sam. 2. 17. yea their bad lives often raise doubts in their hearers hearts, whether those things be true that they preach or no; hearers will be ready to object and say, if these things be true that the Minister says, why does he not practice what he preaches? why does he not do as well as say? and with what face or confidence can he appear against that in the Pulpit, which he countenanceth and patronizeth in his life; who will credit that mans Doctrine who has *Jacobs* voice but *Esaus* hands, who is a Saint, yea an Angel in the Pulpit, but a debauched sinner, yea an incarnate devil out of it? I have read of a woman, who living in professed doubt of the God-head, after better illumination and repentance, did often protest, that the vicious life of a great Scholar, under whose Ministry she did live, did conjure up those damnable doubts in her soul: There is nothing that brings holy truths so much into question,

Rom. 2. 22.  
Mal. 2. ult.

Mr. Wards Sermons.

as the unholy conversations of such preachers neither ; is there any thing that exposes a Ministers person and office to so much scorn and contempt as an unholy life. Let a Minister be never so learned, solid, quaint, elegant, zealous, judicious, sententious, &c. yet if he be carnal, covetous, worldly, vain and loose in his life and conversation ; his hearers will rather deride his doctrine, then reforme by his doctrine, they will rather condemn it, then study how to profit by it ; therefore he said right that said

*Turpe est doctori, cum culpa redarguit ipsum.*

*Unto a teacher it's no small disgrace,  
When his own fautes reprove him to his face.*

Ezek. 13. 22.  
Jer. 23. 15.

There is nothing in all the world that is more powerful and prevalent to corrupt and mislead unholy men, and to harden, strengthen, and encourage them in ways of wickedness, then the looseness of their lives, whose office binds them to look to the salvation of their souls, *Mat. 2. 8. Ye are departed out of the way, ye have caused many to stumble at the Law.* When the preacher departs out of the way of holiness, the people will quickly stumble at the Law of holiness ; when Ministers are as wandring stars, no wonder if their hearers wander from all that's good ; he whose life is not a standing reproof to sin, will by his life encourage sinners more and more in a way of sin ; there is nothing that keeps men so off from a good opinion of holiness, and from the love of holiness, and the liking of holiness, and from the pursuing after holiness, then the unholy lives of their teachers ; and therefore as ever you would be holy, flye their Tents and abandon their company and society. Ministers whose lives are leud, though their parts may be high, are like a stone gutter that conveyeth water into a garden, but receiveth no benefit it self thereby ; or like a Harpe that maketh others melody, but heareth nothing it self ; they are like those Carpenters that built the Arke to save others, and were drowned themselves ; or like Porters at great mens gates, that let in others, but lodge without themselves ; or like Sea-marks that rot themselves, and yet give others warning to avoid Shipwrack ;

*Augustine.*

or like *Cæsar's* soldier that digged a fountain for *Cæsar*, and perished himself for want of water. O! the folly and madness of such Ministers that give light to others, and yet walk in darkness themselves, that feast others' souls, but starve their own; that rescue others from a devouring enemy, and yet suffer themselves to be devoured, that forewarn others of the horrible pit, and yet fall into it themselves, that give good counsel to others, and yet can't take good counsel themselves, that study and strive to bring others to heaven, and yet have no minde to go thither themselves. Certainly society and company with such upon choice, can't but be a mighty hinderance to holiness; he that is in good earnest resolved to be holy, must resolutely be resolved to have nothing to do with such unholy persons. And thus you see the several things that you must decline if ever you would be holy. But,

Secondly, As there are several things that you must decline if ever you would obtain that real holiness, without which there is no happiness; so there are several things that you are to do, that you are to put in practice, without which you will never be holy here, nor happy hereafter. *Q. But what are they?* *A.* They are these.

First, Greatly lament and mourn over thine own unholiness, over thine own wickedness; the first step to holiness is melting and mourning over a mans own unholiness; go to thy closet, and fall down before the most high and holy God; and mourn bitterly over the unholiness of thy nature, the unholiness of thy heart, the unholiness of thy affections, the unholiness of thy intentions, the unholiness of thy resolutions, the unholiness of thy expressions, and the unholiness of thy conversation. *Psalm 139. 12. Turne ye to the Lord with weeping and with mourning.* The foundation of a thorough reformation must be laid in a deep humiliation; the best way to be holy, is to accuse, indict, arraign, and condemn thy self for thy unholiness; you shall as soon espouse light and darkness, and marry midnight to the noon day, as you shall espouse 'or marry a holy God to an unhumbled sinner. O! who can look upon sin as an offence against a holy God, as the breach of a holy law, as the wounding and crucifying of a holy Saviour, as the grieving and saddening of a

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Ezra. 6. 2.  
Jer. 50. 4.  
Psalm 51. 3.

holy Sacrificer, and as an eternal loss, and undoing of his own soul, and not mourn over it? O! who can cast a farious eye upon the nature of sin, or upon the exceeding sinfulness of sin, or upon the aggravations of sin, and not have his heart humbled, his soul grieved, and his Spirit melted for sin? O! who can look upon sin as it strikes at the honor of God, the name of God, the being of God, the glory of God, and the design of God, and not have his mouth full of penitential confessions, his eyes full of penitential tears, and his heart full of penitential sorrow? Some (as they say of witches) cannot weep for sin; but they that weep not for sin here (where there are handkerchiefs in the hands of Christ to wipe off their tears) shall weep out their eyes in hell hereafter; 'tis hotter to weep bitterly for thy sins on earth, then to weep eternally for thy folly in hell. Ah how hard is that heart that can, sadly lament and bewail the loss of a goat, a chick, a child, a sheep, a ship, a friend, &c. and yet can't let fall a tear to save a lost soul? *Jacob* weeps and prevails with God; *Hosea* 12. 4. His tears made a happy conquest upon God; *Jacob* weeps and prevails with God for his life; and what dost thou know but that by thy penitential tears thou maist prevail with God for thy soul? he weeps and prevails with God for temporals, and why mayest not thou by weeping prevail with God for eternals; he weeps and prevails with God for some outward happiness, and why maist not thou by weeping prevail with God for inward holiness? 'Tis an old observation, that the tears of repenting sinners, are the wine of Angels. Certainly God himself can smile to see a sinner grieve for his sins, and to see him grieve that he can grieve no more, for that he has sinned against a God so great, so gracious, so bountiful, so merciful, &c. though God be displeased with a sinners sins, yet he is very well pleased with a sinners tears, and therefore as he has a bagg for the one, so he has a bottle for the other. It can't but be a pleasure to God to see a sinner drown his sins in a deluge of penitential tears; thought tears of indignation, as was *Esaus*, and tears of dissimulation, as was *Thomastus*; and tears of desperation, as was *Judas's*, be abominable to God; yet tears of godly compunction and contrition, are acceptable and delightful unto God.

Pfal. 51. 17.

1. 2. 3.  
 4. 5. 6.  
 7. 8. 9.

A sinner never looks so sweetly, as when he weeps most penitentially, witness *Mary Magdalen*, *Manasseh*, and those murderers of Christ, *Acts* 2. A sinners face never shines so beautiful, as when 'tis bedewed with penitential tears; tears have a voice as well as blood, *Psal.* 6. 8. And God has an eye as well upon a mans tears as upon his prayers. Penitent tears are divine Ambassadors, that never return from the throne of grace without answers of grace, *Isa.* 38. 5. *Peter* said nothing, but went out and wept bitterly, and obtained mercy, *Mat.* 26. ult. Tears are a kind of silent prayers, that will at last prevail for mercy. *Naaman the Syrian* was cleansed of his leprosie by the waters of *Jordan*; penitential tears may do much towards the cleansing of thy leprous soul from sin; he that really grieves that he cannot grieve for sin, is grieved for sin; he that is truly sorry that he cannot be sorry for sin, is in a measure sorry for sin; he that truly desires to drown his sins in his tears, he has in Divine account, drowned his sins in his tears. The Maid in *Scaliger* swooned at the sight of a Lilly. O! how much more should you at the sight of your unholiness. *Basil* wept when he saw the Rose, because it brought to his mind the first sin from whence it had the prickles. O! how should a sinner fall a weeping when he looks upon the greatness of his wickedness, and his want of holiness. As ever you would be holy mourn over your own unholiness. But, in not holiness

2 King. 5.

Secondly, If ever thou wouldest be holy, thou must seek the holy Spirit; the spirit is the efficient cause of all that holiness that is in the world. The Spirit of God is a Spirit of holiness, *Rom.* 1. 4. he is frequently called the holy Spirit, *Cast me not away from thy presence, and take not thy holy spirit from me.* *Psal.* 51. 11. But they rebelled and vexed his holy spirit, *Isa.* 63. 10. And grieve not the holy spirit of God whereby ye are sealed unto the day of redemption, *Eph.* 4. 30. He therefore that despiseth, despiseth not man; but God, who hath also given unto us his holy Spirit, *1 Thes.* 4. 8. In whom also after that ye believed, ye were sealed by the holy spirit of promise, *Eph.* 1. 13. To make a man holy, is more then to create a world; 'tis a work too high and too hard for Angels or men; it becomes none, and it can be done by none but by the holy spirit; sanctification is made the  
spirits

2.



spirits personal operation in that 2 *Thess.* 2. 13. and in that 1 *Pe.* 1. 2. 'Tis the great work of the spirit to shape, form, and fashion the new creature holiness in all the vessels of glory. The spirit is the root of all holiness, and therefore the several parts of holiness are called the fruits of the spirit, *Gal.* 5. 22. 'Tis true, God purposes holiness to his people, and Christ has purchased holiness for his people, but 'tis onely the spirit that is the efficient cause or worker of holiness in his people; though the Father, Son, and Spirit hath designed to re-imprint holiness upon mans heart, yet the spirit has the greatest hand in that work. When man was in his primitive glory, holiness was his loveliness and his likeness to God, but being now fallen, that image is so broken and mar'd, that no hand can repair it or restore it, but the hand of the spirit. The great principle of holiness which was in Christ (as to his humane nature) was the holy Spirit which he had above measure, for he was anointed with the Unction of the Spirit above his fellows. So that look which way you will, the Spirit still appears to be the great principle of holiness; holiness is the very picture of God, and certainly no hand can carve that excellent picture but the spirit of God; Holiness is the divine nature, and none can impart that to man but the Spirit. A man never comes to see his sins, nor to be sick of his sins, nor to loath his sins, nor to arraign his sins, nor to condemn his sins, nor to judge himself for his sins (evangelically) till he comes to be possess of the holy Spirit. A man never comes to spit out the sweet morsels of sin, he never comes to make a sacrifice of his onely *Isaac*, and to cut his delicate *Agag* in pieces, and to strangle his *Dablab*, and in good earnest to set upon an utter extirpation of those sins that his constitution, inclination, custome, calling, and interest does most incline him to, till a spirit of holiness comes upon him; till this holy Spirit which is a spirit of judgement and burning, falls upon the hearts of sinners, they will never be fired out of their pride, formality, carnality, sensuality and security; when this holy Spirit comes as a Spirit of Glory and Power to change thy heart, to destroy thy sins, to reform thy ways, and to save thy soul, &c. Oh then cry out, let him still go on conquering and to conquer, till all his enemies are made his footstool. Oh let

let him cut off every right hand, and pluck out every right eye, &c. that does offend; O let him do justice upon every sin, upon every open sin, upon every secret sin, upon every bosom sin, upon every pleasing sin, and upon every gainful sin; Oh set your selves under the Celestial influences and sweet distillings of the holy Spirit; Oh prize his motions, Oh welcome his motions, Oh comply with his motions, Oh follow his motions, that so you may be holy and happy for ever. When David asked counsell of God, whether he should goe up against the Philistines or no, he received this answer, *When thou hearest the noise of one going in the top of the Mulberry-trees, then remove, for then shall the Lord go out before thee to smite the Philistines.* So should every one wisely observe, when the Spirit sweetly and strongly moves them to mind holiness, to fall in love with holiness, to press after holiness; when the spirit moves them to leave off their sins, to turn to God, to open to Christ, to tremble at threatnings, and to embrace promises; Oh make much of these holy motions, Oh cherish these divine breathings, Oh don't quench these heavenly sparks, least the Spirit never move thee more, nor never strive with thee more, Gen. 6. 3. Oh when thou hearest a voice within thee, or a voice behind thee, saying, *Come with me from Lebanon, my sister, my spouse, &c.* Come away from thy cups, thou drunken wretch; come away from thy wanton *Dalilabs*, thou unclean wretch; come away from thy sinful pleasures, thou voluptuous wretch; come away from thy bagges, thou worldly wretch; come away from thy honors, thou ambitious wretch; and come away from thy fraud, thou cheating wretch: Oh hearken to this voice, Oh obey this voice that it may go well with thy soul for ever; if now thou strik'st whilst the iron is hot; if now thou hoistest up sail whilst the wind is fair, thou maist be made for ever. In that *Joh. 4.* there were certain times when the Angel came down and troubled the waters, and whosoever did then step in, was healed of whatsoever disease he had: So there are certain times and seasons wherein the Spirit of holiness stirs the heart and affections, and moves and breaths upon the soul; now if men were wise to observe these times and seasons, they might be happy for ever; the time of the spirits moving is the accepta-

2 Sam. 5. 24.

Isa. 30. 21.  
Cant. 4. 8.

*Spiritus Sanctus est res delicata.*

ceptable time, if you observe it you are made, if you neglect it you are mar'd ; all the movings and motions of the Spirit are in order to an eternity of felicity and glory : Oh therefore don't grieve the Spirit , don't cross the Spirit, don't vex the Spirit, don't tempt the Spirit, don't quench the Spirit , don't oppose the Spirit , don't resist the Spirit, don't deal harshly or unkindly with the Spirit, by sinning against illumination, conviction, resolutions and promises of reformation : Oh be more tender of the gracious motions of the Spirit , then thou art of thy name, thy estate, thy liberty, thy life ; for he designs thy internal good in this world , and thy eternal good in the other world ; and therefore don't affront him, nor carry it unworthily towards him, if thou shouldest, it may be as much as thy life and thy soul is worth ; if a man slip the opportunity of a favorable gale, he may lie wind-bound till all be spent : when the Spirit moves salvation, and all the glory of heaven stands waiting at thy door, if now thou wilt but open, the King of glory will enter in, and bless thee for ever. *Saul* by neglecting his opportunity lost an earthly kingdom ; take heed lest thou by slighting the motions of the Spirit, comest to loose a heavenly kingdom ; the letting slip one season when the Spirit moves may undo a man in both worlds, and some think *Felix* found it so. Well sirs, as ever you would be holy, you must labor for a Spirit of holiness ; and for your encouragement remember this, that though the holy Spirit be the great Jewel of Glory, yet God is more ready to give it then you are to aske it, witness that 11. of *Luke* from the 9. to the 14. verse. But,

Thirdly, If ever you would be holy, then you must waite upon the word ; the word of God faithfully preached, is the ordinary meanes by which holiness is wrought in sinners hearts ; the word is that triumphant Chariot of the Spirit, wherein he rides conquering and to conquer the souls of men ; the holy word is designed by God to beget holiness in sinners hearts, and to countenance, cherish, nourish, and strengthen holiness where it is begotten ; *John* 17. 17. *Sanctifye them through thy truth, thy word is truth.* And for their sakes, &c. *I sanctifie my selfe, that they also might be sanctified through the truth,*

truth, yet. 29. So Chap. 15. 3. Now ye are cleane through the word which I have spoken to you. The ordinary way of making unclean soules cleane, unholy soules holy, is the Ministry of the word; *Phil.* 5. 26. As there is a cleansing vertue in the blood of Christ, *1 John* 1. 7. so there is a cleansing vertue in the word of Christ; *Psal.* 119. 9. *Wherewithall shall a young man cleanse his way by taking heed thereto according to thy word.* Of all men, the young man is (usually) most wild and wicked, most licentious and rebellious, and yet the word of God is the power of God to his conviction and conversion, to his sanctification and salvation; though the cleansing of a young mans heart be one of the hardest works in the world, yet this may be done by the word: There are no lusts so strong, but the word can cast them downe, nor no staines so deep, but the word can wash them out. Three thousand sinners were made Saints by one Sermon, *Acts* 2. 41. and five thousand more were converted and sanctified by another Sermon, *Chap.* 4. 4. Here were eight thousand men cleansed, sanctified, and saved by two Sermons, and doubtless most of them were young. Oh Sirs, as ever you would have holy principles laid in your soules, and holy affections raised in your soules, and holy ends aimed at by your soules, heare the word in season and out of season, oh attend it, oh waite on it, 'twill be sope to cleanse you, and fire to purge you, and water to wash you, and a winde to turne you from darknesse to light, and from the power of Satan to Jesus Christ, *Acts* 26. 16. 24. The Gospel preached hath been the power of God to the salvation of multitudes of soules, *Rom.* 1. 16. The word is that immortall seed, by which holiness, which is not only a grace, but the conjunction of all graces, is formed in the soule, *1 Pet.* 1. 23. 'Tis the word that gives a spiritual Birth and Being to men, *Gal.* 4. 19. The word enlightens the eye, *Psal.* 119. 105. It softens the heart, *Deut.* 32. 2. It purges the conscience, and it converts the soule, *Psal.* 19. 7. It dethrones Satan, it casts downe strong holds, *2 Cor.* 10. 4. 5. It quickens the dull, *Psal.* 119. 50. and it raises the dead, *Joh.* 9. 24, 25. Oh therefore heare it, and waite on it, and come to it, that you may be made holy by it; many come to heare the word to censure it, others to mock at it, others to enrich their

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carious notions by it, and others come to catch the Minister at it; but doe thou come to it that thou mayest be made holy by it, and doubtles first or last thou shalt obtaine thy end; yea 'tis good for a man to come to the word, though his designe in coming be bad; 'tis good for a man to sit under that great ordinance of the word, though he sit upon thornes, as it were, all the while he is there: They that come to see who hath got the newest fashions, may have their hearts fashioned into a conformity with the word. They came to catch, but were caught in that *John 7. 46.* *Austin* coming to *Ambrose* to have his ears tickled, had his heart touched and turned: *Come*, saith old Father *Lanier* (in a Sermon before King *Edward the Sixth*) *to the publick meeting, though thou comest to sleepe, it may be God may take thee napping.* When thou comest, though it be but to taste the Ministers spirit, yet then God may take hold on thy spirit, and make it the day of his power upon thy soule; though thou comest with a heart full of prejudices against Christ, yet by the word thou mayest be brought to a love of Christ, to a liking of Christ, and to a choice of Christ, and to a blessed close and resignation of thy selfe to Christ. They that came to surprize Christ, were so taken with Christ, that being filled with admiration they could not but proclaime his divine Excellencies; *Never man spake like this man.* The word is the word of the Lord, let the hand be what it will that brings it: When gold is offered, men care not how noble or ignoble, how great or how base he is that offers it; so men should not look so much at the hand that brings the word, as at the word it selfe; the word of the Lord was as much the word of the Lord, in the hand and mouth of *Amos*, who was raised a Prophet from amongst the Heardsmen of *Tekoa*, as it was the word of the Lord in the hand and mouth of *Isaiah*, who, as some think, was a Prophet of the blood-royall. *Ambrose* observes of the Woman of *Samaritan*, *John 4. 7.* that she came *peccatrix* to *Jahns* Well, but she went away *pradicator*; she came a sinner, but she went away a Prophetesse. Oh Sirs, let nothing hinder you from coming to the word: oh come to the word; though you come sinners, yet come, for though you doe come sinners, yet you may goe away Saints; though the dew of heaven hath richly and sweetly fallen upon

upon your hearts; and yet, like *Gideon*, sleepe, you are still dry, yet come to the word still, for who can tell but that: by the very next Sermon, God may make thy soule like a watered garden, and like a spring of water, *whose waters faile not*, Isa. 58. 11. It is reported of young King *Edward* the Sixth, that being about to lay hold on some thing that was above the reach of his short Arme, one that stood by espying a great Be's'd Bible lying on the Table, offered to lay that under his feete to heigh-ten him, but the good young King disliked the motion, and in- stead of treading it under his feete, he laid it to his heart: oh come to the word, but come not to trample upon it, come not to scoff or mock at it, come not to despise it, or to revile it, but come and lay it to your hearts, and it may doe you good for ever; there is no better way to make thee holy, then to at- tend on the holy word. But

Sir John Hey-  
ward in vita.

Fourthly, If ever you would be holy, then associate your selves with those that are holy; Look as he that walkes with the wise shall be wise, so he that walkes with the holy shall certainly be prest and provok't to be holy: As *Socrates* made it his business to better others by his company, so a holy man will make it his business to make others holy by his counsell, pray-ers, and example; he knowes that it is one of the most noble and divine employments in the world to make others holy, and therefore he sets upon that worke with all his might: Look as there is no greater a hinderance to holiness, then the society of the wicked, so there is no greater a help to holiness, then the society of those that are godly: Look as the beginning of un- godliness is to keep Company with those that are ungodly, so the beginning of holiness is to keep company with those that are holy: Look as one drunkard makes another, and one swearer makes another, and one proud person makes another, and one worldling makes another, and one formalist makes another, so one holy man makes another; or look as one sober man makes another, and one prudent man makes another, and one resolute man makes another, and one zealous man makes another, and one heavenly minded man makes another, so one holy man makes another. Ah sinners, sinners, there are no companions in the world that will pittie you as these, that will weep and

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Prov. 13. 20.

Psal. 119. 115.  
Psal. 1. 1.



Rom. 10. 1.  
1 Pet. 3. 1.

inward over you as these, that will strive and wrestle with God for you as these, there are none that will be so tender of your salvation as these, nor none that will labour so much for your conversion as these, nor none that will so spend themselves to prevent your damnation as these, 2 Cor. 12. 15. Oh Sirs, upon tryall you will finde that there are none so able to counsel you, nor none so faithfull to reprove you, nor none so ready to help you, nor none so compassionate to sympathize with you, nor none so strong to support you, nor none so advantaged to convert you, as those that are holy; and why then will you not labour to be one of this society? Oh Sirs, of all fellowships the fellowship of Saints is the most noble, the most honorable, the most pleasant, the most amiable, the most desirable, the most profitable, and the most commendable fellowship; and why then will you still live strangers, yea enemies to this fellowship? Ah Sirs, holy men will still be awakening and alarming of your drowns spirits, they will be still knocking at the doore of your hearts, and asking of you, whether it be good going to hell; they will still be enquiring of you, what provision you have made for another world, and how all things stands within; they will still be jogging at your elbows, that you may not dye in your sins, & they will still be whispering in your ears, that your souls may live for ever. The *Prover* have a Proverb, *That two dry sticks put to a green one, will kindle it.* Oh there is nothing in all the world, that contributes so much to the kindling, to the firing, and to the inflaming of mens hearts after holiness, as the society of those that are holy. *Algerius* (an Italian Martyr) had Father de in prison with Cates, then to live with Cates in the Senate-house. Oh it is ten thousand times better to live with those that are holy, though in a dark prison, then to live amongst those that are unholy, though in a Royal Palace. *Thomas Regius*, having one dayes converse with *Luther*, tells us, *that it was one of the sweetest dayes that ever he had in all his life.* Oh sinners, did you but experience for one day the sweete and happynesse of the communion of Saints, you would then cry out, *Oh there is no society so the society of Gods holy ones.* And therefore as ever you would be holy, let holy men have more heart-roume and house-roume with you. But

*Adam in vita*  
*Regii. p. 78.*

Fifthly,

Fifthly; If ever you would be holy, then dwell much upon those solemn Vowes and Covenants that you have formerly made in the dayes of your distress: Althow often have you in the dayes of your calamity and misery, and in the dayes when sicknesses and weakneses did hang upon you, and when the terrors of death were upon you, how frequently in those dayes did you solemnly vow and promise, that by the strength and assistance of the Lord, you would break off your sins by repentance, and that you would make it your greatest care, and your greatest business and worke in this world to minde holiness, and to press after holiness, and to give your souls no rest, till you had experienced the power, excellency, and sweetness of holiness? As David by an oath bound himselfe to keep Gods righteous judgement, *Psalm 119. 166. I have sworn, and I will performe it, that I will keep by righteous Judgements.* (A religious vow is nothing else but a solemn promise or oath, whereby a man engages himselfe to the great God, that he will decline such wayes, means, and methods, as lead to wickedness, and that he will set in good earnest upon the practice of all the wayes and means of holiness, by the strength and assistance of divine grace.) Is you have by many vowes and promises engaged your selves *to cast off the works of darkness, and to put on the armour of light,* suitable to the Apostles exhortation. And as the people in *Naboniah's* time did enter into a curse and an oath to walk in Gods Law, and to observe and doe all his Commandements, *Nab. 1. 29.* So you have in the times of your outward and inward distresses vowed to the Lord, that you would observe all his Statutes, and walke in all his holy wayes, and doe all his righteous Commandements. *Job* once made a covenant with his eyes, that he would not lustfully look upon a maid; but how often have you made a covenant with your thoughts, that you would not thinke of vanity, and with your eyes, that you would not behold vanity, and with your eares, that you would not heare vanity, and with your tongue, that you would not speak vanity, and with your heart, that you would not thinke vanity, and with your hands, that you would not do vanity; nay your vowes and your covenants are upon you, oh that you would not with the strange woman in the Pro-

5.

Rom. 13. 12.

Job 31. 1. 2.

Prov. 2. 17.

verbi

Ecc. 5. 5.

will, forget the covenant of your God; oh 'tis better ten thousand times not to vow, then to vow and not to pay: God can take no pleasure in such as are off and on with him, nor in such who are forward to vow, but make no conscience to pay their vovves; these are fools in solis, and therefore God cannot but detest them, and turne his back upon them. If good Jacob who is called *the father of vovves*, was so backward to pay his vovves, that God was forced not only to round him in the care againe and againe, with a *goe up to Bethel, and there build me a Chappel*; but also severely to punish his delayes, both in the rape of his daughter, and in the cruelty of his sons, &c. *Gen. 35.* Ah how severely then may God deale with such, who doe not only delay the paying of their vovves, but who live also in the daily breach of their vovves. Most men have need of that counsell which the Bishop of *Colen* gave *Sigismund* the Emperour, that askt him what he should doe to be happy; *Live* (said he) *as you promised and vovved to doe when you were last sick of the Stone and Gout.* Ah that all men would make more conscience of living out, and of living up to the covenants, vovves, and promises, that they have made to God in the dayes when the hand of the Lord has gone out many wayes against them, and when terrors of conscience have been strong upon them, O what repentance, O what reformation, O what amendment have they promised in those dayes, and yet no sooner have these outward and inward stormes been over, but they have been as vaine, and loose, and base as ever. In the time of the great Sweate in King *Edwards* dayes, as long as the heate of the plague lasted, O how did every one cry out, *peccavi, peccavi, I have sinned, I have sinned, mercie Lord, Mercie, mercie good Lord.* Then Lord and Ladies, and people of all sorts, cryed out to the Ministers for the Lords sake, Sirs, tell us what shall we doe to avoyd the wrath of the Lord? what shall we doe to be safe in this evill day? O take these bags and pay so much to such a one whom I have deceived, and restore so much to such a one whom I have in bargaining over-reached, O give so much to the poore, and so much to other pious uses, &c. But after the sickness was over, they returned with the dog to the vomit, and with the swine to the wallowing in the mire againe; and so their latter

latter end was worse then their former. There was a very great sinner, who in the time of his sickness was so sorely terrified in his conscience for his many hainous sins, that he made the very bed to shake upon which he lay, and cryed out all night long, *I am damned, I am damned, I am damned, &c.* and in this his sickness he made many great protestations of amendment of life, if God would but be pleased to recover him, and prevent his going downe to the grave at this time; Well, in a short time after, he did recover, and being recovered he was as base, wretched and wicked, as ever he was before: This man with those that were cired before him, were like that cunning Devill, of whom the Epigrammatist thus writeth;

*Aegroti Dæmon, Monachus tunc esse volebat,  
Convulsus Dæmon, Monachus tunc esse volebat:*

Which is thus Englished;

*The Devill was sick, the Devill a Monk would be;  
The Devill was well, the Devill a Monk was be,*

But those who are now like to Satan in sin, may hereafter be like to him in torment; such who now out-five their vows, shall when they dye have hell enough. You count it a very shamefull thing to break promise or covenant with men; but is it not farre more shamefull to break with God? The *Egyptians* (though Heathens) so hated perjury, that if any man did but swear by the life of the King, and did not performe his oath, that man was to dye, and no gold was to redeeme his life. When the *Romans* made Covenants, they took Stones in their hands and said, *If I make this Covenant seriously and faithfully, then let the great Jupiter blese me, if not, so let me be cast away from the face of the gods as I cast away this Stone.* Covenant-breaking was a sin greatly detested and abhorred among the very Heathens, and shall Christians make nothing of breaking their vows, promises, and covenants with the great God? Well Sirs, remember this, those sins that you have vowed against, must be detested, and that holmes which you have vowed to follow,

As Paulus Fagius observes in his Comment on Genesis, &c.

follow, must be purchased, or a worse thing then the curse of *Adam* must be expected, *Judg. 5. 23.* compared with that, *Joh. 5. 14.* But

6.

Sixthly, If ever you would be holy, then dwell much upon the worth and preciousness of your souls: Christ that only went to the price of souls, hath told us that one soul is more worth then all the world, *Math. 16. 26.* Christ left his Fathers bolome, and all the glory of heaven for the good of souls, he assumed the nature of man for the happiness of the soul of man, he trod the wine-press of his Fathers wrath for souls, he wept for souls, he sweat for souls, he prayed for souls, he payd for souls, and he bled out his heart-blood for souls. The soul is the breath of God, the beauty of man, the wonder of Angels, and the envie of Devils, 'tis of an Angelical nature, 'tis a heavenly sparke, a celestially plant, and of a divine off-spring, 'tis a spirituall substance, capable of the knowledge of God, and of union with God, and of communion with God, and of an eternall fruition of God; there is nothing that can suit the soule below God, nor nothing that can satisfie the soule without God; the soule is so high and so noble a piece, that it scemes all the world in point of acceptation, justification, satisfaction, and salvation. What are all the riches of the East or West *Indies*? what are rocks of *Diamonds*, or mountaines of gold, or the price of *Cleopatra's* draught, to the price that Christ laid downe for souls? *1 Pet. 1. 18. 19.* Christ made himself an offering for sin, that souls might not be undone by sin, the Lord dyed that slaves may live, the Son dyes that servants may live, the naturall Son dyes that adopted sons may live, the only begotten Son dyes that bastards may live, yea the Judge dyes that malefactors may live, Ah friends, as there was never sorrow like Christs sorrow, so there was never love like Christs love, and of all his love none so that of soule-love. In a word, the spirituall enemies which daily warre against the soule, the glorious Angels which hourly guard the soule, and the precious ordinances which God hath appointed as meanes, both to convert and to feed the soul, doe all speak out the preciousness and excellency of the soule. There was once a great contest among some Nations about *Homer* (an excellent Poet), they severally

ly



ly pleaded their interest in him; and truly so 'tis this day about the soule of man, many lay claime to it, sin lays claime to it, and the world lays claime to it, and Satan lays claime to it, and Christ and holiness lays claime to it, and O that Christ and holiness might have it before all others. O Sirs, there is no wisdom nor policy to that of securing our precious souls, for they are Jewels of more worth then all the world; all the honours, riches, greatness, and glory of this world, are but chips and pibbles to these glorious pearles; therefore before all and above all other things, make sure worke for your souls, if they are safe all is safe, but if they are lost all is lost: Other things cannot be made sure, riches cannot, for as they are lying, so they are flying vanities, they make themselves wings, and they fly away; Honours cannot, *Haman* is feasted with the King one day, and made a feast for Crows the next; *Herod* is one houre cryed up for a God, and the next houre he is eaten of wormes; Princes Courts are very slippery, a man may quickly get a fall there, that may easily break both back and neck, as many in all ages have experienced; the applause and favour of creatures cannot, for many merits favours are got with an Apple, and lost with a Nut; *Judas* his heart was hardly warmed with the high Priests favour, before they shut their doores upon him, with a what is that to us? look thou to that; most merits favours are as light as a feather, and so tos't up and downe with every breath of windy vanity; the Modne do's not so often vary and change, as the respects of most men doe vary and change; how many men have had their names written in golden Characters one yeare, and in letters of blood the next? what is the favour of man, but a blast, a Sun-shine-houre, a puff of winde, a *magnum nihil*, a great nothing? and who then would spend an houres time to secure it? neare and deare relations cannot, for the delight of *Ezekiels* eyes is taken away with a stroake; and all *Jabs* children are snatcht away in a day; all our nearest and dearest relations are like a Nipse-gay, which the ofter we smell to it, the sooner it withers. But now holiness may be made sure, witness the spirits of just men made perfect in heaven, *Heb.* 12. 23; and witness the many thousands of Christians this day in the world, who doe experience the principles of holiness in their

Math. 27. 45.

Ezek. 24. 15.  
Job 1. 10.



hearts, and who doe evidence the power of holiness in their  
 lives. O Sirs, if the serious consideration of the preciousness  
 and worth of your souls, will not draw you out to study holiness,  
 to love holiness, to prize holiness, and to press after holiness,  
 what will ? O Sirs, tis only holiness that is the happiness of the  
 soul, the safety and security of the soul, the prosperity and felicity  
 of the soul, and the lustre and glory of the soul ; and therefore why  
 should you not labour, as for life, after this inestimable  
 Jewel holiness ? O let the remembrance of the preciousness of  
 your souls, be an effectuall means to draw you to heare that you  
 may be holy, and to pray that you may be holy, and to reade  
 that you may be holy, and to mourne that you may be holy,  
 and to sigh and greane after holiness, as after that which is the  
 souls only happiness. O Sirs, there is nothing below heaven so  
 precious and noble as your souls, and therefore doe not play  
 the Courtier with your souls ; now the Courtier do's all things  
 late, he rises late, and dines late, and sups late, and repents  
 late ; Q doe not poyson your precious souls by gross enormities,  
 O doe not starve your souls by the omission of religious duties,  
 O doe not murder and damne your souls, by turning your backs  
 upon holy Ordinances. I have read of a Woman, who when her  
 house was on fire, so minded the saving of her goods, that she  
 forgot her only childe, and left it burning in the fire ; at last  
 being minded of it, she cries out, *Oh my childe, oh my poore  
 childe, but all too late, all too late* ; so there are many men now  
 so mad upon the world, and so bewitcht with the world, that  
 they never mind, they never regard their poor souls, till they  
 come to fall under everlasting burnings, and then they cry out,  
 O our souls, O our poor souls, O that we had been wise for our  
 souls, O that we had got holiness for our souls, O that we had  
 made sure worke for our souls, but all too late, all too late ; the  
 Lord make you wise to prevent soul-burnings at last. If he be  
 rather a monster then a man, that feasts his slave, but starves his  
 wife, what shall we say of those that pamper their bodies but  
 starve their souls, and that have thred-bare souls under silke  
 and sattin Cloaths, and that please themselves with deformed  
 souls under beautifull faces ? surely it had been good for these  
 that they had never been born. I have read of a *Scythian Cap-*  
tain,

tain, who having for a draught of water yeelded up the City, cryed out, *Quid perdidit? quid prodidi?* What have I lost? what have I betrayed? So all unholy persons will at last cry out, we have betrayed our immortall souls, we have lost a precious Father, we have lost a deare Redeemer, we have lost the company of glorious Angels, we have lost the society of the spirits of just men made perfect, and we have lost all the pleasures and joyes and delights that be at the right hand of the most High; We have lost these, we have lost all these, and we have lost them for ever and ever; surely there is no hell to this hell. For a close of this direction, remember this, that as the soul is the life and excellency of the body, so holiness is the life and excellency of the soul, and as the body without the soul is dead, so the soul without holiness is dead; *This my Son was dead, and is alive*: if you get holiness into your souls, your souls shall live for ever, but if you die without holiness, your souls shall die for ever and ever. I have read, that there was a time when the *Romans* did weare Jewels on their shooes; oh that in these dayes most men did not doe worse, oh that they did not trample under feete that matchless Jewel their precious souls. But

Seventhly, If ever you would be holy, then set in good earnest upon reading of the holy Scripture; many a man has been made holy by reading of the holy Word. The Bible is the book of books, 'tis the onely book, all other books in the world are but waste paper to it: *Augustin* crys out, away with our writtings, that room may be made for the book of God: notwithstanding the greatness and multiplicity of the affairs of Princes, yet they were diligently to read the word, *Deut. 17. 19. And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this Law and these Statutes, to do them.* God looks that the greatest Princes on earth should make use of this Library. Though *David* was a great Prince, and had a multitude of weighty businesses upon his hand, yet he was so much in reading & meditating on the word, that he made it his Counsellors; the word was *David's* Learned Counsel, to which he resorted for counsel, advice, and comfort in all his necessities and

7.

*Luther com.  
in Gen. cap. 19.*

*Psal. 119. 24.*

Speeds Hist.

Acts 8. 26. 40.

Lib. 8. conf.  
cap. 12.

miseries. *Alphonſus* King of *Arragon* hath been highly extolled for reading the Scriptures fourteen times over, with glosses and expositions, notwithstanding his great publike employments. And *Alphonſus* King of *Naples* read over the Bible forty times, notwithstanding many great affairs were upon his hand. *Theodosius* the Emperor, and *Constantine* the Great, were much taken up in reading of the Scriptures. So Queen *Elizabeth*, when she passed in triumph through the streets of *London* after her Coronation, and had the Bible presented to her at the little Conduit in Cheap-side, she received the same with both her hands, and kissing it, laid it to her breasts, saying, *That the same had ever been her chiefest delight, and should be the rule whereby she meant to frame her Government.* And 'tis very observable, that the Eunuch was reading the Scripture, when *Philip* was commanded, by Commission from the Holy Ghost, to joyn himself to his Chariot, and to instruct him in the knowledge of Christ, which proved his conversion and salvation. And *Junius* was converted by the reading of that first of *John*, *In the beginning was the Word, &c.* being amazed with the strange majesty of the stile, and the profound mysteries therein contained. And *Augustine* was strangely converted by hearing a voice from heaven, saying, *Tolle lege, Tolle lege, Take and read, take and read;* and taking up the Bible, the first passage of Scripture that he cast his eyes upon, was that *Rom. 13. 13, 14. Let us walk honestly as in the day, not in gluttony and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof:* and no sooner had he read the verses, but the work of conversion was finished, and pious resolutions for a thorough reformation of life was settled in him. The Gospel read is sometimes the power of God to salvation, as well as the Gospel heard, *Rom. 1. 16. Cyprian* confesseth that he was converted from Idolatry and Nègromancy by hearing the history of the Prophet *Jonas* read and expounded by *Cecilius*, whom therefore he calleth the father of his new life: And *Ember* confesseth that he was converted by reading. I have read of a scandalous Minister that was struck at the heart and converted in reading that *Rom. 2. 21, 22. Thou therefore which*  
teachest

*teachest another, teachest thou not thy self? thou that preachest a man should not steal, doest thou steal? Thou that sayest a man should not commit adultery, doest thou commit adultery? thou that abhorrest Idols, doest thou commit sacrilege? There is a Schollar now alive, who being perswaded by an honest poor man, to leave reading of Poetry, and to fall upon reading of the Bible, did so, and before he had read out *Genesis*, his heart was changed, and he was converted. O sirs, as you tender your conversion, your salvation, make more conscience of reading the Scripture then ever you have done; be often in wheeing of these Scriptures upon your hearts, *Deut. 6. 6, 7, 8, 9. ch. 31. 11, 12. Jer. 36. 6, 7. John 5. 39.* In these Scriptures God requires all sorts of people, both men, women, children, and strangers, both learned and unlearned, to read the Scriptures, and to search after the heavenly treasures that are laid up in them, as men search for Gold and silver in the Oar. And *Paul* charges *Timothy* that he gives attendance to reading; *And blessed is he*, saith *John*, *that heareth and readeth the words of this Book.* Yea *Christ* himself hath highly honored reading with his own example, for coming to *Nazareth*, as his custom was, he stood up to read the Scriptures; and the *Berrians* for reading and searching of the Scriptures are stiled more noble then the Jews of *Thessalonica*, or as the Greek has it, they were better born and bred, they were better Gentlemen, they were of a more noble and ingenious disposition (though they did belong to the Country Town of *Berea*) then the *Thessalonians* were who dwelt in the rich and stately City of *Thessalonica*: sometimes there is more true nobility and ingenuity under a Russet coat, then there is under a Satten suit. The Holy Ghost gives a very large Encomium & high commendation of the Scriptures, in that *2 Tim. 3. 15.* *And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.* 'Tis observable that in these words you have not simply *ἡ ἁγία γραφή* Holy Scriptures, but *καὶ ἡ ἁγία γραφή* the Holy Scriptures; the Article *καὶ* there is very emphatical, and is used by the Holy Ghost to distinguish these sacred writings from all prophane writings, and to note the eminency and excellency of the holy*

*1 Tim. 4. 13.*  
*Rev. 1. 3.*

*Luk. 4. 16. 21.*

*Acts 17. 11.*  
*ἡ ἁγία γραφή*

Scrip-

Scriptures above all other mens writings whatsoever. Now the Scriptures have this adjunct, this Epithet, Holy, given them in five respects.

1. In respect of their Author and original, viz. a Holy God.

2. They are holy in respect of the Pen-men, who were holy men of God, 2 *Pe*. 1. 21.

3. They are holy in respect of their matter, they treat of the holy things of God, a vein of holiness runs through every line of Scripture; the Scripture calls for holy hearts, and holy lives it calls for holy principles, and holy practises, holy words, and holy works, holy affections, and holy conversations, 1 *Pe*. 1. 15.

4. They are holy in respect of their effects and operations, they are a means to effect and work holiness, and they are a means to compleat and perfect holiness, *Joh*. 17. 17. The word is not only a pure word, but also a purifying word, tis not only a clean word, but also a cleansing word, *Psal*. 19. 8, 9.

5. They are called holy by way of distinction, and in opposition, not onely to all humane and prophane writings, but also to the writings of the best and choicest men that ever wrote, for they have had their failings, weakneses and infirmities, and therefore must have their many grains of allowance; but the holy Scripture is most perfect and compleat. Now first, if ever you would be holy, it stands you upon to make more conscience of reading the holy Scriptures then ever yet you have done; many a man has been made holy by reading the holy Scriptures; and why maist not thou also be made holy by reading of the same holy word? Certainly all the Angels in heaven, and all the men on earth can't tell to the contrary but that thou mayest be made holy even by reading of the holy word; the Holy Ghost is a free Agent, and he can as well work holiness in thy heart by reading, as by hearing, and therefore set thy self about this noble and necessary work. Ah friends, the Scriptures are Gods Epistle, they are Gods love-letter to the sons of men, and why then will you not read them? *Come Anahel* (that princely preacher) was wont to say that the Scriptures were Christs swadling bands, the child

Jesus



Jesus being to be found almost in every page, in every verse, and in every line; Oh who would not therefore be often in looking upon and in handling of these swadling bands? O first, there are no histories that are comparable to the histories of the Scripture.

First, For Antiquity; *Moses* is found more ancient then all those whom the *Grecians* make most ancient, as *Homer*, *Hesiod*, and *Jupiter* himself, whom the *Greeks* have seated in the top of their divinity.

Secondly, For rarity.

Thirdly, For brevity; here you have much wrapt up in a little room; here you have *Homers Iliads* compriz'd in a Nut-shell.

Fourthly, For perspicuity; the foundations of Religion and happiness are so plain and clear, that every one may run and read them. 'Twas a true saying of *Augustin* (*Inclinavis Domus Scripturas ad infantium & lactentium capacitatem*,) That God hath bowed down the Scriptures to the capacities even of Babes and Sucklings.

Fifthly, For harmony; though there may seem to be a contrariety between Scripture and Scripture, yet there is a blessed harmony between all the parts of Scripture; the contrariety is seeming, not real; As when a man is drawing water out of a well with two vessels of a different mettall, the water at the first seemeth to be of a different colour, but when he draweth up the vessels nearer to him, the diversity of colours vanish, and the water appeareth to be of one and the same colour, and when he tasteth them, they have one and the same relish: So though at first sight there may seem to be some contradictions in the Scriptures, yet when we look more nearly and narrowly into them, and compare one place with another, we shall finde no contrariety, no repugnancy in them at all, but a perfect harmony, and a full and sweet consent and agreement between one place and another, between text and text, Scripture and Scripture.

Sixthly, For verity; the Scriptures are most sure and certain, heaven and earth shall pass away, before one jot or tittle of the Scripture shall pass unfulfilled.

Seventhly, For variety; there are no varieties to those that are to be found in Scripture; as in *Noahs Ark* all sorts of crea-

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4.

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6.

7.

crea-



creatures were to be found, so in this heavenly Ark, the Scriptures, all varieties are to be found; here you may finde Physick for every disease, and Balm for every wound, and a plister for every sore; Here the Lamb may wade, and here the Elephant may swim; here is milk for Babes, and here is meat for strong men; here is comfort for the afflicted, and succour for the tempted, and support for the distressed, and ease for the wearied; here is a staff to support the feeble, and a sword to defend the mighty. That which a Papist reports lyngly of their Sacraments, of the Mass, viz. That there are as many mysteries in it, as there are drops in the sea, dust on the earth, Angels in heaven, Scars in the sky, Atoms in the Sun-beams, or sands on the Sea shore, &c. may be truly asserted of the holy Scriptures; there are many thousand thousand varieties in this garden of Paradise, the Scripture.

8.

Eighthly, For fulness, the Scriptures are full of light, and full of life, and full of love; they are full of righteousness, and full of holiness, and full of all goodness. 'Twas a weighty saying of *Tertullian*, *Adoro penitendum scripturarum*, I adore the fulness of the Scripture. Many men talk much of the Philosophers Stone, that it turns Copper into Gold, and of *Cornucopia*, that it had all things necessary for food in it, and of the Herb *Panacea*, that it was good for all diseases, and of the Drugg *Catholicon*, that it is instead of all purges, and of *Vulcans* armor, that it was full proof against all thrusts and blows; but that which they vainly attribute to these things for bodily good, may safely and honorably be attributed to the blessed Scriptures in a spiritual manner; the Scriptures turns hearts of Copper into hearts of Gold; 'tis a Paradise that is full of the Trees of life, and these trees of life are both for food & Physick; here is all manner of fruit to feed you & fill you, to delight you and satisfie you, and the very leaves of these Trees are singular medicines to heal you and cure you; the Scripture prescribes the choicest drugs to purge you, viz. Repentance, and the blood of Christ; and 'tis the Scripture that furnishes you with the best armor of proof against all principalities and powers, and against all spiritual wickedneses in high places. Oh how should

Rev. 22. 2.

Eph. 6. 11. 18.

should the consideration of all these things, work you to be much in reading of the holy Scriptures? If you will but make trial, you should be sure to finde in them stories more true, more various, more pleasant, more profitable, and more comfortable then any you will find in all ancient or modern writers. Ah friends, if you would but in good earnest set upon reading of the holy Scriptures, you may finde in them so many happinesses as cannot be numbred, and so great happinesses as cannot be measured, and so copious happinesses as cannot be desired, and such precious happinesses as cannot be valued, and if all this woult draw you to read the holy Scriptures conscientiously and frequently, I know not what will.

It's said of *Mary*, that she spent the third part of her time in reading of the word; and *Cecilia* a Roman Maiden of noble parentage, carried always about her the New Testament, and spent much time in reading it. *Alfredus* once King of England, compiled Psalms and prayers into one book, and called it a *Manuale*, which he always carried about him, and spent much time in the perusal of it. *Augustin* caused *David's* penitential Psalms to be drawn upon the walls of his Chamber, that he might read them as he lay in his bed; he read and wept, and wept and read. Well if all this will not prevail with you to be much in reading of the Scriptures, consider, that *Agesslaus* an excellent King of *Spain* would never go to bed, nor rise up before he had looked into *Homer*, whom he called *Amasius suum*, his sweet heart; but what was *Homer's* books to Gods Book, which is the book of books, as *Charis* the great did signify when he crowned it with his own crown. And *Scipio Africanus* was much commended, for that he usually had in his hands the books of *Xenophon*. But, Oh how much more commendable will it be for you to have always in your hands the book of God? *Alphonse* had always in his bosom the commentaries of *Cesar*, and he was so much delighted with the history of *Titus Livius*, that he once commanded certain Musicians that were very skilful in that Art, to depart his presence, saying, he could read a more pleasant story out of *Livius*. Alas what are *Livius* his stories to the blessed stories that be in the Bible? Oh sirs, if *Lippus* when he did but read *Seneca*,

Vide Pos. in  
vita Aug.

Pharuch. Moral.

thought that he was even on the top of *Olympus*, above mortality and humane things. And if *Julius Scaliger* thought twelve verses in *Lucan* better then the German Empire; O then of what infinite worth and value is the blessed Scripture! Shall Heathens take such pleasure in reading of the Works of Heathens, and shall not Christians take as much pleasure in reading of the holy Scriptures, wherein there is so much of the Spirit, hand, and heart of God? Shall they set so high a price upon the books of Heathens? and shall we so slight and undervalue the books of God, as not to thinke it worth a opening once a day; verily, I am afraid, I am afraid, that there are some among us, that hardly open their Bibles once a weeke, and others that hardly open their Bibles once a moneth, and not a few that hardly open their Bibles once a quarter, &c. Certainly, as the rustiness of some mens gold, will be a witness against them in the great day of the Lord, so the mustiness of some mens Bibles will be a witness against them in that great day.

*Quest.* But is it not lawfull for a man to reade other mens books, to reade other mens holy works, &c.

mi. 1. 1. 1.

*Ans.* Doubtless it is lawfull; and that,

1.

First, Because other mens holy works (so far as they are holy) are but the fruits, products, and operations of the holy Spirit, &c.

2.

Secondly, Because their holy labours are of singular use for the clearing up of many hard difficult and mysterious Scriptures, &c.

3.

Thirdly, Because they have been the means of many mens conversion; *John Hus* confesser that the reading of *Luthers* works was the maine cause of his conversion. And whilest *Vergerius* read *Luthers* books with an intent to confute them, himselfe was converted by them. I doubt not but that there are many now in heaven, and multitudes now on earth, that have been converted by the books and writings of holy men; and therefore it cannot but be lawfull to reade such books, &c.

4.

Fourthly, Though it be lawfull to reade other mens holy works, yet the holy Scriptures must still have the prebeminence, they must be firstly, chiefly, and mostly read; all other books in comparison of the book of God must be cast by, 'tis

God's

Gods book that is indeed the book of Books. *Josephus* in his book of Antiquities, makes mention of one *Cannanus*, a Governour of *Judea*, that though he were but a Heathen, and a wicked man, yet he caused a Souldier to be beheaded for tearing a Copy of the book of *Moses Law*, which he found at the sacking of a Towne. And venerable in all Ages and among all Nations, have been the books wherein the Laws either of their belief or policie have been contained. As the *Talmud* among the *Jews*, and the Laws of the twelve Tables among the *Romans*, and the *Alcoran* among the *Turkes*, yea all Pagans have highly valued the Laws of their Legislators, and shall not Christians much more set an high esteeme upon the holy Scriptures, which are the Map of Gods mercy and mans misery, the touchstone of truth, the shop of remedies against all maladies, the Hammer of vices, and the treasury of vertues, the displayer of all sensual and worldly vanities, the Ballance of equirie, and the most perfect Rule of all Justice and honesty. What *Chrysostom* said of old to his hearers, viz. *Get you Bibles, for they are your souls Physick*; that I say to you all, oh get you Bibles, for they are your souls Physick, your souls food, your souls happiness. Ah friends, no book becomes your hands like the Bible; 'twas this book that made *David wiser then his Teachers*; this is the book that makes the best preachers, and this is the book that is the best preacher; This book, this preacher will preach to you in your Shops, in your Chambers, in your Closets, yea in your own bosomes; This book will preach to you at home and abroad, 'twill preach to you in all companies, whether they are good or bad, and 'twill preach to you in all conditions, whether they are prosperous or afflictive; by this book you shall be saved, or by this book you shall be damned; by this book you must live, by this book you must die, and by this book you shall be judged in the great day, *John* 12. 48. Oh therefore love this book above all other books, and prize this book above all other books, and buy this book before all other books (in king *Henry* the Eighths time, and in *Queen Maries* dayes, Christians would have given Cart-loads of Hay and Corne, for a few Chapters in the new Testament; and will not you part with three or foure shillings to buy a Bible, that may save your souls,

A 10. 02. 11

that may make you holy here, and happy hereafter?) and reade this book before all other books, and study this book more then all other books; for he that reads much and understands nothing, is like him that hunts much and catcheth nothing. And let this suffice for this 7th direction.

8.

Eightly, If ever you would be holy, then be much in prayer: Prayer is the most prevalent Orator at the throne of grace; many that have gon to that throne with tears in their eyes, have come away with praises in their hearts, and many that have gon to that throne with hearts full of sin, have returned with hearts full of grace. *Jacob* wept and prayed, and prayed and wept, and in the close as a Prince he prevailed with God; so many a sinner has wept and prayed, and prayed and wept, and in the close as a Prince he has prevailed with God. Ah Sirs, it may be that there are but a few weeks, nay a few dayes, peradventure but a few houres, between your souls and eternity, between your souls and everlasting burnings, between your souls and a devouring fire, between your souls and damnation, and will you not then pray and mourn, and mourn and pray for that holiness, without which there is no happiness, yea without which hell and destruction will be for ever your portion. Oh take that blessed promise, *Ezek. 36. 25, 26, 27.* and urge God withal; oh tell him that he has said, *that he will sprinkle cleane water upon you, and that ye shall be cleane from all your filthiness, and that from all your Idols he will cleanse you,* &c. Oh tell him,

1.

First, That he stands engaged by promise, to give his holy Spirit to them that aske it, *Luke 11. 13.*

2.

Secondly, Oh tell him, that none can make an unholy heart holy, but a holy God.

3.

Thirdly, Tell him that surely 'tis no sin to beg holiness of a holy God.

4.

Fourthly, Tell him that he has made such who were once notorious in wickedness to become eminent in holiness, witnes *Mary Magdalen, Paul, the murderers of Christ,* and those vile *Corinthians*, *1 Cor. 5. 6, 9, 10, 11.*

5.

Fifthly, Tell him that he has given holiness to them that have not sought it, and how then can it stand with his honour to

deny

deny it to them that seek it? surely if he has *been found of them that sought him not*, he will not hide himselfe from them that seek him, Isa. 65. 1, 2.

Sixthly, Tell him that thou hadst rather that he should deny thee any thing, then that he should deny thee holiness, say to him, Lord, health is the Prince of outward mercies, and wealth is the spring of many mercies, and wife, children, and friends, are the set offs of mercies, the creame of mercies, and that liberty is the sweetner of all thy mercies, and yet tell him that thou hadst rather that he should strip thee of any of these, nay that he should deny thee all of these, then that he should deny thee holiness.

Seventhly, Tell him that thou didst never reade of any man that did ever make a hearty request for holiness, but his request was granted. The Leper would faine be clean, and Christs answer is, *I will be thou clean*, Math. 8. 2, 3. Christ do's neither delay him nor deny him; the poor Leper could no sooner desire to be clean, but Christ commands him to be clean, *I will be thou clean*; his prayer was short and sweet, and his answer was sudden and gracious.

Eighthly, Tell him that thou art unwilling to be miserable for ever, tell him that thou canst not bare the thoughts of an eternall separation from him, and yet this must be thy portion, except he will glorifie the riches of his grace in bestowing of that pearly price, holiness upon thee; oh tell him, that thy want of holiness is now thy greatest hell, tell him that thou art now fully resolved to give him no rest, till he has changed thy heart, and made thee in some measure to be what he would have thee to be, &c.

It is observable amongst the worst of men, the Turks, yea amongst the worst of Turks, the *Moors*, that by their Law it is a just exception against any witness, that he hath not prayed six times every natural day, it being a usual custome with them to pray for day before the day brake, and when 'tis day they give thanks for day light, and at noone they give thanks to God that halfe the day is past, and then at last they pray that they may have a good night after their day: Ah sinners, sinners, shall not these Turks rise up one day in judgement against you that thinke not holiness worth a praying for.

Obiect.



*Obiect.* But the prayers of the wicked are an abomination to the Lord, *Pro. 15. 3. Chap. 28. 9.* and he casts their sacrifices as dung in their faces, *Isa. 1. 11. -- 16. Ch. 58. 1. -- 7.* their very prayers are sinfull, and therefore they were better neglect prayer till God shall worke graciously and savingly upon them, then to pray, and so to sin as often as they pray, &c. To this I answer.

1.

First, The prayers of the wicked may be materially good, when they are not formally good, yea when they are Theologically evil, 2 *Chron. 25. 2. Amaziah* did that which was perfect in the sight of the Lord (as to the matter) but not with a perfect or sincere heart; he failed not in the matter, but in the manner; he did not doe that good he did from principles of faith, love, &c. nor to a right end, divine glory; many un-sanctified persons may have the gift of prayer, that have not the spirit of prayer, nor the grace of prayer, *Math. 7. 21. Ch. 23. 14.* Now certainly where God gives such a gift, he requires the use of it; the gift of prayer is from the Spirit, as well as the grace of prayer; and who can tell but that upon the use of the gift of prayer, the Spirit may give the grace of prayer; however, 'tis dangerous to neglect a gift; the sloathfull servant was not cast into utter darkness for rioting out his Talent, but for not improving of his Talent. *Math. 25. 30.* That the prayers of a wicked man are not formally good, must be granted, yea that they are abominable and ineffectual, cannot be denied; they are like the precious stone *Diaclerus*, which though it hath many excellent Sovereignities in it, yet it looseth them all if it be put in a dead mans mouth; so prayer though it hath many vertues and excellencies in it, yet it looseth them all, when 'tis performed by a man that is spiritually dead, that is dead God-wards, and Christ-wards, and heaven-wards, and holiness-wards; but if you consider the matter of a wicked mans prayers, so they may be good, yea so good as that they may prevaile with a good God for much temporal good, as I shall shew you before I close up all my answers to this objection. But

2.

Secondly, 'Tis a less sin for an unholy person to doe a religious dutie, then 'tis to omit it, now of two sins, whereupon, not God, but a mans selfe hath inevitably put him to commit

one

Psal. 78. 36, 37.

Pro. 1. 27, 28.

Isa. 58. 1, 2, 3, 4.

one of them, he muſt chuſe the leaſt, he muſt chuſe rather to ſin in the manner, in not doing of it ſo well as he ſhould, then to fail in the matter, and ſo quite neglect the duty it ſelfe; for this is moſt certain, when God commands a duty abſolutely to be done, it is a greater ſin not to doe it at all, then to doe it amiſs, and the reaſon is evident, becauſe our diſobedience is totall in not doing at all, and but only partiall in doing it otherwiſe then we ought. As for a man wilfully and peremptorily to reſuſe to heare the word, is a greater and a fouler fault, then to heare it with a forgetful or a diſobedient heart, there being more hope of the latter, then of the former; for ſome that have come to catch, have been caught by the word, *John 7. 46.* And therefore come, ſaith *Latimer*, to this word, though thou comeſt to ſleepe, it may be God may take thee napping. When *Mr Henry Sulphen* was preacher at *Breme*, ſeveral Roman Catholiques ſent their Chaplains to trap him in his words; but the power of God was ſo wonderfully ſeen in his preaching, that the greateſt part of them that came to enſnare him were converted by him: 'Tis good to come to the word, though a man comes with an ill intent; to come, though he ſhould come with a purpoſe to catch, for in ſo coming he may be catch'd, as *Auguſtine* was by *Ambroſe*: without doubt there is no diſobedience to that which is totall; partiall diſobedience is no diſobedience to that which is totall; That wiſe that totally diſobeys her husband, and that child that totally diſobeys the father, and that ſervant that totally diſobeys his Maſter, is much more to blame, and doe much more provoke, then thoſe that are onely partiall in their diſobedience, and ſo 'tis between God and ſinners, &c.

*Job. Sleidani-  
Comment.*

Thirdly, If there were any ſtrength in this objection, it would lye as ſtrong againſt a wicked man's civil actions, as it do's againſt his religious actions. *Prov. 21. 4.* The plowings of the wicked is ſin; not only the prayers of the wicked, but alſo the plowings of the wicked are ſin, not only the ſpiritual but alſo the natural and civil actions of a wicked man are ſin; and therefore according to their arguing, a wicked man muſt not exerciſe himſelfe in his calling, in his plowing and ſowing, &c. becauſe that his civil actions are ſinfull as well as his religious, and 'tis as impoſſible for him to pleaſe God in the one, as 'tis to pleaſe

3.

please him in the other; but surely all men that are in their wits, will either sigh or laugh at such kinde of reasonings. But

4. Fourthly, This objection lyes as strong against wicked mens natural actions, viz. their eating, drinking, and sleeping, &c. as it do's against their praying; when a wicked man eats, he is to eate to divine glory, and when he drinks, he is to drinke to divine glory, and when he recreates himselfe, he is to recreate himselfe to divine glory, and when he sleeps, he is to sleep to divine glory; in all these natural and common actions, he is to make the glory of God his supream scope. Now there is not a wicked man on earth, that do's or can eate o' drink, &c. to divine glory, he do's nor cannot set up the glory of God as the chiefe and ultimate end of his natural and common actions. Now who but fooles in folio will reason thus, wicked men are to eate and drink, &c. to divine glory, but this they cannot doe, *Tim. 1. 15.* and therefore wicked men must neither eate nor drink, &c. But

5. Fifthly, The force and spirit of this objection (if there were any in it) lyes as flat and full against all other religious duties, as it do's against prayer; it lyes as strong against hearing, reading, and meditating on the word, &c. as it do's against prayer, and who but such who are sadly left of God, and woefully blinded by Satan, will be so wretched as to say, wicked men must neither heare the word, nor reade the word, nor meditate on the word, because they cannot doe these actions in faith; and *whatsoever is not of faith is sin*, *Rom. 14. ult.* But

6. Sixthly, There are those that can say by experience, that the first special work of God that ever they perceived on their own hearts, was while they were pleading with God at the throne of grace; there are those that have brought proud hearts to the throne of grace, but have returned with hearts humbled, and that have brought hard hearts, but have gon away with hearts graciously broken and melted, and that have brought carnal hearts, but returned with spiritual hearts, and that have brought worldly hearts, but returned with heavenly hearts. God sometimes heares prayers for his own sake, and for his Sons sake, and for his glories sake, and for his promise sake, when he will not heare prayers for the sinners sake. But

Seventh-

Seventhly, Sinfull omission lead to sinfull commissions, yet sometimes they lead to ruine; As you may see in the Angels that fell from the highest heaven to the lowest hell, and in Adam, who fell in paradise from the highest pinnacle of glory, to the lowest step of sin and misery. Those Reprobates in that 25 *Math.* did not rob the Saints, but only omitted the relieving of them, and this proved a damning to them: Rich *Dives* did not rob the poore, but his not relieving of them was his ruine, *Luke* 16. *Adam* and *Amnon* were banished the Sanctuary to the tenth Generation for a meere omission, because they met not Gods *Israel* in the Wilderness with bread and water, *Deut.* 23. 3, 4, 6. Look as the omission of good dyer breeds natural diseases in the body, so doth the omission of good duties breed spiritual diseases in the soul; all sinful omissions make worke for hell, or for the Physician of souls: Oh man thou dost not know what deadly sin, what deadly temptation may follow upon a meere single omission. *Origen* going to comfort and encourage a Martyr that was to suffer, was apprehended by the Officers, and constrained either to offer to the Idolls, or to have his body abused by a Blackamore that was ready prest for that service; being thus hard put to it, to save his life he bowed to the Idolls, but afterwards when he came to himselfe, he sadly bewailles his sin, and confesseth that he went forth that morning without making his prayers unto God, which sinful omission God did so severely punish, by leaving of him to fall into so great a sin, which pierc'd his soul through with many sorrows. I am apt to think that many a sin, many a snare, and many a fall, might have been prevented, if such and such religious duties had not been omitted; sinful omissions prepare the way to sinfull commissions, and both prepare the way to a fatal destruction. I believe many men had never been so abominable vicious, if they had not first cast off religious duties; he that lives in the neglect of prayer, tempts more Devils then one to beset his soule, yea to destroy his soule. *Eccl.* But, say you, you say that is not the duty of wicked

Eightbly, and lastly, there are several weighty arguments that may be produced to prove, that 'tis the duty of wicked and unconverted men to performe religious duties, as to pray and seek the Lord, *Eccl.* Among the many that may be brought

forth, I shall only give you these six. *1 Tim. 2. 1.*

1.

First, This is evident from divine commands, as you may clearly see by comparing of these Scriptures together, *Isa. 55. 6, 7. Acts 8. 21, 22, 23. Psal. 65. 2. 1 Thes. 5. 17. Pray without ceasing*, is an indefinite injunction; and who art thou oh man, that dar'st to prohibit what God commands? are not his commands obliging? and may not disobedience to the least of them, cost thee thy life, thy soul, thy all? Gods commands are neither to be slighted, censured, nor neglected; woe to him that looks upon great commands as little commands, and little commands as no commands, *Math. 23*. Oh Sirs, 'tis a very dangerous thing to act or run Counter-cro's to Gods exp'ress command, it may cost a man deare, as you may see in that sad Story, *1 Kings 13. 24*. The Heathens indeed would frequently run cro's to their gods commands, for when their gods commanded them to offer up a man, they would offer up a Candle; and so *Hercules* when he was to offer up a living man, he offered up a painted man: but do's it become Christians to deale thus with the great God, with the living God, with the God of gods, as the Heathens did by their gods? surely no: Gods commands are not like unto the commands of the Heathens that might be contradicted and changed, but they are like to the commands of the *Moses* that cannot be reversed nor changed, they must be Evangelically obeyed, or you will be eternally destroyed. The *Rechabites* were very rigid observers of their fathers commands, and will you make slight of Gods commands? and the *Angels* that excell in strength, do his Commandments, and will you despise them? why should the peasant scorn that work, in which the Prince himself is engaged? But,

*Jer. 35. 2, 5, 6, 7.*

*Psal. 103. 20.*

2.

Secondly, Prayer is a natural worship, and is incumbent upon all men as they are created by God; prayer is a duty which the very Law of nature, as well as the Law of the word, lays upon men; And this you may see in those Pagans, *Jenah 1. 10. The Mariners cryed every man to his god*. That there is a God, and that this God is to be called upon, are lessons that are taught in natures Schoole; *Isa. 45. 20*. They pray to a god that cannot save; for any man to say, a wicked man ought not to pray,

pray,

may, is to say a wicked man ought not to worship God; nor acknowledge him to be his maker; and who but such who are either blind or mad, dare speak such language? Certainly they that live in the neglect of prayer under the Gospel, sin against a double light, the light of nature, and the light of the Gospel, and therefore they shall be double-damn'd; there is no hell to those men's hell, who sin against a double light, &c. But,

Thirdly, The neglect of prayer is charged upon wicked persons as their sin, as you may see by comparing of these Scriptures together, *Psal. 14. 2, 4. Psal. 10. 4. Jer. 10. 21. Hosea 7. 7. Zepha. 1. 6.* Now doubtless, if it were not a duty for unregenerate persons to pray, it could never stand with the holiness, justice, and righteousness of God, to charge the omission of prayer upon them as a sin; but the omission of prayer is charged upon them as a sin, and therefore without all peradventure 'tis their duty to pray. But,

Fourthly, Wicked and unregenerate persons are againe and againe imprecated against, for not calling upon the Lord, *Psal. 79. 6. Pour out thy wrath upon the heathen that have not knowne thee, and upon the kingdomes that have not called upon thy name.* So *Jer. 10. 25. Pour out thy fury upon the Heathen that know thee not, and upon the families that call not upon thy name.* Now certainly, if prayer were not a duty incumbent upon wicked men, they would never be thus imprecated against for the omission of it; to imprecate that vials, that full vials, that full vials of wrath and fury should be poured forth (as water is poured forth) suddenly and plentifully upon those kingdoms and families, that do not call upon the name of the Lord, is so dreadful a thing, that it had never been mentioned in the Scripture, had it not been to alarme the worst of men to the work of prayer. But,

Fifthly, If absolute promises or precious promises of special grace and mercy be made to sinners as sinners, then sinners may in prayer plead out those promises, and urge God upon making good his promises; but absolute promises or promises of special grace and favour are made over to sinners as sinners, *ergo*, That such promises are made over to poor sinners as sinners, is evident by comparing these Scriptures together, *Isa. 57.*



17, 18, 19. These words drop nothing but myrrhe and mercy; if *Enim* could pick gold out of a dunghill; oh what gold, what comfort may be pick't out of these golden promises? In these words, let us consider two things; First, the precious promises that are here made; Secondly, the persons to whom they are made. In the words you have four precious promises of special grace and favour, they are as so many streames of grace flowing from the covenant of grace.

1. First, You have here a promise of healing, *ver. 18. I have seen his wayes, and will heale him*, or as you may reade the words, though I have seen his wayes and courses, and well observed how unworthily, how untowardly, and how obstinately he has carried it; yet *I will heale him. I will heale his backsliding nature*; though his disease be dangerous, though it be very dangerous, yet to an Almighty Physician, no disease is incurable; I will heale his inside by pardoning his sin and purging his conscience, and I will heale his outside, by removing of judgements and calamities from him; and all this I will doe upon the account of my promise and covenant, *Hosea 14. 4. Jer. 32. 38. and 40. 2.* compared.

Psal. 103. 3.

Jer. 3. 22.

Mala. 4. 2.

2. Secondly, You have in the words a promise of leading, *I will lead him also*, or as the Hebrew hath it, *and I will lead him, I will conduct him in safety to his own Country*, to some sence it, but you may understand it doublets of a spiritual, as well as of a providential leading; I will lead him by my word, and I will lead him by my Spirit, and I will lead him by my counsel, suitable unto many precious promises of grace that are scattered up and down in the Scripture.

3. Thirdly, In the words you have a promise of comfort, *I will restore comforts to him*, not *comfort*, but *comforts*; that is, in the roome of all those discomforts, sorrows, calamities and miseries that he has been exercised with, I will (says God) lay in abundance of comfort, yea I will store him with all sorts of comforts, both temporal, spiritual, and eternal, suitable to that word of grace that you have in *Isa. 40. 1, 2.*

4. Fourthly, In the words you have a promise of peace, *v. 19. I create the fruit of the lips, peace, peace to him that is far off, and to him that is near*, saith the Lord; the gemination of the word

Word (*Shalom, Shalom*) peace, *paax*, imports a large extent of peace; it notes true peace, firm peace, sure peace, great peace, abundance of peace, yea constant belasting peace, under the name of peace in the Hebrew is denoted all manner of prosperity; and the Geminating of the word always notes a large measure of tranquillity, plenty, prosperity, and felicity. Oh first, peace with God, and peace with conscience, and peace with the creatures, are all the products of Gods creating power and grace, 2 *Eph.* 16, 17, 18. and so must be referred to the Covenant of Grace.

Secondly, Let us consider the persons to whom these precious promises are made; and here let us observe these three things.

First, Their sin, and this you have in *vers.* 17. *For the iniquity of his covetousness I was wroth*; The sin that is charged upon him is a very great and grievous, 'tis a very vile and heinous sin, 'tis called not onely covetousness, but the iniquity of his covetousness, as shew the height and transcendency of this their wickedness, for covetousness is a Mother-sin, 'tis a breeding sin, 'tis a sin that has all sin in the womb of it, 'tis a sin not onely against the light and law of grace, but also against the light and law of nature, for it makes the soul terrene which should be celestial; and therefore the *Persians*, though Heathens, have a law that no man ought to cover what belongs to any other man. And they have another law, that they ought not to be worldly minded: No sin lays men under greater woes: Wo to him that joyneth house to house; and wo to you Scribes, Pharisees and Hypocrites, *Mat.* 23: 'Tis an evil that subjects men to the basest and vilest evils, 'tis the root of all evil, it makes a man a fool, *Luk.* 12. 20. *Thou fool, this night thy soul shall be taken from thee*; It robs a man of all true peace, comfort, content, and quiet; it brings men into snares which drowns their souls in perdition; It renders men unsatisfied under all their outward enjoyments; though a covetous wretch may have enough to sink him, yet he can never have enough to satisfy him; first he wishes for a bag full, and then a chest full, and then a chamber full, and then a Church full, &c. The plague of unsatisfiedness is none of the least of plagues

pleagues that covetous men are under. Certainly you shall as soon fill a triangle with a circle, and a chest with grace, and the body with aye, as you shall be able to fill and satiate a covetous mind with money: In a word, covetousness is a sin that renders a man unserviceable in his generation; a covetous man is like a Swine, that is good for nothing whilst he lives; the Horse is good to bare and carry, the Ox is good to draw, the Sheep is good for cloth, the Cow is good to give milk, and the Dogg is good to keep the house, but the Hogg is good for nothing whilst he lives; so a covetous man is neither good for Church nor State, he is no wayes serviceable in his generation, onely when he is dead; that Scripture often proves true, *That the riches of a sinner are laid up for the just*, Job 27. By all which you may see the greatness of this sin of covetousness that is so closely charged upon them. But,

2. Secondly, He grew worse under the afflicting hand of God, *I was wrath, and smote him, and he went on frowardly in the way of his heart*: They were like peevish, froward, stubborn children, that grow more cross, crooked, and perverse under all the chastenings of their Father; and this was no small aggravation of their sin, that they grew worse under the Rod. *Plautarch* writes, that 'tis the quality of Tygres, that if the Drums or Tabours sound about them, they will grow mad, and rend and tear their own flesh in pieces; and so 'twas with these sinners in the text. Oh how did they fret and fume, and tear, and take on, when they were under the rebukes of God? But,

3. Thirdly, He persever'd and went on against all gain-sayings; *I have seen his ways*, that is, I have seen his obstinacy and incorrigibility in sin. Ah poor creature (says God) he sees not his present misery and slavery, he takes no notice of his own folly and vanity, of his own frowardness and peevishness, he scorns to bend or bow under my mighty hand, he is resolved to stand it out to the death, he will persist on in his own wayes, though he eternally perishes; though hell stands at the end of his ways, yet on he will: Well what is the issue of all this? God saith, *I have seen his ways, and will heal him*; 'tis not I have seen his ways, and will curse him, no, but *I have seen his ways, and will heal him*; 'tis not I have seen his ways, and will never have any

more

more to do with him, no, but *I have seen his ways, and will heal him*; 'tis not I have seen his ways, and will damn him, no, but *I have seen his ways, and will heal him*. On the freeness, On the unsearchableness, On the riches of Gods grace! And thus you see that the precious promises last cited, are promises that are made over to sinners as sinners; And this is further evident in that *Isa. 43. 22, 23, 24, 25*. For sins of omission and sins of commission, what can be more charged upon a sinful people, then here is charged upon them? they were not onely negligent of his worship and service, but they were also weary of his worship and service, and counted it rather a burden then a benefit, a toyl then a pleasure; in all their outward observances they did but court the Lord, they did but complement with God, for whilst they were in his service, their hearts were secretly weary of his service; and by their sinful commissions, Oh how did they grieve, vex, oppress, and burden the Holy one of *Israel*? and yet in *vers. 25*. God does passionately and emphatically proclaim their free pardon, *I, even I am he that blot out thy transgressions for mine own sake, and will not remember thy sins*. The Metaphor is taken from mens blotting out of debts out of their debt-book; now when a debt is blotted out of the debt-book, 'tis never charged upon the debtor more, 'tis never regarded nor remembered more; so when God proclaims the sinners pardon, when he forgives him his transgressions, he blots, he rases, he crosses his books, and cancels all bonds, so as that he will never object his sins against him, and never charge his sins upon him, but being once forgiven, they shall be for ever forgotten, they shall never come into his remembrance more. And all this he will do for his name sake, and for the praise and glory of his own Free-grace. So in *Exod. 36. 26, 27, 28, and 29*. compared. Now by all these Scriptures 'tis most plain and evident, that the precious promises of special grace and mercy, are made over to sinners as sinners; and if so, then doubtless sinners may lawfully put these promises into suit. Oh first, don't you know that desire is the soul of prayer? and who but such as are wretched and wretched, will say that a wicked man may not desire the accomplishment of Gods gracious promises, that will

will say an unregenerate man may not desire to be pardoned, sanctified and renewed; and that the Lord would bestow his spirit upon him; and that by the finger of the same spirit, the Law of the Lord may be written in his heart, that he may observe his Statutes, and do them; these are things that God has engaged himself to do for poor sinners, and therefore certainly sinners may put God in mind of his engagements. But,

6.

Sixthly and lastly, God would never have encouraged and rewarded with temporal favors, wicked and unregenerate mens religious duties and services as he has done, if he would not have had them exercise themselves in Religious duties; now that he has thus encouraged and rewarded wicked and unregenerate men is evident in these instances, *1 Kings. 21. 19.---alt. Josiah 3. 4.---alt. 2 Chron. 16. 5. Uzziah* sought God in the days of *Zachariah*, and when he sought the Lord, God made him to prosper; had he been really godly, had he had the root of the matter in him, had he been a sincere, a thorough Christian, he would have sought the Lord all his days, he would have held on and held out in well-doing, but being carnal hypocritical and unregenerate, his Religion dies with *Zachariah*. Another instance you have of this among the sailors, that usually are the worst of sinners, *Psal. 107. 23.---30.* And another you have in that known case of *Jehu*; from all which we may well conclude, that God expects and looks that wicked men, that unregenerate men should be found in the exercise of Religious duties. It is an excellent observation of *Calvin* upon Gods rewarding the *Richabites* obedience, *Jer. 35. 19.* God (saith he) oft recompenceth the shadows and seeming appearances of vertue, to shew that complacency he takes in the ample rewards he hath reserved for true and sincere piety. To conclude, It was as easie for *Boaz* to have given *Ruth* as much corn at once as would have yielded her an Ephah of Barly, & so have sent her home without any more ado; but he would not, being resolved that she should use her endeavor to gather and glean it, and beat it out too when she had gleaned it; so 'tis as easie a thing for God to give his Christ, to give his Spirit, and to give his Grace immediately to poor sinners without their using of the means, but he won't, being resolved that they shall use the

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the means of hearing, reading, praying, and conference, &c. and when they have done, leave the issue of all their labors and endeavors to his good Will and pleasure. I have taken the more pains fully and clearly to answer this objection, that it may never more have a resurrection in any of your souls.

Ninthly, If ever you would be holy, then when you have done all, wait ; Oh hear and wait, and wait and hear ; pray and wait, and wait and pray ; read and wait, and wait and read ; confer and wait, and wait and confer ; watch and wait, and wait and watch. Oh sirs, shall the husbandman wait for a good harvest ? and the Merchant for good returns ? and the Watchman for the dawning of the day ? and the Patient for a happy cure ? and the poor Client for a day of hearing, &c ? and will not you wait for Christ, and wait for the spirit, and wait for pardon, and wait for grace, and wait for glory, &c ? Oh sinners, sinners, remember you are at the right doore, and therefore wait ; Oh remember that whilst you are waiting for mercy, God is preparing of mercy ; Oh remember that 'tis mercy that you may wait for mercy ; devils and damned spirits can't wait for mercy, wait they must, but, O 'tis for more wrath, anger, and fiery indignation : Oh remember your condition bespeaks waiting, for you are poor, halt, lame, blinde, and miserable creatures : Oh remember that mercy is sweetest when it comes after a patient waiting, *Deut. 32. 13. He made him to suck honey out of the rock, and oil out of the flinty rock ;* That is, he made him to suck water that was as sweet as honey out of the rock, out of the flinty rock : Oh remember that a patient waiting for mercy, is the onely way to greaten your mercy. The longer, said the Emperors son, the Cooks are a preparing the meat, the better the chear will be ; his meaning was, the longer he staid for the Empire, the greater it would be : So the longer a soul waits for mercy, the greater and the better it will be when it comes ; as you may see in that famous instance of the poor man that lay eight and thirty years at the Pool of *Bethesda*. Famous was the patience of *Elizah's* servant, who in obedience to his Masters command, went seven several times up and down steep *Carmel*, which could not be without danger and difficulty, and

9.

Jam. 5. 7, 8.

Joh. 5. 2. 16.

1 King. 18. 8.



Isa. 55. 3.

Isa. 58. 8.

Heb. 10. 37.

all to bring news of nothing, till his last journey, which made a recompence for all the rest, with the tydings of a cloud arising: Oh so do but patiently wait upon the Lord; and that grace, that favour, that mercy will come at last, which will fully recompence you for all your waitings; remember that the mercies of God are not stiled the swift, but the sure mercies of *David*; (mercy may be sure, though it be not presently upon the wing flying towards us) And the same Prophet saith; *the glory of the Lord shall be thy reward*; now this we know comes up last to secure and make good all the rest, for where Grace leads the Front, Glory at last will be in the Rere. Oh do but patiently wait, and he that shall come, will come, and will not tarry, not a year, not a quarter, not a month, not a week; not a day, no not an hour beyond the prefixed time that he hath set of shewing mercy to poor sinners. O how sad was it that *Saul* should lose his Kingdom for want of two or three hours patience? but O how much more sad will it be if thou shouldst lose all the prayers that thou hast made, and all the Sermons that thou hast heard, and all the tears that thou hast shed, and all other pains that thou hast taken, and all for want of a little more patience? yea how woful sad would it be if thou shouldst lose thy God, and lose thy Christ, and lose thy soul, and lose an eternity of glory, and all for want of a little patience to wait the Lords leisure? O therefore resolve to hold on waiting to the death, and if thou must perish, to perish in a waiting way, (which if thou shouldst, thou wouldst be the first that ever so perished:) O remember that if God should come, and mercy come, and pardon come, and grace come, when thy Sun is near setting, when thy glass is almost out, and when there is but a short step between thee and eternity, it will infinitely recompence thee for all thy waiting; and therefore wait still: and to keep up thy spirits, and to uphold thy soul in a waiting way; O! that thou wouldst make these following promises thy daily food, thy daily friends, thy daily companions; *Psal. 27. 14. Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord. Prov. 20. 22. Wait on the Lord, and he shall save thee. Isa. 30. 18. And therefore will the Lord wait, that he may be gracious unto you,*  
and

and therefore will he be exalted; that he may have mercy upon you: for the Lord is a God of judgement. Blessed are all they that wait for him. Chap. 40. ult. But they that wait upon the Lord shall renew their strength: they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not faint. Chap. 49. 23. They shall not be ashamed that wait for me. And Chap. 64. 4. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Pro. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. O how should these precious promises encourage your hearts to wait on the Lord? O how should they lengthen and draw out your patience to the utmost. But,

Tenthly and lastly, Dwell much upon the memorable judgements of God, that even in this life has fallen upon unholy persons. Remember *Lots* wife. O! remember her sin and punishment, that so fearing the one, you may learn to take heed of the other. *Isa.* 26. 9. When thy judgements are in the earth, the inhabitants of the world will learn righteousness; that is, they should learn righteousness (for so the words may be read) they should learn to fear thee, and learn to turn unto thee, and learn to forsake their sins and amend their lives; When thy judgements, thy memorable judgements are abroad in the world, it highly concerns all the sons of men to look after holy dispositions, holy affections, and holy conversations, that so it may go well with them in the day of the Lords wrath: others sense the words thus, When thy judgements are on the earth, the inhabitants of the world (that is sinners as well as Saints) shall learn righteousness, that is, they shall learn to fear thee upon the account of thy righteous judgement, suitable to that, *Job* 37. 23, 24. Touching the Almighty, we cannot finde him out: he is excellent in power, and in judgement, and in plenty of justice: Men do therefore fear him: he respecteth not any that are wise of heart; and to that *Rev.* 15. 4. Who shall not fear thee, O Lord, and glorifie thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgements are made manifest. The judgements of God upon Antichrist, shall

10.

Luk. 17. 32.

Rabbi Solomon  
on Prov. 9. 25.

See the Theatre of Gods Judgments, by Dr. Beard, and Dr. Taylor; and see Mr. Clarke's Looking-glass both for Saints and Sinners.

to awaken, alarm, and affect the sinners, that they shall cast off all false ways of worship, and worship the Lord in a more pure, spiritual, high and noble way, then ever yet they have done. God is a free Agent, and he can make sinners Saints, as well by judgements, as by mercies. *Walden* (from whom the *Waldensians* had their name) when many were met together to be merry, seeing one among them suddenly fall down dead; it struck so to his heart, that he went home a penitent, and proved a very precious holy man. *Pharab* was not a pin the better for all the plagues that came upon him; but *Jehoiada* taking notice of Gods heavy judgements upon *Pharab*, and likewise upon the *Amalekites*, was thereby converted, and became a Proselyte, as some observe. O sirs, who can tell but that a fixed eye upon the remarkable judgements of God that has been inflicted upon notorious sinners, may be a means to change you and turn you to the Lord? forget not the plagues that came upon bloody *Pharab*; Remember how crafty *Achitophel*, and proud *Haman*, and covetous *Judas*, came all to the halter; forget not how the earth opened her mouth and swallowed up *Corab* and his companions; forget not the Angel that drew upon *Balaam*, nor *Samuels* sword that cut *Agag* in pieces, nor the Royal Oak on which *Abelom* was hanged, nor the Javlin by which *Phinehas*, in his zeal for God, thrust through *Zimri* and *Cozbi*; remember how *Ananias* and *Sapphira* were struck dead with a lye in their mouthes; remember how God rained hell out of heaven upon *Sodom* and *Gomorrab*; remember how suddenly, how unexpectedly, and how inevitably the flood came upon the old world; and remember how the Angels that kept not their first Station of holiness, are now in chains under everlasting darkness. O who can seriously dwell upon the severe judgements of God upon these persons, and not resolve upon breaking off his sins, and pursuing after that holiness, without which there is no happiness. O! remember that God is as holy a God as ever, and as just a God as ever, and as jealous of his glory as ever, and therefore turn from the evil of your doings that your souls may live. O! that the dreadful judgements of God that has been executed upon others, might so alarm all unholy hearts, that they may with all their might cast off the works of darkness, and

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put on the Armour of light, that so they may be children of the light, and their souls may live for ever. And thus much for the means whereby men may reach to that holiness, without which there is no happiness.

I come now in the third place to answer these objections which usually are made against men pursuing after holiness. As,

Object. First, *We have no power to make our selves holy, we are as well able to make a world, to command the winds, and to raise the dead, as we are able to cleanse our own hearts, or change our own natures, or sanctifie our own souls; and therefore to what purpose should we be so strangely prest to do that which we have no power to do?* Now to this objection I shall give these following answers.

First, That thou hast no power to perform any supernatural act, as to believe or love God, or repent, or to change thine own heart, or to sanctifie, or make thy self holy, must be granted; that by nature thou art dead in trespasses and sins, and hast lost all thy spiritual senses of seeing, hearing, tasting, and feeling, can't be denied; 'tis certain that thy nature is so corrupted that thou canst not think a good thought, nor speak a good word, nor do a good work; thou art not sick, but dead God-wards, and Christ-wards, and heaven-wards, and holiness-wards, &c. I have read of the Lyons, how that she brings forth her whelps dead, and so they remain, till after some time by her roaring aloud over them, they come to live; certainly all unholy hearts are spiritually dead, and till Christ the Lyon of the Tribe of Judah comes to roar over them, by uttering his voice in the Gospel, they cannot live, *John 5. 25.* 'tis Christ onely that can quicken the dead; 'twas never known since the creation of the world, that ever a dead man could make himself alive. Sin in Dominion is the plague of the heart; now as there is no disease so deadly as the plague, so there is no plague so deadly as the plague of the heart; O this is a disease that none can cure, but he who is the Physician of souls; an un sanctified person is not half dead, as the Pelagians, Arminians, and Papists say, but as to spirituals he is stark dead, *Gal. 2. 23.* An un sanctified soul is dead.

I.

Eph. 2. 5.

2 Cor. 3. 5.

Mat. 12. 34.

Joh. 6. 44.

1 Cor. 2. 14.

1 King. 8. 38.

I. Ac-

1. *Respectu operis*, In respect of working, and therefore his works are called dead works, *Heb. 9. 14*. There is death written upon all he does.

2. *Respectu honoris*, He is dead in respect of honor, he is dead to all privileges, he is not fit to inherit mercy, who will set the crown of life upon a dead man's head? the crown of life is for the holy Christian, and the holy Christian is for the crown of life, *Rev. 2. 10. 2 Tim. 4. 8*. When he in *Plutarch* had tried all manner of ways to raise a dead man, and to make him stand upon his feet, and saw he could not do it, then he cryed out, there must be something within, there must be something within. So when men have said and done all they can, there must be something within, there must be something of the power and Spirit of Christ within, that must raise up spiritual life in those that are spiritually dead. But,

2.  
Gen. 1. 26.  
Eccles. 7. 29.  
Psal. 84. ult.

Secondly, I answer, That God gave thee ability and power in *Adam* to obey him in all his commands, and though by *Adam's* fall thou hast lost thy power to obey, yet God has not lost his right and power to command thee to obey. Suppose a father should furnish a Child with moneys, and all other necessities to go a journey, and he should be drawn in by some strong temptation to spend his money, his time, and his strength, so as that now he is not able to go his journey, whose fault is this? will you now say that the father hath lost his power to command, because his son hath lost his power to obey? Surely no, 'tis no iniquity in God to require that of us, which once he gave unto us. 'Tis no injustice in the creditor to call for his debt, when the debtor is fallen into extream poverty through his own default. But,

3.

Thirdly, I answer, Though an unsanctified person be not able to perform any Theological or spiritual action (as to believe or repent, &c.) yet he is able to perform all natural actions, as to eat, drink, work, walk, &c. and he is able to perform all Political actions also, as to trade, bargain, buy, sell, plant, and build, &c. the soul even in an unsanctified person is not dead, but a living principle; and therefore it is able to understand, will, desire, discourse, reason, and to attend the means of grace; though he be not able to work grace in his

own

own heart, yet he is able to attend on the means of grace. An unsanctified person may as well go to a Sermon, as to a Tavern, he may as well read the Scriptures, as read Play books and Pamphlets, he may as well associate himself with those that fear an oath, as he does with those that delight to blaspheme that name that all should tremble at, &c. Mans impotency lyes in his obduracy, man pretends he cannot believe, nor he cannot come to Christ, nor he cannot repent, &c. when he is resolved that he will not believe, nor he will not come to Christ, nor he will not repent, &c. Christ in the Gospel comes and offers pardon, and peace, and reconciliation, and thou turnest thy back upon him; he woes and intreats, and beseeches thee by his Ambassadors, but thou wilt not hear, &c. he sets life and death, heaven and hell, mercy and misery before thee, but thou slightest all; Christ brings a cordial in one hand to strengthen thee, and a remedy in the other hand to cure thee, but thou despisest both; Christ offers tried gold to enrich thee, and white raiment to cloath thee, and precious eye-salve to enlighten thee, and thou shuttest up thy heart against all his offers. Well sirs, remember this, in the great Day all unsanctified persons will be damn'd, not for can-nots, but for will-nots; tis neither men nor devils; tis neither the greatness of thy sins, nor the numberless number of thy sins that can damn thee, were it not for thy wilfulness in sin. O sinners, sinners, if you are but heartily willing to forsake your sins, and to accept of Christ as your Lord and King, and to resign up your selves to him to be really his, to be wholly his, to be onely his, and to be eternally his, he will certainly change you, and sanctifie you, and save you; but if you will not be holy, if you will not be happy, if you will not be sanctified, if you will not be saved, if you will not go to heaven, but are resolved upon going to hell, what can be more just with God, then that you should be Satans bond slaves, and fire-brands of hell, and vessels of wrath to all eternity? But,

Fourthly, I answer, If thou doest but stir up thy self to obey the command as well as thou canst, thou dost not know but that a power may go forth with the command, that may inable thee to act-sutable to the command. In that

Christ

Mat. 23. 37.

Luk. 13. 34.

Joh. 5. 40.

Act. 7. 5.

2 Cor. 5. 18, 19, 20.

Rev. 3. 18.

Hosea 13. 9.

Prov. 28. 13.

1 Joh. 1. 9.

Luk. 19. 41, 42.



Christ bid the Palsie man rise and walk, take up thy bed, and go unto thine house; the Palsie man might have objected, Alas, I am carried by four, I am not able to stir a limb, muchless to rise, but least of all to take up my bed and walk, &c. Oh but he puts forth himself as well as he could, and a power went forth with the command, that enabled him to do what was commanded. So in that *Mat. 12. 10.--14.* There was a poor man that had a withered hand, & Christ commands him to stretch forth his hand; he might have objected, my hand is withered, and if I might have a thousand worlds to stretch it forth, I could not stretch it forth, yea, if my life, if my salvation did lye upon stretching forth my withered arm, I could not stretch it forth; Oh but he throws by all objections, and complies as well as he could, and a power went forth and healed his hand. God commanded *Moses* to go and deliver his people out of *Egypt*; *Moses* might have objected his old age, the power of *Pharaoh*, and his want of an Army to force their way, &c. But he turns his back upon these objections, and addresses himself to the work, and such a mighty power went along with him as did effect it; he commanded the *Israelites* to take Rams horns, and with them to go and blow down the walls of *Jericho*; they might have said, Lord these are weak and contemptible means, yea Lord, if we may speak after the manner of men, they are such ridiculous means as will expose us to scorn and laughter; but they pass over these things, and apply themselves to those weak and despicable means that God had appointed, and such a divine and glorious power went along with the means as made the walls of *Jericho*, not onely to tremble, but to tumble down before them. Christ commanded *Lazarus* to come out of the grave, and there went a Divine power and vertue with that call of Christ, which made him to rise. The means are the Spirits triumphing Chariot, in which he pleases to ride conquering and to conquer the souls of men; whilst *Peter* yet spake, the holy Ghost fell on all them that heard the word. O man, thou canst not tell but that whilst thou art in the use of Divine helps, a secret power of the Spirit may break in upon thee, and make the means effectual to thy conversion and salvation; many thousands have found it so, and therefore address thy self

*Josh. 6.*

*2 Cor. 2. 14.*  
*Acts 10. 44.*

self to the use of the meanes, and waite at the pool, thou canst not tell how soone the Spirit may come and move upon thy soul, it may be this day, this houre, yea this very moment where-in I am thus speaking to thee. But,

Fifthly, I answer, that the sense of thine own inability, insufficiency, & impotency, should provoke thee to run to Christ, and to lay hold on his everlasting strength, and to ply the throne of grace, and to give God no rest till he has renewed and sanctified thy soul, till he has effectually turned thee *from darkness to light*, till he has bespangled thy soul with grace, and fill'd thee with his Spirit, and made thee partakers of his holiness. 'Twas a good saying of One (*Da quod Jubes, & jube quod vis.*) Give what thou commandest, and command what thou wilt. O goe to God and tell him, that what he has commanded in some Scriptures, he has promised to give in other Scriptures, and therefore press him to make good his promises, that so you may obey his precepts; O tell him, that if he will but *sprinkle clean water upon thee, and put his Spirit within thee, and give a new heart unto thee*, according to his promise, that then thou wilt walke in his Statutes, and keep his Judgments, and doe them; O tell him, that if he will but *put his fears into thy heart*, according to his promise, that then thou wilt never depart from him; O tell him, that he has commanded thee to believe, and that he has also promised to give thee faith, and therefore if he will but make good his promise, thou shalt be sure to obey his precepts; O tell him, that he has frequently commanded thee to *repent*, and that he has also graciously promised to give *repentance*, and therefore if he will but performe his promise, thou shalt not faile to obey his precepts, &c. O tell him, that thou hast no mind to be damn'd, tell him, that thou tremblest at the thoughts of hell, tell him that thou canst not without much horror think of *dwelling with a devouring fire, of dwelling with everlasting burnings*; O tell him, that thou drestest an eternall separation from him, and therefore earnestly beseech him, for his Sons sake, and for his glory sake, and his promise sake, and thy soules sake, that he would renew thy nature, and sanctifie thy soul, that so thou mayest not perish to all eternity. But,

5.  
Isa. 26. 3, 4.

Acts 26. 18.

Heb. 12. 10.

Augustine.

Ezek. 36. 25,  
26, 27, 28.

Jer. 32. 40.

Phil. 1. 29.

James 5. 17.

Acts 5. 31.  
2 Tim. 2. 25.

Isa. 33. 14.  
2 Thes. 1. 7, 8,  
9, 10.

6.

Sixthly, and lastly, What dis-ingenuity, yea what injustice and unrighteousness is this, that thou shouldst lye complaining of the want of power, when thou doest not use and improve the power thou hast; without the power and assistance of special grace, thou hast power to attend religious duties and services, thou hast power to turne thy back upon the infectious and dangerous society of wicked and ungodly men, thou hast power to keep at a distance from the *Harlots door*, thou hast power to keep thy mouth from blasphemy shut, thou hast power to keep thy hands from stealing, and thy feet from being swift to shed innocent blood; thou hast power to bring thy body to an Ordinance, though thou hast not power to bring thy soul to the Ordinance; the Noble *Bereans* brought their bodies to the Ordinance, and they took the heads of the Apostles Sermon, and compared them with the Scripture, and yet they were in an unrenewed and un sanctified estate. O Sir, you have power to come to publick Ordinances, and to set your selves under the droppings of a Gospel powerful Ministry, you have power to lie at the poole of *Bethesda*, and there to waite till the cure be wrought; but where is the un sanctified soul that improves the power he has? Tell me, O vaine man, why should God trust thee with a greater power, when thou makest no conscience of improving that power thou hast? Why should God trust thee with Ten Talents, when thou hast no heart to improve the two that he has already trusted thee withall? What wise Father or Master will trust that child or servant with hundreds or thousands, who makes no conscience of improving far lesser sums to the honour and advantage of the Father or the Master? how doest thou know, O man, but that upon the faithfull improvement of that power thou hast, God may adde a greater power to thee? if thou wilt but goe that two miles thou canst, God may strike in with thee, and enable thee to goe Ten. 'Tis a dangerous thing to neglect the doing of that which thou canst doe, because that thou canst not doe every thing that thou shouldst doe. Suppose a Father or a Master should say to his Son or servant, take such and such wares and commodities, and carry them to such and such places, for such and such Chapmen, and the Son or servant should say, well, though there be some small light burthen

Prov. 7.

James 3. 10.

Ephc. 4. 28.

Rom. 3. 15.

Acts 17. 11, 12.

thens that I can well enough carry, yet there are many heauey burthens that I cannot carry, and therefore I will carry none at all; may not the Father of such a Son, or the Master of such a servant in much Justice and righteousness severely punish such a Son or servant? doubtles yes; Why this is the very case of all un sanctified souls; God commands them to believe and repent, and to love him with all their hearts, and to set him up as the object of their feare, and to give him the preheminance in all things, &c. But these are supernaturall acts beyond their power; And he commands them to attend on the meanes of grace, and to waite at Wisdoms door; he commands them to apply themselves to publike ordinances, and to keep close to family duties, and to turne their backs upon such and such vicious societies, &c. and these are things they can doe; and yet because they cannot doe the former, they wilfully and wickedly refuse to doe the latter; because they cannot bare the heaviest burthen, they are resolved they will bare none at all; and because they cannot doe every thing they should, they will doe nothing at all, except it be to complaine that God is a hard Master, and expects to reape where he do's not sowe; now how just and righteous a thing it is with God to deale severely with such, I will leave you to judge. And let this suffice for answer to the first objection.

*Object.* But hereafter may be time enough to look after holiness, I may yet pursue after the pleasures and profits of the world, I may yet spend some years in gratifying mine own lusts, and in walking after the course of the worlde, I have time enough before me, and therefore some years hence may be time enough to look after holiness. Now to this objection I shall give these Answers.

First, Thou wilt not say that thou canst be saved too soon, nor happie too soon, nor blessed too soon, nor pardoned too soon, nor in the favour of God too soon, nor out of the danger of wrath, hell, and everlasting burnings too soon, and if so, then certainly thou canst not be holy too soon; for thou canst never be truly happie, till thou art truly holy: No man will be so foolish and mad, as to say, he may be rich too soon, and great too soon, and high and honorable in the world too soon, and in the end

*Object. 2.*

17

esteeme with men ( especially with great men ) too soon ; and why then shouldest thou be so mad and foolish, as practically to say that thou canst be holy too soon ? and yet thus much thou doest proclaime upon the house-top, when thou cryest out, hereafter, hereafter will be time enough to seek after holiness. But,

2.  
Eccl. 7. 14

Ia. 55. 6.

Pro. 1. 20.  
to the 33.  
Heb. 2. 1, 2, 3.  
Luke 19. 41.  
-- 45.

Gen. 6. 3.

Heb. 3. 18.

Secondly, I answer, that 'tis thy wisdom and thy work to set one may be against another ; thou say'st now, that hereafter may be time enough to look after holiness. O set another may-be against this may-be, and say, if I now neglect this season of grace, it may-be I shall never have another ; if I now slight the offers of mercy, it may be I shall never have such offers more ; if I now despise this day of salvation, it may be I shall never have such another day ; if I now withstand the tenders of Christ, it may-be Christ will never make a tender to me more ; if I now resist the strivings of the Spirit, it may be the Spirit will never strive with my soule more, and then woe wo to me, that ever I was bo-ne. O don't put off God, don't put off thy soule, don't put off the thoughts of holiness, don't put off eternity with may-bees, least *the Lord should swear in his wrath, that thou shalt never enter into his rest* : and seeing that thou wilt not suffer holiness to enter into thee, thou shalt never enter into thy Masters joy : O ! why shouldest thou put off thy poor soule, so as thou wouldest not have God to put it off ; thou wouldest not have God to put off thy soule with may-bees, as with a may-bee I will pardon thee, it may-bee I will lift up the light of my countenance upon thee, it may-bee I will change thy nature, and save thy soule, it may-bee I will fill thee with my Spirit, and adome thee with my grace, it may-bee I will bring thee to my kingdome and glory ; O thou wouldest not have God to put thee off with such may-bees, and why then shouldest thou deale more hardly and cruelly with thine own soule, then thou wouldest have God to deale with thee ? But,

3.

Thirdly, I answer, 'tis a cleare argument that thou art not truly nor thoroughly sensible of thy present condition and danger who thus objectest ; wert thou but truly sensible of thy lost and undone estate out of Christ, didst thou but indeed know what 'tis to live one houre in a Christ-less and grace-less condition,

dition, didst thou but see that wrath that hangs over thy head, didst thou but reade the curses that are pronounced in the book of God against thee, didst thou but behold how hell gapes to devour thee, didst thou but see how farre off thou art from God, Christ, the Covenant, and all the glory and happiness of another world; ah how wouldst thou every day cry out, give me holiness or I die, give me holiness or I eternally die. The Patient that is truly sensible of his disease, will not say, hereafter will be time enough to send for the Physitian, nor the wounded man will not say, hereafter will be time enough to fetch the Surgeon, nor the condemned man will not say, hereafter will be time enough to sue for a pardon, nor the needy man will not say, hereafter will be time enough to look for reliefe, nor the fallen man will not say, hereafter will be time enough to lift me up, nor the drowning man will not say, hereafter will be time enough to bring a Boate to save my life; now this is the very case of all ungodly persons in the world; and why then should they cry out, hereafter, hereafter will be time enough to be holy. The Boare in the Fable being questioned why he stood whetting his teeth so when no body was neare to hurt him, wisely answered, that it would then be too late to whet them when he was to use them, and therefore he whetted them so before danger that he might have them ready in danger. Ah Sirs, there is nothing more dangerous then for you to have your holiness to seek, when temporal, spiritual, and eternal dangers are at your heels; there is no wisdom to that which leads men forth to a present pursuit after holiness, nor no helpe to that for a man to have his holiness to seek when he should use it.

Fourthly, I answer, that the brevity, shortness, and preciousness of time, calls aloud upon thee to pursue after holiness without delay; time past is irrecoverable, time to come is uncertaine, the present time is the only time, and on this moment of time depends eternity; this very day is a day of grace, O that thou hadst but grace to take notice of it; this very time is an acceptable time, O that thou hadst but a heart to accept of it, and to improve it: he that hath a great way to goe, and a great deale of worke to doe in a little time, had not need to

trifle

Acts 2. 39.  
Ephc. 2. 12.

4.  
Sumptus pro-  
ticipis. Theophrastus.



trifle away his time; and this is the case of every un sanctified soule; O the sins that such a soule has to repent of, O the graces that such a soule has to seek, O the evidences for heaven that such a soule has to secure, O the miseries that such a soule has to escape, O the mercies that such a soule has to press after, &c. and therefore of all men in the world, it stands un sanctified persons upon well to husband and improve their present time; O 'tis a dangerous thing to put off that worke to another day which must be done to day, or else thou mayest be eternally undone to morrow; the old saying was (*Nunc aut nunquam*) now or never, if not now done, it may be never done, and if so, then thou art undone for ever. Many sinners are now in hell, who when they were on earth were wont to put off the motions of the Spirit by crying out, *eras, eras*, to morrow, to morrow. Time is so precious a thing that mountaines of gold and rocks of pearle cannot redeem one lost moment; which that great Lady well understood, when on her death-bed she cryed out, *Call time againe, call time againe; a world of wealth for an inch of time*: ah what a precious and gainfull commodity would time be in hell, where for one day to repent, yea for one hour to seek after holiness, a man would give ten thousand worlds, were they in his hands to dispose of. Time is so costly a Jewel that few know how to value it: and prize it at a due rate, witness that sad and frequent complaint among many, O what shall we doe to drive away the time, come let's goe to Cards to drive away the time, or let's goe to Tables to drive away the time, or let's goe to the Taverne, and take a pint and a pipe to drive away the time, or lets goe and take a walke in the fields to drive away the time, &c. Thus most are lavishly and profusely prodigall of that precious time which is their greatest interest to redeem. Time is a precious Talent, and the non-improvement of it God will charge upon men at last; as he did upon *Jehoiachin*, especially upon such who trifle away, who play away, who idle away, yea who grossly sin away their precious time; how many are there like children, who play till their Candle be out, and then they goe to bed in the dark? so these play and foole away their precious time, till the Candle of life be out, and then they goe to their beds, they goe to their

Queen Eli-  
beth.

Rev. 2. 21.

Drexellian.

their graves in sorrow, yea they goe to hell in the dark. I have read of a young man, who living vainly and loosely, was very fearful of being in the dark, who after falling sick and could not sleep, cry'd out, *Oh if this darkness be so terrible, what is eternall darkness?* he that makes no conscience of trifling away his precious time; shall one day experience the terriblest of eternal darkness. The Poets paint time with wings, to shew the volubility and swiftness of it; O Sirs, if the one sense of the brevity, shortness, and preciousness of time, did but lye in its full weight upon your spirits, it would certainly put you upon a speedy and earnest pursuit after holiness; O then you would never say hereafter, hereafter will be time enough to seek after holiness, but you would address your selves to a fervent and a constant pressing after holiness as the one thing necessary, and be restless in your own spirits, till you had experienced the power and sweetness that is in holiness. But,

Sophocles:  
Phocildas,  
&c.

Fifthly, and lastly, I answer, that 'tis the greatest folly and madness in the world for thee to put off the great God and the great concerns of thy soule, so, as thou darest not put off thy Superiors: Where is the subject that dares put off a lawfull duty urg'd upon him by his Prince with a may-be, or with an hereafter it may-be I will doe it, or hereafter I will doe it? or where is that servant that dares put off his Lords present commands with a may-be, or with an hereafter it may-be I will doe it, or hereafter I will doe it? or where is the ingenious child that dares put off a present duty prest upon him by his parents with a may-be, or with an hereafter it may-be I will doe it, or hereafter I will doe it? or where is the affectionate wife, that dares put off the just desires and requests of her husband with a may-be, or with an hereafter it may-be I will answer your desires, or hereafter I will answer your requests? O Sirs, you dare not put off your Superiors with may-bees, or with hereafters, and how then doe you dare to put off the King of Kings and the Lord of Lords, with may-bees and with hereafters? it may-be I will look after holiness, it may-be I will study holiness, it may-be I will prize holiness, or hereafter I will press after holiness, I will pursue after holiness, hereafter I will follow hard after holiness. O remember, that as there is no-  
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Psal. 95. 6.  
to the end.  
Heb. 3. 7.  
to the end.

Object. 3.

thing that do's more incense, irage, and provoke a Prince against his Subjects, a Lord against his servants, a father against his child, and a husband against his wife, then the putting off of their services and commands, with may-bees or with hereafters; so there is nothing that do's more incense, inflame, and provoke the great God, then to put him off with may-bees, or with hereafters, as you may see by comparing the Scriptures in the margin together. And O that for time to come you would tremble at the very thoughts of a may-bee, and at the very mentioning of an hereafter, that so you may never put off the commands of God, to pursue after holiness with a may-bee, or with an hereafter any more. And let this suffice for answer to this second Objection.

Thirdly, But if we should thus press and pursue after holiness, then we must take our farewell of all joy and comfort, of all delight and pleasure, and never expect to enjoy one merry day more, for we observe that there are no persons under heaven, that live such a melancholy, sad, sorrowfull, pensive life, as those who press most after holiness, and who make most stir and noise about holiness, and therefore if we should resolve to follow after holiness, we must resolve to spend our dayes in sorrow and sadness, in sighing and mourning, and this we had as leave die as doe, &c.

Now to this grand objection, I shall give these eight answers.

1.

First, It may be thou lookest only on the dark side of the cloud, and not on the bright, thou lookest only on thy left hand, where the mourners in Zion stand, but didst thou but cast an eye on thy right hand, there thou wouldst see many of the precious sons and daughters of Zion rejoycing and triumphing; Now thus to look, what is it but to look for a straw to thrust out thine own eyes with. O Sirs, 'tis neither wisdom nor righteousness to look only upon those who mourn, and not upon those that rejoyce, upon those that sigh, but not upon those that sing. Before you pass a judgement upon the people of God, or the good wayes of God, look on both hands, I say againe, look on both hands, and then you will be sure to see some Saines in their wedding attire, as well as others in their mourning weeds;

Isa. 61. 1, 2, 3.  
10, 11.  
Chap. 35. ult.

Isa. 52. 8, 9.  
Jer. 31. 7. 12.

no man in his wits will argue thus, because such and such men of such a Calling or Trade, are in their mourning weeds, therefore all men of that Calling or Trade, are in their mourning weeds, and yet so witless are many men as thus to argue against the people of God, and the wayes of God. But,

Secondly, I answer, As there are tears of sorrow, so there are tears of Joy. *Jacob* weeps over *Joseph*, but 'twas with tears of exceeding joy; the sweetest joy is from the sowrest tears; tears are the breeders of spirituall joy: A holy mans heart is usually fullest of joy, when his eys are fullest of tears; when *Hannah* had wept, she went away & was no more sad. The Bee gathers the best honey of the bitterest herbs; Christ made the best wine of water: The best, the purest, the strongest, & the sweetest joys are made of the distilled waters of Evangelical repentance. Gospel mourning is no way inconsistent with holy joy; though it must be granted that the love of sin and true joy are inconsistent, and that the reign and dominion of sin & true joy are inconsistent, yet it must be confessed that mourning for sin and holy joy, are consistent in one and the same heart; and though Legal terrour & Evangelical joy are inconsistent, yet Evangelical sorrow and Evangelical joy are consistent in one and the same soule; the same eye of faith that drops tears of sorrow, drops also tears of joy: A cleare sight of free-grace, of pardoning mercy, and of a bleeding dying Saviour, will at the same time fill the soul both with sorrow and joy, as the experiences of a thousand Christians can testifie: A Christian alwayes joys most, and mourns most, when he is most under the sense of divine love, the influences and incomes of heaven, the hopes of glory, the reports of mercy, and the precious sealings of the blessed Spirit. Look as Phyick is the way to health, so godly sorrow is the way to holy joy; & look as a wicked mans joy ends in sorrow, so a godly mans sorrow ends in joy. *Isa. 61.*

3. To appoint unto them that mourne in Zion, to give unto them beauty for ashes, the oyl of joy for mourning, the garment of gladness for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord, that he might be glorified. Godly sorrow is the Parent of holy joy; a Godly mans mourning time, is his most joyfull time. I have read of a godly man, who lying upon his dying bed, and being askt which was the

2.

Compare these Scriptures together, *Gen. 47. 30. Chap. 45. 2. and Ch. 45. 29. 30. 1 Sam. 1. 13. to the 20. John 4. &c.*

*Zach. 12. 10. 1 Pet. 1. 8.*

*Luke. 7.*

*Prov. 14. 13.*

Psal. 126. 6.

joyfullest time that ever he had in all his life, cryed out, *O give me my mourning dayes againe, O give me my mourning dayes againe, for they were the joyfullest dayes that ever I had.* The more a Christian sowes in teares, the greater (even in this world) shall be his harvest of joy, his merry dayes shall be alwayes answerable to his mourning dayes. But,

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Pro. 3. 17.

Thirdly, I answer, that this is a false charge, a meer slander, an unjust calumny that Satan and his bond-slaves have cast upon holiness, and the wayes of holiness, on purpose to hinder men from pursuing and following after holiness: The language of the objection is quite contrary to the language of the holy Scripture, witness that *Psal. 138. 5. Yea they shall sing in the wayes of the Lord; for great is the glory of the Lord.* When the Kings of the earth shall be generally converted and sanctified, as 'tis in ver. the 4th, *Then they shall sing in the wayes of the Lord;* when they shall come to experience and taste the power, excellency, and sweetness of holiness, *then they shall sing in the wayes of the Lord.* Conversion and sanctification administer the highest grounds of joy and rejoycing; *2 Cor. 1. 12. For our rejoycing is this, the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.* A holy conversation affords the greatest ground of rejoycing: There is no joy to that which springs from the testimony of a sanctified conscience: God has given it under his own hand, *that the wayes of wisdom (which are alwayes wayes of holiness) are wayes of pleasantness, and all her paths are peace.* There is no pleasure nor felicity to that which flows from the wayes of sanctity: The sweetest Roses, the strongest comforts, and the greatest pleasantness is to be found in the wayes of holiness. O! the joy, the peace, the tranquillity, the serenity that attends the wayes of purity. I might call in many millions of Saints, who from their own experiences are able to give the lye to this objection, and further to tell you, that they have met with more comforts, sweetness, and pleasantness in one houres communion with God, in one houres walking with God, then ever they have found in all the wayes of ungodliness and wickedness, wherein they have wandered.

O!

O! they are able to tell you, that when they walk in wayes of impiety, they found by experience that God had made a separation between sin and peace, between sin and joy, between sin and assurance, between sin and the light of his countenance; &c. and they are able to tell you from what they have found, that there is no teare, no terror, no horror, no gripes, no grief, no stings, no hells to those that attend the wayes of ungodliness; and this were enough to blow off this objection. But,

Fourthly, I answer, that the joy of the Saints is chiefly and mainly an inward joy, a spiritual joy, a joy that lyes remote from a carnal eye; the joy of a Christian lyes deep, it cannot be expressed, it cannot be painted; look as no man can paint the sweetness of the Honey-combe, nor the sweetness of a Cluster of Grapes, nor the fragrancy of the Rose of *Sharon*; so no man can paint out the sweetness and spiritualness of a Christians joy, it lyes so deep and low in a gracious heart; and look as the life of a Christian is *hid with Christ in God*, so the joy of a Christian is *hid with Christ in God*; as their life is a hidden life, so their joy is a hidden joy; the joy of a Christian is *hidden Manna*, *'tis the new name and white stone, that none knoweth but he that has it.* Pro. 14. 10. *The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy.* The joy of a Saint is a Jewel that falls not under a strangers eye. Look as the greatest terrors and torments of the wicked are inward, so the greatest joyes and comforts of the Saints are inward; and look as the heart of man is deep, so holy joy is a treasure that lyes deep, and 'tis not every man that has a golden key to search into this Treasury. As a man standing on the Sea-shore, sees a great heap of waters, one wave riding upon the back of another, and making a dreadfull noise, but all this while though he sees the water rouling, and hears it raging and roaring, yet he sees not the wealth, the gold, the silver, the Jewels, and incredible Treasures that lye buried there; so wicked men they see the wants of the Saints, but not their wealth, they see their poverty, but not their riches, their miseries, but not their mercies, their conflicts, but not their comforts, their sorrows, but not their joyes: O the blinde world cannot see the joyes and rejoycings, the comforts and consolations of the Saints,

Isa. 57. 20, 21.

Rom. 6. 21.

4.

Col. 3. 3.

Rev. 2. 20.

Jer. 17. 9, 10.

1 Cor. 2. 14.



Cant. 4. 12.

Psal. 45. 13.

Isa. 12. 3.

ἐν προσώπῳ,  
in the face.

that lye at the bottom of their souls; their joys are inward and spiritual, and so must the eye be that discernes them; the joy of the Saints is like a *Garden inclosed, a spring shut up, a fountaine sealed*: And as the glory of the Church is inward, so the joy of the Church is inward; The waters of consolation lye deep in the wells of salvation: The richest veins of Oare lye deepest under ground; and so do's the strongest and the choicest joyes of the Saints lye deep. The Moone is often dark to the world, when yet that part which faceth the Sun, is very lightsome, beautifull, and glorious; so many times if you look upon the outside of a Christian, which is his dark side, you may see his countenance clouded, and his carriage and behaviour as to the world, either damped or obscured; but if you could but now look upon his inside, which is his best side, and which faces the Sun of Righteousness, O then you should see the light of joy and comfort sweetly and gloriously shining forth. O Sirs, look as there are many rich men in the world, who make no shew of it by their Garbe, or Table, or Attendance, &c. so there are many Christians that are rich in divine consolations, who yet don't shew it in such or such an outward carnal way, as the men of the world doe usually expresse their joy in: And look as many a wicked man has heaviness in his heart, when he has laughter in his face; as the wisest of Princes has long since observ'd, in *Pro. 14. 13. Even in laughter the heart is sorrowfull, and the end of that mirth is heaviness*; the heart often weepes when the mouth laughs; every laughter is not hearty, for laughter being but a signe of joy, the signe may be where the substance is not; many wicked men are inwardly sad, when they are outwardly glad, *2 Cor. 5. 12. The false Apostles did glory in the face, and not in the heart, they set a good face on't and seem'd to be upon a merry pin, and yet all their smiles were but counterfeir smiles, all their joyes were but skin-deep, the joy that was in their faces, was nothing to the terrours, horrors, and torments that were in their hearts; so the godly many times rejoyce in heart, when sadness and blackness seemes to cover their faces; 2 Cor. 6. 10. As sorrowfull, yet alwayes rejoycing, &c.* 'Tis very observable that the Apostle brings in the sorrow of the godly with a *quasi*, as it were sorrow, not that

it is sorrow indeed, but *as sorrowfull*, as if their sorrow had been rather a painted sorrow then a reall sorrow; but when he speaks of their joy, there is no *quasi*, but true joy, he do's not say *as rejoicing*, but *always rejoicing*, their joy was a reall joy, but their sorrow was but a seeming sorrow to the weak and childish opinions of vaine men. When a Christian is at work, as to the eye of the world, he may say of his joy, as Christ speaks of his meate, &c. when he said, *I have meate to eat that you know not of*; so he may say, I have joy, I have great joy that the world knows not of. Look as there is life and sap and juice in the roote of the Tree, even in the winter season, when there is no leaves, nor blossomes, nor fruit hanging on the Tree; so there is joy, and comfort, and peace in the heart of a Saint, when there are no outward visible discoveries of it to others; And you may as rationally conclude, that there is no life, sap, and juice in the roote of the Tree, because the Tree has no leaves, blossoms or fruit on it, as you may conclude that the Saints have no joy in their hearts, because they doe not express it in such outward visible acts, as may convince the world that they have it, &c.

But,

Fifthly, I answer, That 'tis horrid injustice and dis-ingeni-  
mity in thee, and in such as thou art, to make the hearts of the  
righteous sad (whom God would not have sadden'd) by your  
pride, prophaneness, foolishness, wickedness, worldliness, luke-  
warmness, filthiness, carnalness, &c. and then to cry out against  
them, that they are the saddest and uncomfortablest people in  
the world; What is this but with *Nero* to set the City of *Rome*  
on fire, and then to lay it upon the Christians, and punish them  
for it? What is this but to deale by the Saints as the Devill  
deales by them, he loads them and follows them with most sad  
grievous blasphemous, horrid and hellish temptations, on pur-  
pose to make them walk heavily, mournfully, and uncomforta-  
bly, and when he has accomplish't his designe, then he accuses  
them sometimes to God, sometimes to themselves, and some-  
times to others, for their heavie and uncomfortable walking.  
O what inhumanity, cruelty, and vanity, was it in the *Egyptians*,  
to double the *Israelites* tale of bricks, and to take away their  
straw, and then to cry out, *that they were Idle; they were Idle*;

John 4. 33.

5.

Ezek. 13. 22,  
23.

Rev. 12. 10.

Exod. 5. 8. 17.

so

Psal. 119. 136,  
158.

Jer. 9. 1, 2.  
2 Pct. 2. 7, 8.

Rom. 2. 4, 5.

Dan. 4. 27.

Gen. 21. 8.

1 Pet. 1. 18, 19.  
Hosea 6. 7.

so O what inhumanity and cruelty is this in un sanctified persons, to sad, grieve, and afflict the people of God with their drunkenness, wantonness, and lewdness, and with their cursing, swearing and lying, and with their scorning and scoffing at Godliness, & with their slandering of the Lord, his people and wayes, and with their resisting and quenching of the blessed motions of the Spirit, and with their shifting off the glorious offers of grace and mercy, and with their treasuring up of wrath against the day of wrath, &c. And then to cry out, O how sadly, O how mournfully doe these men walke! O what uncomfortable lives doe these men live! O what sorrow and pensiveness do's still attend them! But is this just? is this faire? Suppose a husband should doe all he could to afflict and grieve his wife, and a father his child, and a Master his servant, and a friend his friend, &c. and when they had done, then fall a complaining that there were none so melancholy, nor none so sad, and sorrowfull as they, O what folly, what madness, and what injustice were this? and yet this is the common dealing of un sanctified persons with the people of God. Ah sinners, sinners, if you would but break off your sins by repentance, and cease from doing evill, and turne to the Lord with all your hearts, and believe on the Lord Jesus Christ, and fall in with the wayes of God, and trample upon this wicked world, and seek after the things of a better life, O how soon would the Saints sighing be turned into singing, and their mourning into rejoycing? O the musick, the mirth, the melody, that your conversion would make, both in their hearts and in their eares! It is very observable, that *Abraham* made a Feast at the weaning of his Son *Isaac*; he did not make a Feast on the day of his Nativity, nor on the day of his Circumcision, but on that day when he was taken from his mothers Breast: O Sirs, if you were but once weaned from your lusts, and from the vanities of this world, if you were but once weaned from old corrupt customes, and from following after your finfull lovers; O how would all Gods faithfull *Abrahams* rejoyce! O what a feast of fat things! O what a heavenly Banquet would this make in all their hearts! About three hundred years after the Apostles time, *Cassianus Maximus Victorinus* an old Pagan, was converted from his paganism, infidelity and impiety,

ty, and brought over to the Christian faith; which when the people of God saw, there was wonderfull rejoycing, and shouting, and dancing for gladness, and Psalmes were sung in every Church, *Caius Marius Victorinus is become a Christian, Caius Marius Victorinus is become a Christian*; This was written as a wonder, and sung as a wonder, that this old Pagan, this gray-headed Pagan should become a gracious Christian; that he should in his old age be renewed and sanctified: Ah friends, if you were but once converted and changed, if you were but once turned from darkness to light, if you were but once brought to Christ, if the people of God could but once see that you had past the pangs of the new-birth; and that Christ and holiness was but formed in your souls; ah how would their hearts be filled with joy, and their mouths with laughter! O what songs of salvation would they sing! O how would the high praises of God be in their mouths! Thou saist, O there are none so sad and sorrowfull, &c. as such and such Christians; but what is the cause of their sorrow and sadness? is it not thy wickedness and ungodliness? is it not thy unconverted and un sanctified estate? surely yes; O that thou wouldst therefore cease from complaining against them, and fall amending of thine own heart and wayes, and then all tears will be quickly wiped away from their eyes. But

Sixthly, I answer, that all the joyes, delights, and pleasures that holiness debars men of, are sinfull joyes, delights and pleasures: Unsanctified souls take pleasure in unrighteousness, they rejoyce to doe evil, they make a sport of sin, and delight to dishonour their God, and damn their own immortall souls. *Pro. 2. 14. They rejoyce to doe evil, and delight in the forwardness of the wicked.* And this is brought in as an aggravation of *Jerusalem's* sin, *Jer. 11. 15. When thou doest evil, then thou rejoycest.* Ah how madly merry are they that can take delight and content in that which is their shame and misery? ah how is man fallen from his primitive glory, that he can now rejoyce in that which is a dishonour to God, a reproach to Christ, a griefe to the Spirit, a provocation to divine wrath, a blot upon his name, a curse upon his estate, a wound upon his conscience, and a plague upon his soul? Now what a mercy must it be to be

6.

Rom. 1. ult.  
2 Thes. 2. 12.  
Amos 6. 13.  
Zeph. 3. 11.  
2 Pet. 2. 13.

Rev. 18. 17.

Platarch.

Psal. 16. 11.

*Momentaneum  
est quod dele-  
bit, eternum  
quod cruciat.  
Bcr.*

be taken off from that carnall mirth that ends in mourning, and from those vaine delights that ends in unspeakeable torments, and from that foolish jollity that leads to everlasting misery. I have read of King *Lysimachus*, that when he and his Army were besieged in one of his Cities, and in great danger of perishing by thirst, for a Cup of cold water he delivered up the keys of the City to his enemy, which cold comfort he had no sooner tasted, but his tongue bewrayed the grief of his heart, saying, *O that in lieu of so momentary a pleasure, I should be made of a Sovereign a Servant, of a King a Captive.* Ah what folly and madness is it for men to run the hazard of losing the kingdom of heaven, and the pleasures that be at Gods right hand, for those short liv'd pleasures that are but like a blaze, or like the lightning, or like a morning cloud, or the earely dew which soon passeth away? ah who would endure an Ocean of torture, for a drop of sensual pleasure, or for a few bitter sweets? And therefore, doubtless, God can't doe the soul a greater pleasure, then to take it off from such vanishing pleasures; all sensual pleasures defile the soul, they debase the soul, yea they debauch the soul, they take off the heart from God, and they deaden the heart towards God. *The widow whilst she lived in pleasure, is reckoned dead, 1 Tim. 5. 6.* She is dead God-wards, and dead Christ-wards, and dead Duty-wards, & dead Heaven-wards, and dead Holiness-wards, &c. *Aristotle* writes of a parcel of ground in *Sicily*, that sends forth such a strong, such a sweet smell of fragrant flowers, that no Hounds can hunt there; so the carnal pleasures of this world doe send forth so strong a scent, that un sanctified persons cannot hunt after God, nor Christ, nor holiness, nor the great concerns of another world, and therefore 'tis rather mans felicity then his misery to be taken off from such vaine pleasures: sensual pleasures and delights cannot satisfie the soul of man, they are but frothy and flashy, they only wet the mouth, they never warme the heart; a man may sooner break his neck, then satisfie his heart with sensual pleasures; they are *Jams* in the pursuit, and but clouds in the enjoyment. *Xerxes* being weary of his sensual pleasures, promised great rewards to them that should invent new pleasures; and when they had invented new pleasures and delights,

yet

yet then he could not be satisfied nor contented, he would fain have had one pleasure to have taken off the weariness of another, but it could not be; there is nothing in carnal delights but imagination and expectation, for they can neither fill the heart nor satisfy the heart.

O first, there is no real pleasure in sin, all the pleasures of sin are counterfeit pleasures, they are but the shapes and shadows of pleasure, they are the seeds of future grief, they are but an earnest laid down for sorrow or ruine. It is observed by the Mythologists, that pleasure went on occasion to Bathe her self, and having stript off her cloaths by the water side, sorrow having hid her self at hand, steals the cloaths away, puts them on, and so departs: So that carnal pleasures are nothing but sorrow in pleasures cloaths. Certainly if there were the least real delight in sin, hell could never be hell, yea then it would follow that hell should be the greatest place of pleasure, for doubtless hell is the greatest place of sin. O don't deceive your own souls, there can be no real joy in sensual pleasures. What real delight or pleasure can there be in Tipling and Fudling in an Ale-house or Tavern, in swaggering and swearing, in Dicing and Carding, in Dancing, Masking and Whoring, in slighting of Sabbaths, in scoffing at Saints, in despising of Ordinances, and in pursuing after lying vanities? surely none. And as for those seeming pleasures that attend the ways of sin; Ah how soon do they vanish and leave a sting behind them. Now all the pleasures that holiness deprives you of, are only such that you may better ten thousand times want, then enjoy. Look as all the pleasures that manhood takes a man off from, are Babish and toyish pleasures; as from delighting in a Rattle, a Pipe, a Feather, a Hobby-horse, a wooden Sword, &c. So all the pleasures and delights that holiness takes a man off from, they are babish and foolish, yea they are base, dangerous, and devilish; and therefore it must needs be rather a high felicity, then a misery, for God to take thee off from such sinful pleasures and delights, by laying principles of holiness into thy heart. O! remember that holiness will be no loss unto thee; it will be onely an exchange of sinful delights; for those that are holy, and of carnal for those that are spiritual, and of



Gen. 22.

earthly for those that are heavenly; *Isaac* was not to be sacrificed, but the Ram; all the delights that holiness will put thee upon to sacrifice, are but the Rammish and rank delights of sin and the world, which may better be sacrificed then spared; holiness will secure thy *Isaac*, that is, thy spiritual laughter, thy spiritual joy, and thy heavenly delights and pleasure. Well for a close remember this, that sensual pleasures are below a many witness *Tully*, who saith, that he is not worthy of the name of a man (*qui unum diem velit esse in voluptate*) that would entirely spend one whole day in pleasures; and witness *Julian* the Apostle, who professed that the pleasures of the body were far below a great spirit: he that delights in sensual pleasures shall find at last his greatest pleasures, to become his bitterest pains; all that holiness will do, is but to ease thee of thy pains, and therefore thou hast more cause to pursue after it, then to turn thy back upon it. But,

7.

Seventhly, I answer, That it may be their present case and condition, bespeaks rather the exercise and evidence of sorrow and of grief, then of gladness, joy, and triumph.

First.

Psal. 51.

*Multi conscientiam habent, non ad remedium, sed ad iudicium, saith One. And Tolle conscientiam tolle omnia, saith another.*

For first, It may be some wound or guilt at present, may lye hard upon their consciences, as once it did on *David*; and who then is able to rejoyce under a wounded conscience, a guilty conscience? As long as *Adam* did Fast in Paradise, he stood fast, but having once wounded his conscience by eating the forbidden fruit, though he tarried a while in Paradise, yet he could take no delight nor content in Paradise; 'tis true the Sun did shine as bright as ever, and the Rivers ran as clear as ever, and the Birds sang as sweetly as ever, and the Beasts played as pleasantly as ever, and the Flowers smelled as fragrantly as ever, and all the Trees and fruits of the Garden did flourish as bravely as ever, &c. Ah but now *Adam* had contracted guilt upon his conscience, and this marring his joy, and spoils his delight, and unparadises Paradise to him; his fall had made so deep a wound in his conscience, that he could take no delight in any of the delights of Paradise; guilt as an arrow did stick so fast in his conscience; that instead of sucking sweetness from the fairest fruits, he runs to hide himself under the broadest leaves. Guilt makes a man a *Major-Misfit*, a terror to him-

Gen. 3. 10.

Jer. 20. 4.

himself. Put never such stately Robes upon a wounded man, he mindes them not; set never such dainty fair before a wounded man, he rellisheth it not; lay him on never so soft a bed, yet it pleaseth him not; and let him hear never such sweet music, yet it delights him not; the smart and sence of his wound takes off the sweet of all: and so does a wound in the conscience take off the sweet of all a mans enjoyments and contentments. A guilty conscience like *Promethens's* Vulture, lies ever gnawing. What the probationer-Disciple said to our Saviour, *viz. Master I will follow thee whithersoever thou goest*, that a guilty conscience says to a fallen sinner; if thou fast, I will follow thee, and fill thy minde with black and dismal apprehensions of God, of justice, of hell; if thou feast, I will follow thee, and shew thee the hand-writing on the wall, that shall make thy countenance to change, thy thoughts to be troubled, and thy joynts to be loosed, and thy knees to be dashed one against another; when thou goest forth, I will follow thee with terrors, and when thou returnest home, I will follow thee with horrors; when thou goest to board, I will follow thee with stinging accusations; and when thou goest to bed, I will follow thee with terrifying and affrighting dreams: Now what joy can be in such a mans heart? what gladness can be in such a mans face? surely none. I remember a saying of *Luther* (*una guttula mala conscientia totum mare mundum gaudii absorbet*) one drop of an evil conscience, swallows up the whole Sea of worldly joy. O 'tis better with *Enagrim* to lye secure on a bed of Straw, then to lye with a guilty conscience on a bed of Down, having the Curtains Imbroidered with Gold, and the Fringes bespangled with Pearls. Sin brings such a stain, and such a tting with ir, as spoils all a mans joys and delights. And if this be the present case of a Christian (as it may) then never wonder to see him hange down his head, and to walk mournfully before his God.

Or Secondly, This may arise from some great and heavy affliction, which for the present may sadly distress and oppress a Saints spirit, as *Jobs* did his, or as *Hezekiah*s did his, or as *Jacobs* did his, &c. The disease may be so violent, the Physick may be so strong, the wound may be so deep, the Plaister may

*Desperare est  
in infernum de-  
scendere. Iſid.  
Mat. 8. 19.*

*Dan. 5. 5.*

*Job 7. 14.*

*'Twas guilt  
that made  
that despairing  
Pope  
say, That the  
Croſs could  
do him no  
good, he had  
so often ſold  
it.*

Secondly.

*Job 3. 38.  
Iſa. 9. 1-16.  
Gen. 37. 30. to  
the end.*

Psal. 77. 4.

be so corroding, the melting-pot may be so hot, the Iron chains may be so heavy, the Gail and Wormwood may be so bitter, that a Christian may be so far from joy and rejoycing, as that he may for the present be so shut up under trouble and amazement, and under sorrow and grief, as that he may not be able, if you would give him all the world, to open his case unto you; his eyes may in some sort tell what his tongue can in no sort utter: usually they are the smallest miseries, when he that hath them can presently tell all the world of them; the greatest sorrow hath for the most part the deepest silence attending on it; what Christian ever had joy in his heart or gladness in his face, when God was carrying of it harshly and roughly towards him? Or,

Thirdly.

Lam. 1. 16.

Gen. 31. 2, 5.

Psal. 30. 7.

Read the 77.

and the 88.

Psalms.

Isa. 8. 17.

Mich. 7. 7, 8, 9,

17.

Psal. 4. 6.

Psal. 42. 5, 11,

&amp;c.

Thirdly, It may be they are deserted, happily God is withdrawn from them, and he that should comfort them, stands a far off. Ah what Christian can rejoyce when the countenance of God is not towards him as of old? who can be pleasant when God is displeased? who can smile when God frowns? who can sing when God sighs? who can be merry when God is sorry? surely none that have ever experienced what the shinings of his face means. Ours, the proper work of a deserted soul lies not in joy and rejoycing, but in mourning and waiting, and in seeking and suing at the throne of Grace, that God would lift up the light of his countenance, and cause his face to shine, and his favor to break forth, that the bones that he has broken may rejoyce: As *Hudson* the Martyr, when he was deserted at the stake, he slipt from under his chain, and praying earnestly, he was comforted immediately, and suffered valiantly. Look as when *Sampson*'s Locks were cut off, his strength was gone; So when God is gone, a Christians Locks are cut off, his strength is gone, his strength to joy and rejoyce in God is gone, his strength to delight, and to take pleasure in God is gone: And as *Sampson* when his Locks were cut off, and his strength was gone, fell to prayer, *Judg. 16. 28. And Sampson called unto the Lord, and said, O Lord God, remember me, I pray thee, onely this once, O God, that I may be at once avenged of the Philistines for my two eyes.* So when God is gone, the work of a Christian lies more in praying then it does in rejoycing. Though *Joseph*'s heart was as full of love to his brethren as it could hold,

Gen. 42. 17-25.

yet.

yet when he look't sowlly upon them, and spake roughly to them, they were much afflicted and distressed; so though the heart of Jesus be as full of love to his people as it can hold, yet when he looks sowlly, and speaks roughly to them, they can't but be grieved and faded. But,

Fourthly, It may be they are sadly temptred, and strangely buffeted by Satan, as *Paul* was, and from thence their present sadness may arise. Temptred souls can tell you that 'tis one of the hardest works in the world to rejoyce in the School of temptation, and to be merry when Satans fiery darts flick fast in the soul. *Adams* temptring time was not his rejoycing time, but his sinning time; and *Dauids* temptring time was not his rejoycing time, but his miscarrying time; and *Jobs* temptring time was not his rejoycing time, but his complaining time; and *Peters* temptring time was not his rejoycing time, but his cursing and blaspheming time; and *Pauls* temptring time was not his rejoycing time, but his humbling time. The best men are most temptred, and often times they are followed with the saddest, darkest, vildest, basest, and most amazing, affrighting, tormenting, and astonishing temptations; and how is it possible that they should be able to rejoyce and be glad, when such dreadful storms beat upon them? Certainly the work of a Christian in the day of temptation, lies in his putting on the whole Armor of God, and in a prudent handling the sword of the Spirit and the shield of Faith, and in earnest praying, and vigilant watching, and a stout resisting of all Satans fiery darts; for he who thinks by disputing and reasoning, to put Satan off, does but shoot with him in his own Bow, and will find to his cost that Satan will be too hard for him; 'tis open defiance, 'tis down right blows that makes Satan fly, and that secures the victory; now joy and rejoycing attends not the combat but the conquest: The *Romans* never used to ride in triumph, but after conquests obtained: A Christians triumphing time is his conquering time; joy is most seasonable and surable, when a Christian has beaten Satan out of the field. The Cock in the *Arabick* Fable, began to crow and clap his wings, as if he had obtained a perfect conquest; but behold on a sudden a Vulture comes and snatches this great conqueror away; they that triumph and rejoyce over Sa-

tan

See the 3. and  
5. Chapters of  
Solomons  
Song.

Fourthly.  
2 Cor. 12. 8, 9,  
10.

Gen. 3.  
1 Chron. 21.  
Job 3.

Mat. 26.  
2 Cor. 12. 7, 8.  
Our whole  
life, says Au-  
stin, is no-  
thing but a  
continued  
tentation.

Ephes. 6. 10, 11-  
16, 17, 18.

Jam. 4. 7.  
1 Pet. 5. 9.

ran before they have overcome him, are in no small danger of being worsted by him. But,

Fifthly.

Gal. 6. 1.

Set him in  
joynt again  
again; 'tis a  
Metaphor  
from Chyrur-  
gions and  
Bone-setters,  
who handle  
their patients  
gently and  
tenderly.

Luk. 10. 30.

Iſa. 35. 8.

Pſal. 119. 176.

Fifthly, and lastly (to gather up many things together) I say that their present sorrow and sadness may arise from their going astray into some by-Path of vanity and folly, wherein they have got a fall, or broke a bone, or put their souls out of joynt: As children sometimes get a fall, and then they come home by weeping-croſs; so Christians too often go astray, and get a fall, and then they are fain to weep it out. When men keep not the Kings high-way, they are often robbed of their money, and stript of their clothes, and wounded too, as he was in the Gospel who fell among Thieves: So when Christians keep not in the King of Kings high-ways, which are ways of righteousness and holiness, then they are often robbed of their comfort, and joy, and peace, and assurance, and communion with God, &c. and sorely wounded and bruised, and then 'tis no wonder if they are brought home with tears in their eyes: Or it may be their evidences for heaven are so blotted and blur'd, that they can't read their Title to heaven, and then 'tis no wonder if they are perplexed and grieved; or it may be they call in question former grants of favor and grace; or it may be a deeper sense of mis-spent time lies harder then ever upon them; or else the littleness and smallness of their graces under such soul-enriching opportunities and advantages, do sorely oppress them; or else the lateness of their conversion may sadly afflict them, &c. Now how absurd and unreasonable a thing is it for any men to argue thus, that surely godly men have no joy, no delight, no pleasure, &c. because there are some particular cases and conditions, wherein they may be cast, which rather bespeaks sorrow then joy, grief then gladness, mourning then mirth. Certainly you may as rationally & as righteously expect mirth, joy and gladness, from carnal, worldly, and ungodly wretches, when they are under burning Feavors, loathsome diseases, or violent pains of the Stone, or Gout, &c. as you may expect upon a rational or Religious account, joy and gladness, &c. in the Saints in the forementioned cases that are incident to them. 'Twas a very unreasonable request that they made to the people of God, in that *Pſal. 137. 3, 4. For there they*

they that carried us away captive, required of us a song, and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lords song in a strange Land? And 'tis as unreasonable to expect or look that the people of God should sing and be merry, rejoyce, and be glad when they are under soul-distresses, and under the fore rebuks of God, &c. poured from vessel to vessel, &c. Musick in times of mourning is as unreasonable as 'tis unseasonable and unfavory; Prov. 25. 20. *As he that taketh away a garment in cold weather, and as vinegar upon nitre: so is he that singeth songs to an heavy heart.* Musick and mourning, singing and sorrow, agree like Harpe and Harrow; there is such a contrariety between singing and sorrow, that he that sings does but add weight to his sorrow that cannot sing. O sirs, As there is a time for rejoycing, so there is a time for mourning; as there is a time to laugh, so there is a time to weep; and as we must rejoyce with them that rejoyce, so we must mourn with them that mourn, and weep with them that weep. The condition of Gods people in this life, is a mixt condition; in this life they have their rejoycing times, and their mourning times, their laughing times, and their weeping times, their singing times, and their sorrowing times, &c. 'Tis true, in heaven there is all joy and no sorrow, all gladness and no sadness; and in hell there is all sorrow and no joy, all grief and no gladness, all howling and no singing, all madness and no mirth; but in this life 'tis otherwise, for if there should be nothing but joy, many would look for no other heaven; and if there should be nothing but sorrow, most would look for no other hell; if men should have nothing but joy, how easily would they be puffed up? And if they should have nothing but sorrow, how easily would they be cast down? but now by a divine hand, our sorrows being mixt with our joys, our hearts come to be the more effectually weaned from the vanities of this life, and to long more earnestly after the pure and unmixed joys of a better life, &c. But,

Eighthly, I answer, that 'tis possible that the sadness, sorrow, and grief of those particular Saints, that thou hast thine eye upon, may arise from the natural temper and constitution of their bodies; many Saints are often cast into a melancholy mould,

Jer. 48. 11.

Eccles. 3. 4.

Rom. 12. 15.

8.

The cure of  
Melancholy  
belongs rather to the



Physician then  
to the Divine,  
to Galen then  
to Paul.

It is an old  
saying, That  
*Melancholia*  
*est vehiculum*  
*Dæmonum.*

mould, for though grace changes the disposition of the soul, yet it alters not the constitution of the body. Now there is no greater enemy to holy joy and gladness, then melancholy, for this pestilent humor will raise such strange passions and imaginations, 'twill raise such groundless griefs, and fears, and frights, and such senseless surmises and jealousies as will easily damp a Christians joy, and mightily vex, perplex, trouble, and turmoyle, daunt, and discourage a Christians spirit. A Melancholy constitution is Satans Anvil, upon which he formes many black, dark, and dismall temptations, which do exceedingly tend to the keeping down of Divine consolation from rising high in the soul; this black, dark, dusky humor disturbs both soul and body; it tempts Satan to tempt the soul, and it unables the soul to resist the temptation; yea it prepares the soul to hearken to the temptation, and to close and fall in with the temptation, as the experiences of all Melancholy Christians can testifie. Look as coloured glass makes the very beams of the Sun seem to be all of the same colour with it self; if the glass be blew, the beams of the Sun seems to be blew; if the glass be red, the beams of the Sun seems to be red; or if the glass be green, the beams of the Sun seems to be green: So this black Melancholy humor represents all things to the eye of the soul, as duskyish and dark, and as full of horror and terror, yea many times it represents the bright beams of Divine love, and the shinings of the Sun of righteousness, and the gracious whispers of the blessed Spirit, as delusions, and as sights of Satan to coulen the soul. I have read of a foolish Melancholy bird that stands always but upon one legg, for fear her own weight (though she be very small) should sink her into the center of the earth, and holding her other legg over her head, lest the Heavens should fall upon her and crush her; I shall not dispute the credibleness of the relation: but certainly there is nothing that fills a Christian so full of fears and frights as a Melancholy humor does; and all know that know any thing, that there are no greater adversaries to joy and gladness, then such fears and frights. Now how absurd and unreasonable is it to father that upon holiness, or upon all holy persons, that proceeds from the special constitution of some particular Saints?

and

and yet this is the trade that un sanctified souls drive. And let thus much suffice for answer to this grand objection; and O that this objection may never have a resurrection in any of your hearts more. But,

Fourthly, some may further object and say, *We see that no persons on earth are exposed to such troubles, dangers, afflictions and persecutions, as those are exposed to, who mind holiness, who follow after holiness; these are days wherein men labor to frown holiness out of the world, and to scorn and kick holiness out of the world; and do you think that we are mad now to pursue after holiness?* Now to this great and sore objection, I shall give these following answers.

First, It must be granted, that afflictions and persecutions has been the common lot and portion of the people of God in this world. *Abel* was persecuted by *Cain*, 1 *Joh.* 3. 12. and *Isaac* by *Ishmael*, *Gal.* 9. 29. That seems to be a standing Law, *All that will live godly in Christ Jesus, must suffer persecution*, 2 *Tim.* 3. 12. A man may have many faint wishes, and cold desires after Godliness, and yet escape persecution; yea he may make some assays and attempts as if he would be godly, and yet escape persecution; but when a man is thorowly resolved to be godly, and sets himself in good earnest upon pursuing after holiness, and living a life of godliness, then he must expect to meet with afflictions and persecutions: 'Tis neither a Christians gifts, nor his graces; 'tis neither his duties, nor his services that can secure him; whoever escapes, the godly man shall not escape persecution in one kind or another, in one degree or another; he that will live up to holy rules, and live out holy principles, must prepare for sufferings: All the Roses of holiness are surrounded with pricking Briers. The History of the ten persecutions, and that little book of Martyrs, the 11. of the *Hebrews*, and Mr. *Fox* his Acts and Monuments, with many other Treatises that are extant, do abundantly evidence, that from age to age, and from one generation to another, they that have been born after the flesh, have persecuted them that have been born after the spirit; and that the seed of the Serpent have been still a multiplying of troubles upon the seed of the woman. Would any man take the Churches picture (saith

4. Obj.

I.

Witness the sufferings of the Patriarchs, Prophets, Apostles & Saints in all ages. *Act.* 7. 52. *Rev.* 12. 13. *Act.* 9. 16. *Lam.* 5. 5. The common cry of persecutors have bin, *Christianos ad Leones.*

*Gal.* 4. 29. Within the first 300. years

after Christ, all that made a profession of the Apostles doctrine were cruelly murdered.

*Lucifer*) then let him paint a poor silly Maid, sitting in a wilderness, compassed about with hungry Lyons, Wolves, Bores and Bears, and with all manner of other cruel hurtful Beasts, and in the midst of a great many furious men assaulting her every moment and minute, for this is her condition in the world. As certain as the night follows the day, so certain will that black angel, persecution, follow holiness where-ever it goes. In the last of the ten persecutions, seventeen thousand holy Martyrs were slain in the space of one moneth. And in *Queen Maries* days, or if you will in the *Marian* dayes, not of blessed, but of most abhorred memory, the Popish Prelates in less then four years, sacrificed the lives of eight hundred innocents to their Idols; and O that that precious innocent blood did not still cry to Heaven for vengeance against this Nation. But,

2.

Secondly, Christ and his Apostles hath long since foretold us, that afflictions and persecutions will attend us in this world; the Lord hath long since forewarned us, that we may be fore-armed, and not surpris'd on a sudden when they come. Christ hath shot off many a warning piece in his word, and sent many a Harbinger, that so we may stand upon our guard, and not be surpris'd nor astonish'd when afflictions and persecutions overtake us: *Mat. 10. 23. And ye shall be hated of all men for my names sake; but he that endureth to the end, the same shall be saved. Chap. 16. 24. Then said Jesus unto his Disciples, if any man will come after me, let him deny himself, and take up his cross and follow me. Luk. 21. 12. But before all these they shall lay their hands on you, and persecute you, delivering you up to the Synagogues, and into prisons, being brought before Kings and Rulers for my names sake. John 15. 20. Remember the word that I said unto you, The servant is not greater then the Lord: if they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.* Ah Christians, since they have crown'd your head with thornes, there is no reason why you should expect to be crown'd with Rose-buds. *Godfrey of Bullen*, first King of *Jerusalem*, refused to be crown'd with a crown of Gold, saying, That it became not a Christian there to wear a crown of Gold, where Christ for our salvation had

*Non potest qui pati timet, esse qui passus est.* He that is afraid to suffer, cannot be his disciple, who suffered so much. *Tert.*

had sometime worn a crown of thornes. Chap. 16. ult. *These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheer, I have overcome the world.* Acts 14. 21, 22. *And when they had preached the Gospel to that City, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.* As there was no way to Paradise, but by the flaming sword, nor no way to *Canaan* but through a wilderness, so there is no way to heaven but by the Gates of hell; there is no way to a glorious exaltation, but through a Sea of tribulation. They do but dream and deceive their own souls, who think to go to heaven upon Beds of Down, or in a soft and delicate way, or that think to be attended to glory with mirth and musick, or with singing or dancing; the way to happiness is not strewed with Roses, but full of Thornes and Briers, as those of whom this world was not worthy have experienced. Ecclesiastical Histories tells us that all the Apostles died violent deaths; *Peter* was crucified with his heels upward, *Christ* was crucified with his head upwards; but *Peter* thought this was to great an honor for him to be crucified as his Lord, and therefore he chose to be crucified with his heels upward; and *Andrew* was crucified by *Egeus* King of *Edeffa*; & *James* the son of *Zebedee* was slain by *Herod* with the sword; and *Philip* was crucified at *Hierapolis* in *Asia*; and while *Bartholomew* was preaching the glad-tydings of salvation, multitudes fell upon him, and beat him down with staves, and then crucified him, and after all this, his skin was fleaed off, and he beheaded; *Thomas* was slain with a Dart at *Calumina* in *India*; and *Mathew* was slain with a Spear, say some, others say he was run through with a sword; and *James* the son of *Alpheus* (who was called the Just) was thrown down from off a Pinnacle of the Temple, and yet having some life left in him, he was brained with a Fullers club; *Lebhem* was slain by *Agbarus* King of *Edeffa*; and *Paul* was beheaded at *Rome* under *Nero*; and *Simon* the Canaanite was crucified in *Egypt*, say some, others say that he and *Jude* was slain in a Tumult of the people; & *Matthias* was stoned

*Lodola Corda*  
computeth  
fourty four  
several kinds  
of torments  
wherewith  
the Primitive  
Christians  
were tryed.  
*Adv. Suer. cap.*  
128.

Acts 12. 2.

Rev. 1. 9.

Mr. Jer. Dyke  
in a Fast Ser-  
mon at West-  
minster.

to death; and *John* was banished into *Palmos*, and afterwards as some Histories tells us he was by that cruel Tyrant *Domitian* cast into a Tun of scalding Lead, and yet delivered by a miracle. Thus all these precious servants of God (except *John*) died violent deaths, and so through sufferings entered into glory; they found in their own experience the truth of what Christ had foretold concerning their sufferings and persecutions. About the year 1626, A book formerly printed, and intituled, A preparation to the cross of Christ (composed by *John Frith* Martyr) was brought in the belly of a Fish to the Market in *Cambridge*; and that a little before the Commencement time; when there was a confluence of much people from all places of the Land, which was construed by them that feared the Lord, to be no less then an heavenly warning to all the people of *England*, to prepare for the cross; But ah, since that year, who can recount the heavy crosses that has generally attended the people of this Nation? most have walked cross to God, and cross to one another; and God has walked as cross to them; you have cross't the commands of God, and the truths of God, and the ways of God, and the works of God, and the designs of God; and God has cross't you in your hopes, desires, prayers, and endeavors, and God gave you warning of this before hand by a Fish, by a miracle, to provide for the cross, but you would not, and therefore 'tis that the cross lies so heavy upon you this day. When Mr. *Bradford* was told that his chain was a buying, and that he must be burnt, he lifted up his eyes to heaven and said, I thank God for it, I have looked for this along time, it comes not to me suddenly, but as a thing waited for every day, yea every hour in the day, the Lord make me worthy thereof. If upon Gods warning you will but prepare for sufferings, you will never fear nor faint under sufferings, yea then you will be able under the greatest persecutions to bare up bravely, and with holy *Bradford* bleis the Lord that has called you to so high an honor, as to count you worthy to suffer for his name: But,

3.

Thirdly, I answer that all the troubles, afflictions and persecutions that do befall you for holiness sake, shall never hurt you nor harm you, they shall never prejudice you, nor wrong you

in

in your main and great concernments, *Exod. 3. 2. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a Bush; and he looked, and behold the bush burned with fire; and the bush was not consumed.* Here you have a bush, a dry bush, a bramble bush all on a light fire, and yet not consumed; this burning-bush was an excellent emblem of the Church in the fire of tribulation and persecution; though the Church may seem to be all on fire by reason of afflictions and persecutions, yet it shall be preserved, it shall not be destroyed, though God be a consuming fire, yet he will never consume the bramble-bush; the bush was on fire, and yet the fire did not in the least hurt or harm the bush, it did not one whit prejudice or wrong the bush: So though the Church of God be on fire by the means of fiery trials, yet these fiery trials shall never hurt nor harm the Church, they shall never prejudice it nor wrong it: *Psal. 105. 12, 13, 14, 15.* when they were but a few men in number, yea very few, and strangers in it, when they went from one Nation to another, from one Kingdom to another people, he suffered no man to do them wrong, yea he reproved Kings for their sakes, saying, *Touch not mine anointed, nor do my Prophets no harm.* God would not suffer his anointed ones, his sanctified ones, so much as to be touch'd, hurt, or harmed by those who had malice enough in their hearts, and power enough in their hands, not onely to hurt them, but even to destroy them. Sanctified persons are sacred persons, and they that touch them touch the Apple of Gods eye, and whosoever shall be so bold to touch the Apple of Gods eye shall dearly smart for it; 'twas no small affliction to have no settled habitation, to flye from place to place, from Kingdom to Kingdom, and from Nation to Nation, was without all peradventure, an afflicted condition; doubtless many fears and frights, many hazards and dangers did attend them, when they considered that they were as Lillies among the thornes, and as a few Sheep among a multitude of Wolves. In the Land of *Canaan* there were seven mighty Nations now for the people of God, who were so few in number, (that they might easily and quickly be told) to sojourn and wander among these;

The Hebrew word

**דבש** signifies a dry bush, a bramble bush, and therefore it was the more strange and miraculous, that it was not consumed.

*Deut. 4. 24.*

*Heb. 12. 29.*

That is the King of Egypt and the King of *Genar.*

*Gen. 12. 17. &*

*Ch. 20. 3. and*

*Ch. 35. 9.*

*Zach. 2. 8.*

*Deut. 7. 1.*



As David laid a charge upon his souldiers, 2 Sam. 18. 5; That by no means they should hurt his son Absolom; so God laid a prohibition upon the enemies and persecutors of his people, that they should not touch them, that they should not in the least hurt or harm them.

these, could not but be very dangerous and perilous, and yet such was the love of God to them, and the care of God over them, that he suffered no man, whether he was high or low, honorable or base; rich or poor, civil or prophane, to hurt or harm them. Dan. 3. 25, 27. *And the King answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like unto the Son of God. And the Princes, Governors and Captains, and the Kings Counsellors being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.* Though these holy men were cast into a furnace, into a fiery furnace, into the midst of a hot fiery furnace, yet God will work a miracle, yea a glorious miracle, rather then the fire shall in the least hurt or harm them: God gives a commission to the fire, to burn those mighty men that made the fire, and that cast his children into the fire, and whom the King would have to be spared and saved; and he lays a law of restraint upon the fire, that it should not hurt nor harm them whom the King would have destroyed: Those whom the King of kings will not have hurt, shall not be hurt, let Kings and Princes do their worst; that fire that burnt their bonds, had no power to burn (no nor to touch) their bodies: God would not suffer the fire to singe a hair of their heads, nor to change the colour of their coats, nor to leave so much as an ill smell upon his people, that those heathen Princes might see how tender he was of them, and how willing he was to put forth his Almighty power, rather then he would see them wronged or harmed. So Chap. 6. 21, 22, 23. *Then said Daniel unto the King, O King live for ever. My God hath sent his Angels, and hath shut the Lyons mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O King, have I done no hurt. Then was the King exceeding glad for him, and commanded that they should take Daniel up out of the Den: so Daniel was taken up out of the Den, and no manner of hurt was found upon him, because he believed in his God.* Holiness, innocency, and integrity will preserve a man even among Lyons. Daniel

pre-

preferred the worship of his God before his life; he made no great reckoning of his life, when it stood in competition with divine glory, and therefore rather than *Daniel* shall be hurt, God will by a miracle preserve him, he will stop the mouthes of the hungry Lyons, and he will tame their rage, and overcome their cruelty, rather than a hair of *Daniels* head shall perish; when *Daniel* was taken out of the Den, there was no hurt, no wound, no sore, no bruise found upon him: *Daniel* was a harmless man, and God keeps him from harms in the midst of harms. *Acts* 18. 9, 10. *Then spake the Lord to Paul in the night by a vision, be not afraid, but speak and hold not thy peace, For I am with thee, and no man shall set on thee, to hurt thee, for I have much people in this City.* Paul met with many trials and troubles, bonds and prisons, oppositions and persecutions, and yet none of all these hurt him, but God miraculously preserved him, even to old age. All the troubles, afflictions and persecutions that attends holiness, can never reach a Christians soul, they can never diminish a Christians treasure, they reach the shell, not the kernel, the Case, not the Jewel, the lumber, not the goods, the out-house, not the Palace, the ribbon in the hat, not the gold in the purse; the most fiery trials and persecutions can never deprive a Christian of the special presence of God, nor of the light of his countenance, nor of the testimony of a good conscience, nor of the joys of the spirit, nor of the pardon of sin, nor of fellowship with Christ, nor of the exercise of grace, nor of the hopes of glory; and therefore certainly they can't hurt a Christian, they can't wronge a Christian in his greatest and chiefest concerns. O Christian, let persecutors do their worst, they can't reach thy soul, thy God, thy comfort, thy crown, thy Paradise, &c. and therefore let no man be kept off from pursuing after holiness, because of afflictions or persecutions, seeing none of these can reach a Christians great concerns. When the Emperor *Valens* threatned to confiscate *Basil*s goods, and to torment him, and to banish him, or kill him, *Basil* makes this noble reply, He needs not fear confiscation of goods, that hath nothing to loose, nor banishment, to whom heaven onely is a country, nor torments, when his body may be dash't with one blow, nor death,

which

Acts 20. 23.

Phil. 9.

Psal. 23. 4.  
2 Cor. 1. 8, 9, 12.

Col. 3. 3.

Heb. 11.

Isa. 61. 10.

2 Tim. 4. 8.

Vincentius.

4.

I.

Pla. 69. 22, 29.  
Neh. 4. 3, 4, 5.  
turn to it.

which is the onely way to set him at liberty; the Emperor hearing of him thus undantedly to speak, told him that he was mad, to whom he replied (*opto me in aeternum sic delirare*) I wish that I may be for ever thus mad. *Basil* knew that no torments nor sufferings could hurt him or harm him, and therefore he bravely triumphs over them. They may kill me said *Socrates* of his enemies; but they cannot hurt me: So may a Saint say, they may kill my body, but they cannot hurt my soul; they may take away my natural life, but they cannot take away my spiritual life, for that is hid with Christ in God; they may take away this and that outward comfort, but they cannot take away my Christ; they may take away my costly ornaments, but they cannot take away that Robe of righteousness that Christ has put upon me; they may take away my earthly crown, but they cannot take away that crown of righteousness which Christ the righteous Judge, has laid up for all that love his appearing. Methinks, said one of the Martyrs, I tread upon pearls, when he trod upon hot burning coals, and I feel (said he) no more pain, then if I lay in a bed of Downe, and yet he lay in flames of fire. I have read of *Nero*, that he had a shirt made of a Salamanders skin, so that if he walk't through the fire in it, it would keep him from burning, it would keep him from being hurt or harmed by the fire; our Lord Jesus Christ is this Salamanders skin that will keep the Saints from burning, yea from being hurt or harmed by the most fiery afflictions and persecutions that can befall them in this world. But,

Fourthly, I answer, That the condition of persecutors, of all conditions under heaven, is the most sad and deplorable condition; and this will appear by the consideration of these five things.

First, By the prayers and enditements, that the Saints have preferred against them in the highest court of Justice, I mean in the Parliament of Heaven, *Psal. 35. 3. 4. 5. 6. 7. 8. 9. Draw out the Spear, and stop the way against them that persecute me: say unto my soul I am thy salvation. Let them be confounded and put to shame that seek after my soul: let*

let them be turned back and brought to confusion, that devise my hurt. Let them be as chaffe before the winde: and let the Angel of the Lord chase them. Let their way be dark and slippery, (or darkness and slipperiness) and let the Angel of the Lord persecute them. For without cause have they hid for me their net, in a pit, which without cause they have digged for my soule. Let destruction come upon him, at unawares; and let his net that he hath hid, catch himselfe: into that very destruction let him fall. So in that 83 Psalme, David sighs out his sad complaints against his persecutors, from ver. 2. to ver. the 9th; and from ver. the 9. to ver. the 18. he prayes against them; turne to it, 'tis a text that is worthy of your most serious meditation, Psal. 119. 84. How many are the dayes of thy servant? when wilt thou execute judgement on them that persecute me? Jer. 15. 15. O Lord, thou knowest, remember me, and visite me, and revenge me of my persecutors; take me not away in thy long suffering: know that for thy sake I have suffered rebuke. Chap. 17. 18. Let them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed; bring upon them the day of evill, and destroy them with double destruction, or break them with a double breach. Lam. 3. 61.—ult. Thou hast heard their reproach, O Lord, and all their imaginations against me. The lips of these that rose up against me, and their device against me all the day. Behold their sitting down, and their rising up, I am their musick, (or I am their song) Render unto them a recompence, O Lord, according to the work of their hands. Give them sorrow of heart, thy curse unto them. Persecute and destroy them in anger, from under the heavens of the Lord. 2 Tim. 4. 14. Alexander the Copper-smith did me much evill, the Lord reward him according to his works. Thus you see how the hearts of the Saints have been drawn out against their persecutors. Prayers are the Armes that in times of persecution the Saints have still had recourse to. The Romans being in great distress, were put so hard to it, that they were faine to take the weapons out of the Temples of their gods to fight with their enemies, and so they overcame them; so when the people of God have been hard put to it, by reason of afflictions and persecutions, the weapons that they have fled to, has been prayers and teares, and with these they have

Both good and evil Angels are at Gods beck ready to execute vengeance upon his and his peoples enemies and persecutors; and therefore the Text may be understood of both.

2.

See *Acts* 4. 17.  
21, 29, 31. com-  
pared.

*Luke* 18. 7.  
*Lam.* 3. 59, 60,  
61, &c.

Blood hath as  
many tongues  
as drops to  
cry for ven-  
geance;  
which made  
King *James*  
say, that if  
God did leave  
him to kill a  
man, he  
would think  
God did not  
love him.

1 *Cor.* 6. ult.

1 *Pet.* 1. 18, 19.

All these cir-  
cumstances  
doe wonder-  
fully declare

have overcome their persecutors, as is evident in the three Children, in *Daniel*, and many others, &c. But,

Secondly, Persecutions doe but raise, whet, and stir up a more earnest and vehement spirit of prayer among the persecuted Saints. *Rev.* 6. 9, 10. *And when he had opened the fifth seal, I saw under the Altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* The blood of the persecuted cries aloud for vengeance upon the persecutors. By the *souls under the Altar*, you are to understand the persons of the Saints which were martyred and lay slain upon the ground, like sacrifices at the foot of the Altar, under the *Roman* persecuting Emperours. There is no blood that cries so loud, and that makes so great a noise in heaven, as the blood of the Martyrs, as the blood of butchered persecuted Saints. Persecutors, like these *Roman* Emperours, in all ages have canlessly and cruelly destroyed the people of God; they delight in the blood of Saints, they love to wallow in the blood of Saints, they take pleasure in glutting themselves with the blood of Saints, they make no conscience of watering the earth, nor of colouring the Sea, nor of quenching the flames with the blood of the Saints, yea if it were possible they would willingly swim to heaven through their hearts-blood, whom Christ has purchased with his own most precious blood, (as all Historians know, and as you may all know if you would but search a little into Ecclesiastical Histories) and therefore 'tis no wonder if the blood of the Martyrs cry aloud for vengeance upon such desperate persecutors: The blood and prayers of persecuted Saints, will first or last bring down wrath and ruine upon their persecutors. Persecution puts an edge, yea a sharp edge upon the prayers of the Saints; *Acts* 12. 5. *Peter therefore was kept in prison, but prayer was made without ceasing of the Church unto God for him:* The Greek word (*deuteros*) signifies earnest and stretched-out prayer. When *Peter* was in prison, sleeping between two Souldiers, and bound with two chains, and the keepers standing before the prison doore; O how earnest! O how instant! O how fervent! O how vehem-

vehement! O how constant were the Saints in their prayers for his deliverance! O their hearts, their souls, their spirits were in their prayers; O their prayers were no cold prayers, no formal prayers, no luke-warme prayers, nor no dull or drowfie prayers, but their prayers were full of life, and full of warmth, and full of heate; they knew *Herods* bloody intention to destroy this holy Apostle by his imprisoning of him, and by the chaines that were put on him, and by the strong Guards that were set upon him, and by his bathing of his sword in the innocent blood of *James*, that his hand might be the more apt and ready for further acts of murther and cruelty; and O how did the consideration of these things whet and provoke their spirits to prayer! O now they will have no nay, now they will give God no rest, till he has overturn'd the Tyrants counsell and designs, and sent his Angel to open the prison doores, and to knock off *Peters* chains, and to deliver him from the wrath and fury of *Herod*; and their prayers were successfull, as is evident in the 12. ver. *And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying, or rather as the Originall has it, where many thronged together to pray: the violence and rage of their persecutors did so raise, whet, and encourage them to prayer, that they throng together, they crouded together to pray, yea when others were a sleeping, they were a praying, and their prayers were no sleepeie prayers, they were no lazy dronish prayers, nor they were no book-prayers, but they were powerfull and prevalent prayers; for as so many *Jacob's*, or as so many Princes they prevailed with God; they prayed and wept, and wept and prayed, they call'd and cryed, and cryed and call'd, they beg'd and bounc'd, and they bounc'd and beg'd, and they never left knocking at heavens Gates, till *Peters* chains were knockt off, and *Peter* given into their Armes, yea their bosomes, as an answer of prayer. O the power and force of joynt prayer, when Christians doe not only beseech God, but besiege him, and beset him too, and when they will not let him goe till he has blest them, and answered their prayers and the desires of their souls. I have read that *Mary Queen of Scots* (that was mother to King *James*) was*

the power of God in his deliverance. Some say he had 16. others say he had 20 Souldiers for his Guard; the greater was his deliverance.

*James* was the first of the Apostles that dyed a violent death.

This house is thought by many to be the house, where the Apostles commonly had their meetings.



The like  
speech you  
have in that  
Psal. 120. 7.  
*Vani utroph-  
illab.* But I  
prayer.

Plutarch in  
the life of  
Numa.

3.

Deut. 28.  
15. ult.

Exod. 3. 7.  
Chap. 14. 10.  
&c.

As you may  
see in the 7,

wont to say, that she was more afraid of Mr. Knox's prayers, and the prayers of those Christians that walk't with him, then shee was of a knocking Army of ten thousand men. And that is a remarkable passage of the Psalmist, *Psal. 109. 3, 4. They compassed me about also with words of hatred; and sought against me without a cause; For my love they are my adversaries, but I give my selfe unto prayer; or as the Hebrew has it, But I am prayer, or a man of prayer.* Persecuted Saints are men of prayer, yea they are as it were made up all of prayer. *David* prayed before, but O when his enemies fell a persecuting of him, then he gave up himself wholly to prayer, O then he was more earnest, more fervent, more frequent, more diligent, more constant, and more abundant in the work of prayer. When *Numa* King of the Romans was told that his enemies were in Armes against him, he did but laugh at it, and answered, *and I doe sacrifice*; so when persecutors arme themselves against the people of God, they doe but divinely smile and laugh at it, and give themselves the more up to prayer; when men arme against them, then they arme themselves with all their might to the work of prayer; and woe woe to them that have Armies of prayers marching against them. But,

Thirdly, It will appeare that the condition of persecutors is the most sad and deplorable condition of all conditions under heaven, if you will but seriously consider and lay to heart the sore Judgements that are threatned, and that have been executed upon them. *Deut. 30. 7. And the Lord thy God will put all these curses upon thine enemies, and on them which hate thee, which persecuted thee. Nehe. 9. 9, 10, 11. And didst see the afflictions of our fathers in Egypt, and heardest their cry by the red Sea: And shewed signes and wonders upon Pharaoh, and on all his servants, and on the people of his Land: for thou knewest that they dealt proudly against them: So didst thou get thee a name, as it is this day. And thou didst divide the Sea before them, so that they went through the midst of the Sea on the dry land, and their persecutors thou throwest into the deeps, as a stone into the mighty waters. Pharaoh and his Princes and people were very great oppressors and persecutors of Gods Israel, and therefore God visited them with ten dreadfull plagues, one after another; but*

but when after all these plagues, God saw that their enmity against his people was as great, or rather greater then ever, and that they were still set upon persecuting of his people, then God takes up *Pharash* and his mighty Host, and throws them as a stone into the mighty waters. *Psal. 7. 11, 12, 13.* God judgeth the righteous, and God is angry with the wicked every day. If he turne not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrowes against the persecutors. God whets before he strikes, he bends his bow before he shootes, he prepares instruments of death, before he brings men downe to the grave, his hand takes hold on Judgement, before his Judgements take hold of men; but if all these warnings will not serve their turnes, God will overturne them with a witness; He ordaineth his arrowes against the persecutors, or as the Hebrew has it, against the hot burning persecutors; God has his hot burning Arrowes for hot burning persecutors; let persecutors be never so hot against the Saints, God will be as hot against them; and let them be never so much inflamed against the people of God, God will be as much inflamed against them. *Jer. 20. 10, 11.* For I heard the defaming of many, feare on every side: Report, said they, and we will report it: All my familiars watched for my halting, saying, peradventure he will be enticed, and we shall prevaile against him, and we shall take our revenge on him. But the Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevaile, they shall be greatly ashamed, for they shall not prosper; their everlasting confusion shall never be forgotten. When malicious & mischievous persecutors have done all they can, to vex and fret, to daunt and affright, to dismay and discourage the people of God, then God will terrifie the most terrible among them, and they shall not prevaile nor prosper, yea they shall stumble and fall; they shall be ashamed and confounded. *Isa. 33. 1.* Wo to thee that spoilest; and thou wast not spoiled; and dealest treacherously; and they dealt not treacherously with thee: when thou shalt cease to spoile, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. When the time is expired that God has prefixed for his

8, 9, 10. and  
12 Chap. of  
Exodus.

Exodus 14. 10.

לדלק  
from קלל  
and from  
Dalah is Da-  
leketh that  
signifies a  
burning  
Ague.

After the  
Reigne of  
Decius, under  
whom the  
seventh per-  
secution be-  
gan; God sent  
a plague Ten  
years toge-  
ther, which  
made divers  
places of the  
world deso-  
late, especial-  
ly where the  
persecution  
most raged,  
&c.

videtur hoc in scriptis

Jer. 20. 1, 2, 3.

1 Kings 22.

Chap. 18. 4.

13. verses.

2 Kings 9.

30. ult.

Enseb.

peoples sufferings, then God will retaliate upon their persecutors, then they that spoyle his people, shall be spoiled, and they that dealt perfidiously and treacherously with them, shall be dealt perfidiously and treacherously withall; 2 *Thef.* 1. 6. *Seeing it is a righteous thing with God, to recompence tribulation to them that trouble you:* 'Tis but Justice that God should trouble those that are the troublers of his people; 'tis but Justice that persecutors should be punished, and that the persecuted should be righted; 'tis but Justice that God should trouble them in both worlds, who would be troublers of his people in both worlds; 'tis but Justice that God should trouble them to all eternity, who would be a troubling of his people to all eternity, if their power were but answerable to their malice: And God has even in this life been a swift witness against the persecutors of his people; *Cain* was a persecutor, and his Brothers blood pursued him to hell; *Pharaoh* was a great oppressor and persecutor of his people, and God followed him with plague upon plague, and Judgement upon Judgement, till he had overthrowne him in the red Sea; *Saul* was a persecutor, and falls by his own sword; *Haman* was a great persecutor of the Saints, and he was Feasted with the King one day, and made a Feast for Crowes the next; *Pashur* was a great persecutor, he smote the Prophet *Jeremiah*, and put him in the Stocks, and God threatned to make him a *Magor-missabib*, a terrour to himself, and to all his friends; *Zedekiah* was a persecutor, he smote the Prophet *Micaiah* on the cheek for dealing plainly and faithfully with the Kings, and in the day of trouble and distress, he goes from chamber to chamber to hide himselfe. *Jezabel* was a great persecutor, she slew the Prophets of God, and she was thrown out of a window, and eaten up of dogs. *Herod* the Great, who caused the babes of *Bethlehem* to be slaine, hoping thereby to destroy Christ, shortly after was plagued by God with an incurable disease, having a slow and slack fire continually tormenting his inward parts; he had a vehement and greedy desire to eate, and yet nothing would satisfie him; his inward bowels rotted, his breath was short and stinking, some of his members rotted, and in all his members he had so violent a Cramp, that nature was not able to bare it; and so growing mad with paine he dyed miserably.

*Herod*

*Herod Antipas*, who beheaded *John Baptist*, not long after falling into disgrace with the *Roman Emperour*, with his incestuous *Herodias*, the suggester of that murder, they were banished, and fell into such misery and penury, that they ended their wretched lives, with much shame and misery.

Euseb.

*Herod Agrippa* was a great persecutor of the Saints, and he was eaten up of wormes. In the third yeare of his Reigne, as *Josephus* observes, he went to *Cæsarea* to keep certain Playes in the honor of *Cæsar*; the Gowne he was in (as the same Author relates) was a Gowne of silver wonderfully wrought, and the beames of the Sun reflecting upon it, made it so glister that it dazed the eyes of the beholders; and when he had made an end of his starched Oration in this his bravery, his flatterers extolled him as a God, crying out, 'Tis the voice of a God, and not of a man; whereupon he was presently smitten by the Angel of the Lord, and so dyed with wormes that eate up his very inrailes; the blow the Angel gave him was an inward blow, and so not visible to others, and his torments more and more increasing upon him, the people put on sackcloth and made supplication for him, but all in vaine, for his paines and torments growing stronger and stronger every day upon him, they seperated his wretched soule from his loathsome body within the compass of five dayes; And 'tis very probable that the prayers of the persecuted Church did helpe to speed this persecutor out of the world. \* *Caiaphas* the high Priest, who gathered the Councel, and suborned false witnesses against the Lord Christ, was shortly after put out of his Office, and one *Jonathan* substituted in his roome, whereupon he killed himself.

Acts 12.

Joseph.

Antiq. l.

19. ch. 7.

Acts 12. 21.

22, 23.

Joseph:

Antiq:

lib. 18.

ch. 13.

Thales Milest.

the prime

wise man of

Greece, being

demanded

what he had

observed to

be of most

difficulty in

the world;

Answered

Tyrannum so-

nem, To see a

Tyrant live

to be an old

man.

\* Euseb.

† Euseb. Hist.

li. 2. c. 7.

† Not long after *Pontius Pilate* had condemned our Lord Christ, he lost his Deputiship, and *Cæsars* favour, and being fallen into disgrace with the *Roman Emperour*, and banished by him, he fell into such misery that he hanged himselfe.

*Nero* that Monster of men, who raised the first bloody persecution, (to pick a quarrel with the Christians) set the City of *Rome* on fire, and then charged it upon them; under which pretence he exposes them to the fury of the people, who cruelly tormented them, as if they had been common burners and destroyers of Cities, and the deadly enemies of mankind; yea

Nero

*Nero* himself caused them to be apprehended, and clad in wild Beasts skins, and torne in pieces with Dogges; others were crucified; some he made Bonfires of to light him in his night-sports; to be short, such horrid cruelty he used towards them, as caused many of their enemies to pittie them; but God found out this wretched persecutor at last, for being adjudged by the Senate an enemy to mankind, he was condemned to be whipt to death, for the prevention whereof he cut his own throat.

*Domitian* the Author of the second persecution against the Christians, was by the consent of his wife slaine by his own household servants with daggers in his privy chamber, his body was buried without honour, his memory cursed to posterity, and his Armes and Ensignes were thrown downe and defaced.

*Trajan* raised the third persecution against the Church, and the vengeance of God followed him; for first he fell into a Palsie, then lost the use of his senses, afterwards he fell into a Dropsie, and dyed in great anguish.

There was not one of those persecuting Emperours that carried on the Ten bloody persecutions against the Saints, but came to miserable ends; yea Histories tell us of three and forty persecuting Emperours, who fell under the revenging hand of God, and came to untimely ends. Among the many thousand thousands of instances that might be given of the Judgements of God that have fallen upon the persecutors of the people of God in these latter dayes, I shall only give you a few. *Felix* Earle of *Wartenburge* was a great persecutor of the Saints, and swore that ere he dyed he would ride up to the spurs in the blood of the Lutherans; but the very same night wherein he had thus sworne and vowed, he was choaked with his own blood: nothing would serve him but the blood of Gods people, and God makes him drunk with his own blood. *Sir Thomas More*, once Lord Chancelour of *England*, was a sworn enemy to the Gospel, and persecuted the Saints with fire and faggot; and amongst all his praises, he reckons this the chiefeest, that he had been a persecutor of the Lutherans, i. e. the Saints; but what became of him? he was first accused of Treason, and then condemned, and at last beheaded. Judge *Morgan* was a great persecutor of the people of God; but shortly after he had passed the sentence

of condemnation upon that vertuous Lady, the Lady *Jane Grey*, he fell mad, and in his mad raving fits he would continually cry out, *Take away the Lady Jane, take away the Lady Jane from me*; and in that horror he ended his wretched life. *Drabomira*, after the death of her husband, usurped the Government of *Bohemia*, and was a cruell persecutor of the people of God; but by a righteous hand of God it so fell out, that on that very place where the Ministers bones lay unburied, the earth opened of it self, and swallowed her up alive, with her Chariot and those that were in it, which place is now to be seen before the Castle of *Prague*. The Arch-Bishop of *Toures* was an earnest Sutor for the erection of a Court called *Chamber Ardent*, for the condemning of the *French* Protestants to the fire, but before he dyed he had fire enough, for he was stricken with a disease called, *The Fire of God*, which began at his feete, and so ascended upward, which occasioned one member to be cut off after another, and so he ended his miserable dayes. *Thomas Arundell* Arch-Bishop of *Canterbury*, was a grievous persecutor of the people of God, and a great suspender and silencer of good Ministers; he made use of his tongue, braines, and power to stop the mouthes, and tye up the tongues of Gods faithfull Ministers; but God in his righteous Judgement so struck him in his tongue, that it swel'd so big, that he could neither swallow nor speak for some dayes before his death, and so he was starved, choked, and killed by this strange tumour of his tongue. I have read of one *Mr. W.* who was very busie in prosecuting an Indictment against his Minister at a Quarter Sessions, for omitting the Cross in Baptisme; and being a man in high favour with the Justices, he made no question of prevailing; at night (according to his usual manner) he falls to drinking, till he was so extream drunk that he was faine to be carried home; in the morning his wife began mildly to blame him for his acting against the Minister the day before, at which he with fearefull oathes swore, that he would soon rid the Towne of that *Paritan*; but behold the hand of God, for as this wretched man was about to rise, and having put one arme in his Dublet (even as the oathes were uttering) he was taken speechless, yea and senseless, and so dyed. To conclude, the Judgements of God

D d d

upon

*Acts and  
Mon. 1911.*

*Mr. Groves  
Gleanings.  
p. 155, 156.*



upon the persecutors of the Saints in Bohemia was such, that it was used as a Proverb among the adversaries themselves, *that if any man were weary of his life, let him but attempt against the Piccardines* ( for so they called the Saints ) *and he should not live a years to an end.* And thus you see by these instances, that most severe Judgements have still followed the persecutors of the people of God: Let me close up this argument thus; look as in Princes Courts they are judg'd but silly shallow, brain'd men, that profess open and mortall hatred to the greatest favourites of the King, because in so doing they take the right and ready way to ruine themselves and families; so they are doubtless the most silly shallow-brain'd men in the world ( how wise soever they may be in their own eyes, or in others eyes who are like unto themselves ) who persecute the favourites of the King of Kings, that being the ready way to their owne ruine and destruction. But,

4.

דמין  
 Damim bloods  
 in the plural;  
 it notes the  
 killings and  
 murderings  
 of Gods af-  
 flicted ones.  
 Gen. 4. 10.  
 1 Kings 9. 26.  
 2 Chron. 24.  
 Chap. 22.

Fourthly, It will appeare that persecutors are in the most sad and deplorable condition, if you doe but consider that there is a day a coming wherein God will fully reckon with all persecutors for their persecuting of his Saints; *Psal. 9. 12. When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble:* There is a time when God will make inquisition for innocent blood; the Hebrew word *Dwesh* from *Darash*, that is here rendred *inquisition*, signifies not barely to seek, to search, but to seek, search, and enquire with all diligence and care imaginable. O there is a time a coming, when the Lord will make a very diligent and carefull search and enquiry after all the innocent blood of his afflicted and persecuted people, which persecutors and Tyrants have spilt as water upon the ground; and woe to persecutors when God shall make a more strict critical and carefull enquiry after the blood of his people, then ever was made in the inquisition of *Spain*, where all things are carried with the greatest diligence, subtilty, secrecy, and severity. O persecutors, there is a time a coming, when God will make a strict enquiry after the blood of *Hasper, Bradford, Latimer, Taylor, Ridley, &c.* There is a time a coming, wherein God will enquire who silenced and suspended such and such Ministers, and who stop't the mouthes

of

of such and such, and who imprisoned, confined, and banished such and such, who were once burning and shining lights, and who were willing to spend and be spent, that sinners might be saved, and that Christ might be glorified. There is a time when the Lord will make a very narrow enquiry into all the actions and practices of Ecclesiastical Courts, High Commissions, Committees, Assizes, Sessions, &c. and deal with persecutors as they have dealt with his people. *Psal. 12. 5. For the oppression of the poore, for the sighing of the needy, now will I arise,* (saith the Lord) *I will set him in safety from him that puffeth at him.* When oppressors and persecutors doe sinne and pisse at the people of God, when they despise them, and scorne them, and thinke that they can with a blast of their breath blow them away, then God will arise to judgement, as the Chaldee has it; at that very tick of time when all seemes to be lost, and when the poore oppressed and afflicted people of God can do nothing but sigh and weep, and weep and sigh, then the Lord will arise, and ease them of their oppressions, and make their day of extremity, a glorious opportunity to work for his own glory, and his peoples good. *Math. 23. 6, 7. And the remnant took his servants, and entreated them spitefully, and slew them: But when the King heard thereof, he was wroth; and he sent for his Armies, and destroyed those murderers, and burnt up their City.* Christ sent his Apostles and Disciples to invite the *Jewes* to a marriage feast, to a stately feast, to a feast made by a King, upon the account of his Son, of his only Son, of his beloved Son, of his Son that is King of Kings, and Lord of Lords, but they entreated them spitefully, calling them pestilent fellows, and movers of sedition, and some they imprisoned and scourged, and others they put to death, as *Stephen* and *James*, &c. and O what spitefulness and ingratitude was this to returne evill for good, to require them with reproaches, prisons, scourges, and death, for their endeavouring to save their souls, and to make them happy for ever: But will this great King put up these injuries, indignities and abuses that are done to his servants? no, he will not; for as soon as he heard of it, he was wroth, and sent forth his Armies to be revenged on them: The murderers in the text were the *Jewes*, and the Armies were the *Romans*; now they

Rev. 1. 5.  
Compare  
these Scrip-  
tures, Acts 5.  
40. ch. 7. 58.  
and ch. 12. 2.  
and ch. 21. 32.  
2 Cor. 11. 24.  
Heb. 11. 37. 38.

Dan. 9. 26.

Josephus.  
Antiq. lib. 20.  
c. 8.Plutarch: Lib. de  
superstitione.Rev. 6. 15, 16,  
17.

5.

Mr. Bradford  
looked upon  
his sufferings  
as an evi-  
dence to him  
that he was  
in his right  
way.John 3. 18, 36.  
Isa. 6. 9, 10.  
1 Tim. 4. 2.  
John 3. 19, 20.  
Psal. 81. 12.

are called *Gods Armies*, because God imployed them as the executioners of his wrath upon *Jerusalem*; now these *Roman Armies* did burne up their City, which was once the Paradise of the world; and brought to ruine and destruction a 11 millions of men, women, and children, besides multitudes that were sold for slaves, and others that were scattered among all nations; and thus God took vengeance on these persecutors, and turn'd their Temple and City into ashes. *Plutarch* writing of the quality of Tygres, saith, *That if Drums or Tabours sound about them, they will grow mad, and rend and tear their own flesh in pieces*; O there is a day a coming when the last Trumpet shall sound, and then all the persecutors of the Saints will grow mad, O then they will fret and fume, and tear and torment themselves, and wish for the mountains and rocks to fall upon them, and to hide them from the wrath of the Lamb, who in that day will with a witness avenge all his afflicted and persecuted ones. Alas, all the sorrows, troubles; afflictions, vexations, torments and punishments that befall the persecutors of the Saints in this life, they are but *quasi tales*, as it were such, they are but the beginnings of sorrows, they are but Types and Figures of those easeless, endless, and remediless torments and punishments that will at last inevitably fall upon all the persecutors of the Saints. But,

Fifthly, and lastly, Persecutors at present are under an evident token of perdition and destruction, they have the marks and signes of divine displeasure upon them. *Phil. 1. 28. And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God.* Persecuted Christians ought not to be disheartned or discouraged, but rather to take heart and courage by all the persecutions that are raised against them, because they are most certaine witnesses and evidences from God himself, both of their own salvation, and of their persecutors perdition and destruction. A state of unbelieve, hardness of heart, blindness of mind, searredness of conscience, perverseness of spirit, slighting and despising of that which is good, hating of the light, and a mans being given up to the wayes and lusts of his own heart, are dreadfull tokens of perdition, and fearefull witnesses and evidences of de-

destruction; and these tokens and evidences, all persecutors are under, though it may be they want eyes to see them, and hearts to be affected with them: plaine and evident tokens of wrath and ruine are stamp't in Roman Characters upon all persecutors, and did they but see those tokens, they would be as so many hand-writings upon the wall against them. And thus you see by these five things, that there is no condition under heaven that is so sad and deplorable a condition, as the condition of persecutors is. But,

Fisibly, I answer, that God will bare his people company in all their afflictions and persecutions; if the Bush (the Church) be all on a light fire, the Angel of the Covenant will be in the midst of it. *Isa. 43. 2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flames kindle upon thee.* Both in the waters of affliction, and in the fire of persecution, God will bare his people company. So in that *Dan. 3. 24, 25. Then Nebuchadnezzar the King was astonied, and rose up in haste, and spake and said unto his Counsellors; Did not we cast three men bound into the midst of the Fire? they answered and said unto the King, true, O King. He answered and said, lo, I see foure men loose walking in the midst of the fire, and they have no hurt; and the forme of the fourth is like unto the Son of God.* Christ is never so neare to his people as when they are in their fiery tryals; and the hotter the Furnace is, the more eminently present will Christ be with his people; Saints never enjoy so much of the supporting, imboldning, comforting, and encouraging presence of the Lord, as they doe when the Sun of persecution shines hottest upon them. Though Mr. Glover wanted the presence of God for a time, yet when he came neare to the stake where he was burnt, he clapt his hands for joy, and cryed out, *He is come, he is come.* *2 Cor. 4. 8, 9. We are troubled on every side, yet not destroyed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* Divine help is nearest when a Saints danger is greatest: It is the deriding question which persecutors put to the Saints in the time of their tryals and troubles, *Ubi Deus? Where is now your God?* but they may returne a

5.

Exod. 3. 2, 6.  
Math. 10. 17,  
18, 19, 20.  
Acts 6. 9, 10.  
Rom. 8. 33,  
34, 35.

Psal. 79. 10.

bold

Heb. 13. 5.

Hos. 2. 14.

August. de Ci-  
vit. Dei. lib. 2.  
cap. 39.

Psal. 139.

A little San-  
ctuary is op-  
posed to that  
faire and glo-  
rious one that  
was at Jeru-  
salem.

bold and confident answer, *Hic Deus, Our God is here*, our God is nigh unto us, our God is round about us, our God is in the midst of us, our God has given us his promise, *that he will never, never leave us, nor forsake us*; in every trouble, in every danger, in every death the Lord will be sure to keep us company: God will bare his children company, not only whilst they are in a delightfull Paradise, but also when they are in a howling wilderness. When a company of poor Christians were going into Banishment, one standing by to see them pass along, said that it was a very sad condition that those poor people were in, to be thus hurried from the society of men, and to be made companions with the Beasts of the field; True, said another, it were a sad condition indeed, if they were carried to a place where they should not find their God, but let them be of good cheer, for God goes along with them, and will exhibite the comforts of his presence whithersoever they goe; his presence is infinite, and filleth all places. The Rabbins put *Makom*, which signifies place, among the names of God; *Bishner* brings them in expounding that text, *Esth. 4. 14.* thus; *Deliverance shall arise from another place*, that is, from God; now they call'd God place, because he is in every place, filling heaven and earth with his presence. Where ever God scatters his people, he will be a little Sanctuary to them. *Exek. 11. 16.* *Therefore say, thus saith the Lord God, although I have cast them far off among the heathen, and although I have scattered them among the Countreys, yet will I be to them as a little Sanctuary in the Countreys where they shall come.* The Heathens were wont to say of a valiant man (*Omne solum forti patria*) every soyle is his Countrey; so I may say of a Christian, every Countrey is his home, who enjoyes the presence of God with him, who finds God to be a little Sanctuary to him; persecuted Saints shall be scattered no where, but God will be a little Sanctuary to them; in the want of a visible Sanctuary, God will be an invisible Sanctuary to them; in the want of outward ordinances, they shall have the presence of his grace and favour, God will be a protection to them, and a spring of joy and comfort in them; his power shall be as a wall of fire about them, and his Spirit shall be the Guide and Leader of them. Though the Jews at Jerusalem, who enjoyed

enjoyed their glorious Temple, and their pompious worship, and solemn assemblies, and precious ordinances, lookt upon their Brethren in *Babylon* as a poor, miserable, despicable, forsorne, and forsaken people, yea as a people without God, and without his worship and ordinances, and as those that had nothing to doe with their magnificent Temple, they having no outward splendor or glory at all upon them; yet says God by *Ezekiel*, I will have them to know that I have other thoughts, and better thoughts concerning their Captived Brethren; for I have thoughts of grace, and thoughts of mercy, and thoughts of love, &c. for I will dwell among them, and be a little Sanctuary to them, and make up the want of all outward ordinances and privileges to them. I have read of the *Tyrians*, that they bound their Gods with chains, that they might not leave them in their greatest need; but our God has bound himselfe with many Golden chains, I meane promises, that he will never leave nor forsake his people in their greatest necessity and extremity. *Theodoret* had a precious presence of God with him in his sufferings; for he found so much sweetness when he was on the Rack in the midlt of his tortures, that he profest he did not find any anguish in his torments, but a great deale of pleasure; and when they took him down from the Rack, he complained that they did him wrong in taking of him down, and in ceasing to torment him; for, said he, *all the while I was on the Rack, and you were venting your malice against me, I thought there was a young man in white, an Angel that stood by me, which wiped off the sweat, and I found a great deale of sweetness in my sufferings, which now I have lost.* O! Christians, in all your sufferings the Angel of Gods presence will bare you company, and he will sweeten the most cruel torments, and wipe off all the sweat, and take away all the paine, yea he will turne your paines into pleasure. If *Joseph* be cast into prison, the Lord will be with him there; If *Jeremiah* be throwne into the Dungeon, the Lord will be with him there; If *David* walk through the valley of death, Gods Rod and his Staffe shall comfort him; If the three Children be cast into a fiery Furnace, the presence of the Son of God shall preserve them; if *Daniel* must to the Lyons Den, God will keep him company there, and chain up the Lyons nature,

*Iosh.* 1. 5.  
*Psal.* 89. 33,

34.

*Jer.* 32. 38, 39.

40, 41.

*Isa.* 63. 9.

*Gen.* 39. 20, 21.

*Jer.* 36. 6.

to the 14.

*Psal.* 23. 4, 5.



2 Tim. 4. 16,  
17, 18.

That Husbandman that  
keepe his  
wheat looses  
his wheat,  
but he that  
sowes his  
wheat re-  
newes his  
wheat.

French History.

ture, and sow up the Lyons mouths, and lay a law of restraint upon the Lyons pawer, that they shall not have so much as a disposition to touch him, or in the least to hurt him, or harme him; If *Paul* be brought before *Nero's* Judgement seate, God will stand by him, though all men forsake him, and bring him off with credit and triumph. Thus you see that in all the afflictions and persecutions that doe befall the people of God, God will not faile to keep them company; and therefore let not troubles trouble you, let not afflictions afflict you, nor let not persecutions discourage you. But,

Sixthly, I answer, That he shall be sure to suffer from Christ, that refuses to suffer, or that is afraid to suffer for Christs sake, or holiness sake, or the Gospels sake; no man can suffer so much for Christ, as he shall be sure to suffer from Christ, if he disdain and refuse to suffer for Christ. *Mark 8. 35. For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake, and the Gospels, the same shall save it.* He that shall attempt to save his life by crossing his light, by shifting off of truth, or by forsaking of Christ, shall lose it; he that thinks to shun suffering by sinning, shall be sure to suffer with a witness; 'tis a gainfull loss to suffer for the truth, 'tis a lossfull gain by time-serving and base complying with the lusts and humors of men, to provide for our present safety, security, plenty, peace, and ease, &c. either by denying the truth, or by betraying the truth, or by exchanging the truth, or by forsaking the truth. When *Henry* the fourth of *France* had conquered his enemies, he turn'd Papist, and gave this reason of it, *That he might settle himselfe in peace and safety.* *Ravilliac*, who slew him as he was riding abroad in his Coach to refresh himself, confessed that the reason why he stabb'd him was, because he was of two Religions; and thus by endeavouring to save his life he lost it. One *Philbert Hamlin* in *France*, having converted a Priest to the profession of the truth, was together with the Priest apprehended and cast into prison at *Bordeaux*: But after a while, the Priest being terrified with the prison, and feare of death, renounced Christ, and was set at liberty; whereupon *Philbert* said to him; *O unhappy and more then miserable man, is it possible that to save your life for a few dayes, you should so deny the truth?*

know

Know therefore, that though you have avoided the corporal fire, yet your life shall not be prolonged, for you shall die before me, and you shall not have the honor to die for the cause of Christ, but you shall be an example to Apostates; And accordingly as he went out of the prison, two Gentlemen that had a former quarrel with him, met him and slew him: And thus he also lost his life by endeavoring sinfully to save it. Though life be sweet, and every creature makes much of it, from the highest Angel to the lowest worm, yet wo to him that is set upon saving of it, when Christ calls upon him to be divinely prodigal of it; no fool to him who thinks to avoid a less danger by running himself into a greater danger, who thinks to save his body by losing his soul, and to save his temporal life by losing eternal life; there is no loser to him, who by sinful attempts to save his life, shall lose a better life then ever he can save. So ver. 38. *Who-soever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy Angels.* Ah friends, what are prisons and dungeons, and racks, and flames, to Christs being ashamed of a man in the great day, when he shall be attended with Troops of Saints, and millions of Angels? when in the face of the Court of Heaven, when all the Princes of glory shall set upon their thrones, Christ shall disdain a man, and scorn so much as to look upon him, or take any notice of him, or shew the least respect or favor towards him: O what a Sea of sorrow, and a hell of horror will this raise in him? I have read that when *Sapor* King of *Persia* raised a violent persecution against the Christians, *Ust hazares*, an old Nobleman, and one of King *Sapor*s Eunuches and Courtiers, being a Christian, was so terrified, that he left off his profession, and setting at the Court-gate, when *Simeon* an aged holy Bishop was led to prison, and rising up to salute him, the good Bishop frowned upon him, and turned his face with indignation from him, as disdainning to look upon a man that had denyed the faith; upon this, *Ust hazares* fell a weeping, and went into his Chamber, and put off his Courtly garments, and then brake out into these (like) words, Ah how shall I appear before that God that I have denyed? with what face shall I be-

*Sogom. Hist. l.  
2. c. 8.*

You may see  
the same story  
in Mr. Fox  
his book of  
Martyrs, fol.  
97. 98.

Non pens, sed  
causa facit mar-  
tyrim. 'Tis  
not the puni-  
shment, but  
the cause that  
makes the  
Martyr. *ABs*  
and *Monu.* fol.  
835.

*ABs and Mon.*  
fol. 1570.

For *ABs* and  
*Mon.* fol. 873.

hold that God of whom I have been ashamed, when *Simew* my old Familiar acquaintance will not endure to look upon me, but disdains to bestow a civil salute upon me? if he frown now, O how will God behold me when I shall stand before his Tribunal-Seat? And this Physick so wrought with him, that he recovered his spiritual strength, and went boldly and professed himself a Christian, and dyed a glorious Martyr; the application is easie. Well Sirs, remember this, 'tis infinitely better to suffer for God, then to suffer from God, 1 *Pet.* 3. 17. For it is better, if the will of God be so, that ye suffer for well-doing, then for evil-doing; 'Tis better to suffer for well-doing from men, then to suffer for ill-doing from God. *Cyprian* in his Sermon *de lapsis*, makes mention of divers, who forsaking the profession of their faith, were given over by God to be posselt by evil spirits, and so died fearfully and miserably. The *Angrog-nians* that yielded and complied with the Papiſts that came against them, were more sadly and cruelly handled by them, then their neighbors that continued constant in the truth. Under the fourth persecution there were some Christians, who for fear of torments and death, denied their faith, and sacrificed to idols, yet did not their bloody persecutors spare them; and it was observed, that being full of guilt, they went to their deaths with dejected and ill-favoured countenances, so that the very Gentiles took notice of it, and reproached them as degenerate persons, and worthy to suffer as evil doers. *West* that was Chaplain to Bishop *Ridley*, refusing to dye in Christs cause with his Master, said Mass against his conscience, and soon after pined away with sorrow. A *Smith* in King *Edward* the sixth's days, called *Richard Denſon*, was a forward professor of Religion, and by his Christian instructions, the happy instrument of the conversion of a young man to the Faith; afterwards in the reign of Queen *Mary*, this young man was cast into prison for his Religion, who remembering his old friend and spiritual father the *Smith*, (to whom he always carried a reverend respect for the good that he had received by him) sent to know whether he was not imprisoned also, and finding that he was not, desired to speak with him, and when he came, he asked his advise, whether he thought it best for him to remain

in

in prison? and whether he would encourage him to burn at a Stake for his Religion? To whom the Smith answered, that his cause was good, and that he might with comfort suffer for it; But for my part (said the Smith) I cannot burn: But shortly after, he that could not burn for Religion, by Gods just Judgement was burned for his Apostasie, for his Shop and house being set on fire, and he over-busie to save his goods, was burnt in the flames. They that will not burn for Christ when he calls them to it, shall burn whether they will or no. O how much better had it been for this Smith to have burnt for Christ, then that Christ should set his house on fire, and burn him in the midst of it? He that will not suffer for Christ, shall be sure to suffer worse things from Christ, then ever he could have suffered for Christ; and therefore Doctor Taylor the Martyr hit it, If I shrink from Gods truth (said he) I am sure of another manner of death then Judge Hales had; who being drawn for fear of death to do things against his conscience, did afterwards drown himself.

*Ibid.* 1382.

In the Bohemian persecution, John Campan having forsaken his Religion, said to his wife, this day is salvation come to our house, whereunto she answered, this day a curse is brought into our house, and so it proved, for he ended his life in despair.

The famous  
Poet.

Those Apostates that left *Galeacius*, to enjoy their sinful pleasures and delights, &c. were taken by the bloody inquisition, and forced publicly to recant and abjure their Religion, and when they had done it, they became the subjects of misery and infamy, and were equally odious to both parties.

Christ seems to say to all that refuse to suffer for him, as King *Rehoboam* said to the Ten Tribes (the order of the words being onely inverted) *My little finger shall be thicker than your persecutors loins, and I will add to your yoke, and whereas they would have chastised you but with whips, I will chastise you with Scorpions.* O my friends, 'tis ten thousand times worse to be given up to a proud heart, a hard heart, a worldly heart, a formal heart, an hypocritical heart, a persecuting heart, an impenitent heart, or a despairing heart, &c. for this is to be whipt with Scorpions, then 'tis to be given up to prisons, or Racks, or

1 King. 12. 10. --  
15.

Lyons, or flames, or banishment, &c. for this is onely to be chastised with whips, yea with such whips that can onely reach our bodies, but can never touch our immortal souls. And therefore as you would not suffer such hard things from Christ, O take heed of being unwilling to suffer any thing for Christs sake, or the Gospels sake. But,

7.  
Luk. 21. 13.

Seventhly, I answer, That great are the advantages that will redown to you by all the troubles, afflictions, and persecutions that shall befall you for righteousness sake, for holiness sake. Persecutions are the work-men that will fit you and square you for Gods buildings, they are the rods that will beat off the dust, and the Skullions that will scour off the rust from your souls; they are the fire that will purge you from your dross, and the water that will cleanse you from your filthiness. Physicians, you know apply Horse-leeches to their destempered Patients; now the Horse-leech intends nothing but to satiate and fill himself with the blood of the sick patient; but the Physician has a more noble aim, even the drawing away of that putrified and corrupt blood that endangers the life of his patient: So though persecutors aim at nothing more then to draw out the heart-blood of Gods people, that they may satiate and fill themselves with it, yet God has other thoughts, and other aims, even the drawing away of that corrupt blood, that pride, that self-love, that worldliness, that carnalness, and that luke-warmness, that otherwise would endanger the life, the health, and welfare of their souls. But this great truth I shall make more evident by an induction of particulars, thus:

1.  
Phil. 1. 27, 28,  
29.

Mat. 13. 20, 21.

First, hereby you will give an evident proof of the soundness and uprightness of your own hearts: Afflictions, and persecutions, will discover what mettall men are made of: All is not Gold that glisters; many there be that glister, and look-like golden Christians, but when they come to the fire, they prove but dross; he is a golden Christian indeed, who remains gold when under fiery trials. The stony ground did glister and shine very gloriously, for it received the word with joy for a time, but when the Sun of persecution rise upon it, it fell away. Men that now imbrace the Word, will in times of persecution distast the Word, if it be not rooted in their understandings,

ings, judgements, wills, affections, and consciences; men may court the Word, and complement the Word, and applaud the Word, and seemingly rejoyce in the Word, but thy will never suffer persecution for the Word, if it be onely received into their heads, and not rooted in their hearts. The House built upon the sand, was as lovely, as comely, as goodly, and as glorious a house to look upon, as that which was built upon the Rock; but when the rain of affliction descended, and the floods of tribulation came, and the winds of persecution blew and beat upon that house, it fell, and great was the fall of it. No professors will be able to stand it out in all winds and weathers, but such as are built upon a Rock, all others will sink, shatter, and fall when the wind of persecution blows upon them; as sure as the rain will fall, the floods flow, and the winds blow, so sure will an unsound heart give out when trials come; no heart but a sound heart will hold out bravely, when hardships attends holiness on both hands; no heart but a holy heart will bear the brunt of persecution for holiness sake. The three children, *Shadrach, Meshech, and Abednego*, would rather burn then bow, they would rather suffer then sin, which was an evident proof of their sincerity and ingenuity; they would be non-conformists, though Court, City and Country cryed up conformity, which was a sure argument of their integrity; but now unsound hearts will exceedingly shuffle and shift to shift off persecution; witness those false Teachers in *Gal. 6. 12.* *As many as desire to make a fair shew* (or as the Greek has it, to set a good face on it) *in the flesh, they constrain you to be circumcised: onely lest they should suffer persecution for the cross of Christ.* At this time the Jews out of zeal to their Law, did sorely persecute those that did either preach or practise any thing contrary to their Law: Now these false Teachers set a good face on't, and make a fair shew, as if they were all for carnal Rites and Ceremonies, and they urged circumcision upon the *Galaibians*, but not out of any affection or zeal that they did bare to the Law, but onely to procure favour on the one hand, and to avoid and escape the malice and persecution of the Jews on the other hand: they that were no Jews to avoid persecution, would comply with them that were; they would

Mat. 7. 26, 27.

Mal. 3. 2.

Dan. 3. 17, 18.

Сутрошніе.



Joseph Hist.  
Lib. 13.

would seem to be very earnest for Judaism, but not for Christianity, that so they might escape the fury of the Jews. Unsound hearts will say any thing, and do any thing, and be any thing to avoid persecution, and to ingratiate themselves with persecutors. The *Samaritans*, as long as the Jewish Religion flourished and was in honor, caused a Temple to be built on Mount *Garazin*, that therein they might not be inferior to the Jews; and they boasted themselves to be of the progeny of *Joseph*, and worshippers of God with them, but when they perceived that the Jews were cruelly afflicted and persecuted by *Antiochus Epiphanes*, for worshipping of the true God, and fearing lest they should be handled in the like manner, they changed both their coat and their note, affirming that they were but *Israelites*, but *Sidonians*, and that they had built their Temple, not unto God, but to *Jupiter*. Thus times of affliction and persecution will distinguish the precious from the vile, 'twill difference the counterfeit professor from the true. Persecution is a Christians Touch-stone, 'tis a *Lapis Lydium* that will try what mettall men are made of, whether they be Silver or Tine, Gold or dross, Wheat or Chaffe, shadow or substance, carnal or Spiritual, sincere, or hypocritical; nothing speaks out more soundness and uprightness, then a pursuing after holiness, even then when holiness is most afflicted, pursued, and persecuted in the world; to stand fast in fiery trials argues much integrity within. But,

2.

Secondly, All the troubles and persecutions which Satan or his instruments raise against the Saints of the most high shall not diminish their number, but rather increase them. The more the *Israelites* in *Egypt* were oppressed, afflicted, and persecuted, the more they increased and multiplyed, *Exod. 1. 10, 11, 12, 13.* Come, say they, let us deal wisely with them, lest they multiply; let us increase their task; let us lay heavy burdens upon them, &c. and accordingly they did, thinking by this means to cow out their spirits, and to have brought them low, and to have lessened their number; but did this stratagem prevail? O no, As you may see in *vers. 12.* But the more they afflicted them, the more they multiplyed and grew. There were but seventy souls that went down to *Egypt*, but they

Cyprian speaking of the Christians & Martyrs in his time, saith, *Occidi poterant sed vinci non poterant.* They may kill them,

they multiplied to six hundred thousand, besides children, as is evident by comparing *Exod. 1. 5. 7.* with *Chap. 12. 37. 38.*

So the Jews that were carried captive to *Babylon*, were but twelve thousand six hundred, but they returned forty two thousand three hundred and threescore, besides their servants and their Maids, of whom there were seven thousand three hundred thirty and seven. *Neb. 7. 66, 67, &c. Ezra 2. 64, 65.*

The Kingdom of Christ is set forth by a little stone cut out of a Mountain without hands; and though in all ages there has been many hammers at work to break this little stone in pieces, yet they have not been able to do it, but this little stone has proved a growing stone, and in spite of the devil, and a persecuting world will grow more and more, till it comes to be a great mountain, and filleth the whole earth. In the 8. of the *Acts* you read of a great persecution, and the storm beat so hard upon the Churches, that it dispersed and scattered them up and down; and this was so far from lessening of the number of believers that it did mightily increase their number; witness *vers. 4, 5, 6, 8.* Therefore they that were scattered abroad, went every where preaching the word. Then Philip went down to the city of *Samarita*, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. And there was great joy in that city. *Samarita* was a very wicked corrupt place, and bewitch't by the Sorceries of *Simon Magnus*, yet God had his people there, and by the Ministry of *Philip* (not *Philip* the Apostle, but *Philip* the Deacon) who was a persecuted brother, he called them home to be partakers of his Spirit and Grace. And thus the scattering of the Church was the great advantage and increase of the Church; the persecution of one Church may be the gathering, edifying, multiplying, and erecting of many Churches. Such Ministers who have been by persecution driven from their own Churches, have been eminently instrumental in the planting of many other Churches. Though the Gospel, and the faithful Preachers and professors of it was by the Scribes, Pharisees, High Priests, Elders, and great council, exploded, blasphemed and persecuted at *Jerusalem* (which was once the holy City) yet it was with joy received

but they cannot overcome them.

*Dan. 2. 34. 35.*

*Verf. 14, 15, 16, 17.*

Witness *Paul*, *Farrellus*, *Ruffus*, and many others in *France*, and witness our Brethren who were forced to fly to *New-England*.

ved in the polluted, bewitched, scorned and despised City of *Samaria*. O the Freeness! O the riches of grace! Persecution is the multiplication of the people of God; in all ages the more the Saints have been afflicted, oppressed, and persecuted, the more they have increased. The removing of the seven Churches in *Asia*, brought the Gospel to *Europe* and *Africa*. During the ten cruel persecutions of the Heathen Emperors, the Christian faith was spread thorow all places of the Empire, because the oftner they were mowen down, the more they grew, as *Tertullian* witnesseth; and the more we are cut down by the sword of persecution (saith the same Author) the more still we increase. Persecuted Saints are like *Cammomile* which grows and spreads by being trod upon; the more persecutors tread upon the people of God, the more they will spread and grow. *Austin* has long since observed, that though there were many thousand Christians put to death for professing Christ, yet they were never the fewer for being slain. *Julian* the Apostate devised all manner of torments to terrifie the people of God, and to suppress them, and yet they increased and multiplied so fast, that at last he thought it his best course to give over persecuting of them, and this he did not out of love to them, but because the more they were persecuted, the more they increased.

*Ruffinus.*

In *Dioclesians* time under whom the last and worst of the ten persecutions fell, for then Christian Religion was more desperately opposed and persecuted then ever, and yet then Religion prospered and prevailed more then ever; so that *Dioclesian* himself observing that the more he sought to blot out the name of Christ, the more legible it was, and the more he labored to block up the way of Christ, the more passible it was, and that whatever of Christ he thought to root out, it rooted the deeper, and rose the higher, thereupon he resolved to engage no further, but retired to a private life.

And it is very observable, that the reformation in *Germany*, was much furthered by the very opposition that the Papists made against it; yea, and 'tis not to be forgotten, that when two Kings wrote against *Luther*, viz. *Henry* the eighth of *England*, and *Ludovicus* of *Hungary*, this Kingly Title being entred

entred into the controversie, made men more diligently and curiously to examine the matter, by which means there was stir'd up in men a general inclination to *Luthers* opinion.

I have read of one who observing the Christian Religion to be so furiously persecuted by bloody *Nero*, concluded that surely that must needs be good, yea very good which was so cruelly persecuted by *Nero* who was so bad, so very bad: if men would sit down and study which way to make most profelytes to such and such opinions and practices that are different from their own, certainly they cannot pitch upon a better way then to persecute those that differ from them; 'tis the sword of the Spirit, and not the sword of persecution that will reduce the erroneous; when the disease lies in the head, the remedy must be answerable to the disease: certainly a man shall as soon conquer a Castle by Spiritual arguments, as he shall conquer a conscience by club-law; when our Lord Jesus Christ sent forth his Disciples to make a conquest upon an ignorant, erroneous, and deluded world, he did not send them forth with swords, pistols, or any such military weapons; O no, but he sent them forth under the choice anointings of his Spirit, and with his everlasting Gospel, and by these means he turned the world upside down; these were the means by which he turned sinners from darkness to light, and from the power of Satan to Jesus Christ. The weapons that the Apostles used were not carnal, but Spiritual, *2 Corin. 10. 4, 5.* For the weapons of our warfare are not carnal, but Spiritual, and mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Satan had many strong holds, and sin had many strong holds, and carnal reason had many strong holds, and the world had many strong holds in sinners hearts; and yet all these strong holds, Forts, Towers, Castles, &c. were not able to stand before the Apostles Spiritual weapons: they all come tumbling down

FFF

before

Acts 16. 18.

Vide Calvin,  
Beza, and  
Estius.

before the Spirit and the word of the Lord in the mouths of his faithful Ministers; by these Spiritual weapons Satan was disarmed, and rebellious transgressors were conquered, captivated, and subdued to the obedience of the Lord Jesus. But,

Thirdly, The troubles, afflictions and persecutions that befall you in the pursuit after holiness, may issue in the conversion and salvation of others, as is evident in Acts 8. which Chapter I recommend to your most serious perusal. So in that 2 Tim. 2. 9, 10. *Wherein I suffer trouble as an evil doer, even unto bonds, but the Word of God is not bound.* (though Paul was fettered, yet the word was free) *Therefore I endure all things for the Elects sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.* Paul for preaching of the Gospel clearly and faithfully was imprisoned at Rome, and handled as if he had been a malefactor, all which he was contented to suffer upon these very grounds, that the Elect might be called, converted, saved and glorified. 'Tis very observable, that though Paul was a prisoner, yet he preached, though he was in bonds, yet he preached; and though he was accounted as an evil doer, yet he preached, that the Elect might be sanctified and saved. Though his persecutors did lay Irons upon his legs, yet they did not lay a law of silence upon his lips, and though they shut him up from going to others, yet they did not shut out others from coming to hear him; for even in bonds he exercised his ministerial office: As cruel as his persecutors were, they would not shut the prison doors upon them that waited on his Ministry. So Philemon was converted by Paul when he was in bonds, Phil. v. 10. *I beseech thee for my son Onesimus, whom I have begotten in my bonds.* Paul had a blessing going along with his Ministry, when he was in bonds as well as when he was at liberty. *Onesimus* was converted when Paul was a prisoner. God made Pauls prison to be a Paradise to *Onesimus*; Paul by his preaching, patience, and cheerfulness in suffering, converts *Onesimus* to the faith: prisons in these times were turn'd into Churches, And so they were in Queen *Maries* daies, for as bloody as her Reign was, most of the prisons in England were turn'd into Christian Schools.

*Sic rō,*  
For this cause.

Several of  
Pauls Epistles  
were written  
when he was  
in bonds.

*Alt. and Mon.*  
fol. 1457.

Schools and Churches (saith Mr. Fox) so that there was no greater comfort then for Christians to resort to prisons, and to hear the Martyrs to pray and preach, and to behold their holy, humble, heavenly, gracious conversation. So the afflictions and persecutions of the Saints in the primitive times issued in the conversion and salvation of many souls. We read that *Cicilia* poor Virgin by her gracious behaviour in her martyrdom, was the means of converting 400, to Christ. *Adrianus* by seeing the Martyrs suffer so patiently and chearfully, was converted to the faith, and afterwards sealed to the truth with his blood. *Justin Martyr* was also converted in the same way. In the third persecution, *Faustus* and *Jobita*, Citizens of *Briaia*, suffered Martyrdom with such invincible patience, courage, and chearfulness, that *Calocyrus* cryed out (*Hare magnus Deus Christianorum*) Verily great is the God of the Christians. Upon which words, he was presently apprehended, and so suffered martyrdom with them. And that was a remarkable saying of *Loeber* (*Ecclesia totum mundum convertit sanguine oratione*) the Church converteth the whole world by blood and prayer. Now if by your troubles, afflictions, and persecutions, and the exercise of grace under them, you shall be instrumental to convert and save a soul or souls from wrath to come, it will turn wonderfully to your advantage, and you shall shine as the stars for ever, and ever. Dan. 12. 3. That same power, presence, wisdom, and grace, that converted others by the sufferings of former Saints, is able to accomplish the same glorious effects by the sufferings of the Saints of this Generation; and therefore beare up bravely, and neither fear nor faint under your present sufferings. But,

Fourthly, The troubles, afflictions, and persecutions that Christians meet with in their pursuit after holiness, will further the increase and growth of their grace; grace never rises to so great a height as it do's in times of persecution; suffering times are a Christians Harvest times. Let me instance in that grace of zeal; I remember *Adrian* speaking of the French Protestants, saith, *when Papists hurt us for reading the Scriptures, we burn with zeal to be reading of them; but now persecution is over, our Bibles are like old Almanicks, &c.* All the

Fff 2

reproaches;

Ibid. 1381.

Psal. 69. 7, 8,  
9, 12.



2 Sam. 6. 30.

21, 22.

Ezek. 3. 7, 8, 9.  
Job 41. 24.  
Pliny.

reproaches, frowns, threatnings, oppositions, and persecutions that a Christian meets with in a way of holiness, doth but raise his zeal and courage to a greater height. *Micha's* scoffing at *David* did but inflame and raise his zeal: *If this be to be vile, I will be more vile.* Look as fire in the winter burns the hotter (by an *Antiperistasis*) because of the coldness of the air; so in the winter of affliction and persecution, that divine fire, the zeal of a Christian, burns so much the hotter, and flames forth so much the more vehemently and strongly. In times of greatest affliction and persecution for holiness sake, a Christian hath, first, a good Captain to lead and encourage him; Secondly, a righteous cause to prompt and embolden him; Thirdly, a gracious God to relieve and succour him; Fourthly, a glorious heaven to receive and reward him; and certainly these things cannot but mightily raise him and inflame him, under the greatest opposition and persecution; These things will keep him from fearing, sawing, fainting, sinking, or flying in a stormy day; yea these things will make his face like the face of an Adamant, as God promised to make *Ezekiel's*. Now an Adamant is the hardest of stones, 'tis harder then a flint, yea 'tis harder then the nether millstone. The Naturalists observe, that the hardness of this stone is unspeakable; the fire cannot burn it (nor so much as heat it thorough) nor the hammer cannot break it, nor the water cannot dissolve it, and therefore the Greeks call it an Adamant from its untameableness; and in all storms the Adamant shrinks not, it fears not, it changeth not its hue; let the times be what they will, the Adamant is still the same; in times of persecution, a good cause, a good God, and a good conscience will make a Christian like an Adamant, 'twill make him invincible, and unchangeable. When one desired to know what kind of man *Basil* was, there was presented to him in a dream, saith the History, a Pillar of fire with this motto (*Talis est Basilus*) *Basil* is such a one, he is all on a light fire for God; persecutions will but set a Christian all on a light fire for God. Look as Well-water is warmest in the winter time, so real Christians are warmest for God, his glory, truth, and ways, in the winter of affliction and persecution; true grace rises by opposition & persecution;

Rev. 14, 1, - 6.

persecution; many a man had not been so good if the times had not been so bad; many a man had not been so gracious, if the times had not been so dangerous; many a man had not been so holy, if the times had not been so prophane; many a man had not been so zealous, if the times had not been so lukewarm; many a man had not been so stout and resolute against bowing the knee to *Baal*, if multitudes had not been worshippers of *Baal*. All the afflictions and persecutions that befall the people of God, do but add to their spiritual life, light, and lustre. As Stars shine brightest in the darkest nights, and as Spices smell sweetest when pounded, and as Vines are the better for bleeding, and Gold the brighter for scowring, and Palm-trees the better for pressing; so the graces of the Saints shine brightest, and smell sweetest, and rise highest in times of affliction and persecution. The Naturalists have long since observed, that though the South wind be more pleasant, yet the North wind is more healthfull; for the South wind with his warmth raiseth vapours, which breed putrefaction, and cause diseases; but the North wind with his cold drieth up those vapours, purging the blood, and quickning the spirits: so the North wind of affliction and persecution, contributes most to the drying up of sinful vapours, and to the quickning up of a Christians Graces. Though the wind may blow, and the rain in stormy weather may beat upon a painted Post or Sign, whose colour is laid in oyle, yet the wind and rain is so far from blowing or washing off the colour or beauty that is upon the Post or Sign, that it rather adds to their beauty, and makes them shine more beautifull then before; so the rain of affliction and the wind of persecution, do rather add to the beauty and lustre of a Christians graces, then any way cloud them, or take off the spiritual beauty and glory of them. But,

Fifthly, Persecuting times are uniting times; oh the discord, the division, the wrangling, biting & quarrelling that is to be found among professors in times of peace & prosperity! but when affliction and persecution comes upon them, this

unites

5.

In persecuting times the Saints have been but as one man; which made their very persecutors to say (*Ecce ut invicem se diligunt!*) see how these Christians love one another, see how they knit and close together! *Eusebius in Hist.*  
*Psalms 83. 3.*  
*to verse 9.*  
*2 Chron. 20.*  
*1, 4, 12.*

*Acts 7.*

6.

*Veritas vincit.*

unites them together. Though the sheep in Sun-shine dayes feed at a distance, and wander one from another; yet when a storm comes, or the Wolf comes, then they run all together; and so it's with Christians: Some Religious Bishops that could by no means agree when they had their freedom and liberty, yet could well enough agree when they were in prison together. Though children in a Family may fall out among themselves, yet they quickly unite when a common enemy assaults them. Persecuting times unite Christians closer together in their affections, resolutions and prayers: they who formerly could hardly be brought to eat together, or trade together, or live together, or walk together, in persecuting times will be brought to hear together, and pray together, and fast together, and communicate experiences together, and stand together, and fall together, and rise together, &c. When *Gabal & Ammon* and *Amalack* did combine, the people of God kept close together: for they very well knew that broken forces were soon dissipated. I have read of *Ptolomeus Philadelphus* King of *Egypt*, that he caused the Bible to be translated by seventy Interpreters, which seventy were severally disposed of in seventy several Cells, & though they knew not the names of one another, nor never saw the faces of one another, yet they did so well agree in their several Translations, that there was no considerable difference betwixt them in rendering the Text: so when the people of God shall be put into Cells and Prisons, and Goals, then they will so agree together, that there will be little or no difference betwixt them. As all the stones that came about *Stephens* ears, did but knock him closer to Christ the corner stone: so all the stones that come about the Saints ears, will but knock them the nearer to Christ, and the closer one to another. But,

Sixthly, As persecuting times are uniting times, so persecuting times are truth-advancing times: truth thrives most when it is most opposed and persecuted, *Phil. 1. 12, 13, 14.* But I would ye should understand, Brethren, that the things which hapned unto me have fallen out rather unto the furtherance of the Gospel, so that my Bonds in Christ are manifested in all the palace, and in all other places. And many of the Brethren in the

*Lord*

Lord making confident by my bonds, are much more bold to speak the word without fear. Both Court, City, and Countrey did ring of Pauls bonds, and the cause thereof; Pauls Iron chain made more noise, and was more glorious, and wrought more blessed effects then all the Golden chains in Nero's Court: for by his bonds and chains many of the Brethren were mightily imboldned and encouraged to preach the word without fear; the Brethren when they saw that Paul preached, and kept up the exercise of his Ministry, though a prisoner, and though he was in bonds and chains, could not but reason thus with themselves; if Paul a prisoner holds up, and holds on in preaching the word, though he be in bonds & chains, ah how much more ought we who are at liberty to hold up & hold on in preaching the truth, and advancing the truth, & in spreading of the truth! There were many that took an occasion from Pauls imprisonment, bonds, and sufferings, to disgrace his Apostleship; the Apostle meets with these, and tells them, that though they designed and intended the disgrace and hinderance of the Gospel by his imprisonment and bonds, yet God had by his wonderfull providence and goodness so ordered the matter, that his bonds and imprisonment turned to his great honor and fame, and an occasion of further spreading and advancing the Gospel. Though Satan and his instruments may disturb the truth, yet they cannot suppress it, for (*magna est veritas & prevalebit*) great is truth, & shall prevail. So upon the persecution of Stephen many of the Brethren preached the word far and near, and the hand of the Lord was with them to the conversion of many. *Act. 11. 19. 23.* Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, & Cyprus, and Antioch, preaching the word to none but the Jews only; And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus, and the hand of the Lord was with them, and a great number believed, & turned unto the Lord. Then tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch: who when he came, and had seen

*Si veritas est  
causa discor-  
dia, mori pos-  
sum, tacere non  
possum: If truth  
be the cause  
of our discord,  
I may dye, but  
I may not be  
silent, said  
Jerom to  
Helvidius.*

1 Cor. 1. 21;  
25, 27.

7.

Acts 7. 55, 56.  
Chap. 16. 25.  
Oh how my  
heart leapeth  
for joy (said  
Mr. Philpot)  
that I am so  
near the ap-  
prehension of  
eternal life!  
Eph. 3. 1.  
Chap. 4. 1.  
2 Tim. 1. 8.  
Phil. 1. 9. 23.

leen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith; and much people were added unto the Lord. The Brethren that were dispersed and scattered by reason of persecution, fall upon preaching of the Lord Jesus; and though they were Lay-men, yet the hand of the Lord was mightily with them, so that a great number believed and turned to the Lord. God is a free agent, and can work the hearts of men over to himself by what hand he pleases, and many times he doth the greatest works by the most despised hands, as it is evident in this instance. The Apostles did not frer, and fume, and storm, and take on, because these Brethren preached the Lord Jesus without ordination to the work of the Ministry. O no; but they were glad and rejoyced in their bringing in of souls to Christ, and they made it their work to exhort, encourage and build up those that were brought in; neither did they prohibit these Brethren from preaching, because they had not Apostolical hands laid on them. By these Lay-mens preaching, Christ is revealed, and multitudes are converted, and truth is advanced, and the Apostles are gladded. Now by what hath been said, it is most evident that persecuting times are truth-advancing times. But,

Seventhly, and lastly, As persecuting times are truth-advancing times: so persecuting times are a Christians rejoycing times: A Christians heart is never so full of joy, as it is when he is under sufferings. *Acts 5. 41. And they departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his name:* They counted it an honour to be dishonoured for Christ, they took it as a grace to be disgraced for Jesus. *Stephen* found the joyes of heaven in his heart as the stones came clattering about his ears. So *Paul* and *Silas* when they were in prison, their hearts were so full of joy that they could not hold, but at mid-night when others were a sleeping, they must fall a singing out the praises of the most High; they found more pleasure then pain, more joy then sorrow, more comfort then torment in their bonds; the Rods with which they

they were whipt, were as Rods made up all of Rosemary branches; divine consolations rise so high in their souls, that their prison was turn'd into a Pallace, yea into a Paradise. *Paul* was a man that took a great deale of pleasure in his sufferings for Christ; 2 Cor. 12. 10. *Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake*: He did not only bare his sufferings patiently, but cheerfully also; he often sings it out, *I Paul a prisoner* (as you may see by comparing the Scriptures in the margin together) of *Jesus Christ*; nor *I Paul* an Apostle, nor *I Paul* wrapt up in the third heaven, nor *I Paul* that have more gifts, parts, and learning then others, but *I Paul a prisoner*, to shew how much he rejoyced in his bonds and sufferings for Christ. *Chrysostom* did not hold *Paul* so happy for his rapture into Paradise, as he did for his imprisonment for Christ. So *Rom.* 5. 3, 4. And not only so, but *we glory in tribulations also, knowing that tribulation works patience; and patience, experience; and experience, hope.* Old Souldiers could not glory and joy more in their marks and scars of honour, then these Saints did in their tribulations and persecutions for Christs sake. *Rabbi Simeon Ben Jochai* liv'd twelve years in a dark Dungeon for feare of the *Roman* persecution in the Reigne of *Trajan* the Emperour; and he call'd his dark Dungeon *Zohar*, that is, *splendor*, because God had turn'd his darkness into light, and made up the want of the light of the Sun, by the light of his countenance, and by the shinings of the Sun of righteousness upon his soul. *Eusebius* tells us of *Algerius* the *Italian* martyr, how that writing to his friend from a stinking Dungeon, he dates his Letter from my delicate Orchard; such were his divine consolations that they turn'd his Dungeon into a pleasant Orchard. *I with my Fellowes*, saith *Mr. Philpot*, *were carried to the Cole-house, where we doe rouze together in the straw, as cheerfully (we thank God) as others doe in their beds of downe.* *Mr. Bradford* put off his Cap, and thanked the Lord, when his Keepers wife brought him word that he was to be burnt the next day: And *Mr. Taylor* fetcht a frisk when he was come neare to the place, where he was to suffer. *Henry* and *John* (two *Augustin* Monks) being the first that were burnt in *Germany*, and *Mr. Rogers* the first that was burnt in *Queen*

*Col.* 4. 10.  
*Rom.* 16. 7.  
*Paul* rattles his chaine which he bears for the Gospels sake, and was as proud of it, as a woman of her ornaments, saith *Chrysostom*.

*Acts* and *Mon.*  
*fol.* 857.  
And Master Glover the Martyr wept for joy of his imprisonment.  
*William Hunters* Mother (that suffered under *Bonner*)



told him that she was glad that ever she was so happy, as to beare such a childe as could finde in his heart to die for Christs sake.

*Luther.*

Fire, sword, death, prison, famine, are all pleasures, they are all delightfull to me, saith *Basil.*

*Modestus*

Lieutenant to *Julian* the Emperour, told him, that when the Christians suffered they did but de-ride them, and the torments (said he) with which Christians are tormented, are more terrible to the tormentors, then they are to the tormented.

*Maries* dayes, did all sing in the flames. If men did but know by experience the sweet that is in suffering for Christ, they would desire with *(br)ysstom*, if it were put to their choice, rather to be *Paul* a prisoner of Jesus Christ, then *Paul* wrapt up in the third heaven. One of the holy Women that suffered Martyrdom in this Nation, rejoyced that she might have her foot in the same hole of the Stocks, in which *Mr. Philpotts* had been before. And *Luther* reports of that famous Martyr *Saint Agatha*, that as she went to prisons and tortures, she said she went to Banquets and Nuptials. *Vincenius* laughing at his Tormentors, said, that death and tortures were to Christians (*Jocularia & ludera*) matters of sport and pastime, and he joyed and gloried when he went upon hot burning Coales, as if he had trod upon Roses. *Philip Lansgrave* of *Hesse*, being a long time prisoner under *Charles* the fifth, 'twas demanded, what upheld him all that time, and he answered, that he felt the divine consolations of the Martyrs. *Basil* in his Oration for *Barlaam* that famous Martyr, saith, that he delighted in the close prison as in a pleasant green meddow, and he took pleasure in the severall inventions of tortures, as in severall sweet flowers. *William Tins* Martyr, in a Letter to a friend of his a little before his death, writeth thus, *Now I take my leave of you till we meet in heaven, and bid you after; I have tarried a great while for you, and seeing you are so long in making ready, I will tarry no longer for you: you shall finde me merrily singing, Holy, holy, holy Lord God of Saboth, at my journeys end, &c.* And when they kindled the fire at the feete of *James Bainham*, *me-thinks*, said he, *you strow roses before me.* And *Hawkes* the Martyr lifted up his hands above his head, and clapt them together when he was in the fire, as if he had been riding in state and triumph. And holy *Mr. Saunders* speaking of his consolations in his sufferings, saith, that he found a wonderfull sweet refreshment flow from his heart unto all the members of his body, and from all the parts of his body to his heart againe. By all these instances 'tis most evident that persecuting times are the Saints rejoycing times; God reserves the best and strongest wine of consolation to a day of persecution; suitable to that *2 Cor. 1. 3, 4, 5.* *Blessed be God, even the father of our Lord Jesus Christ, the father of mercy, and the God*

of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we our selves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. Oh the sweet looks, the sweet words, the sweet hints, the sweet in-comes, the sweet joggings, the sweet imbraces, the sweet influences, the sweet discoveries, the sweet love-letters, the sweet love-tokens, and the sweet comforts that Christians experience in their sufferings for Christ; in all their afflictions and persecutions, they may truly say, we have sweet-meats to eate, and waters of life to drinke, and heavenly honey-combes to suck, that the world knows not of; and indeed when should the Torch be lighted, but in a dark night? and when should the fire be made, but when the weather is cold? and when should the cordiall be given, but when the patient is weak? and when should the God of comfort, the God of all kinds of comfort, and the God of all degrees of comfort, comfort his people, but under their afflictions and persecutions? for then comfort is most proper, necessary, seasonable and futable, and then God will be sure to poure in of the oyle of joy into their hearts. And thus you see the great and glorious advantages that will redowne to the people of God by all their afflictions and persecutions. But,

Eightly, I answer, That to suffer affliction and persecution for holiness sake, is the greatest and the highest honour that you are capable of in this world; the crowne of a Martyrdom is a crowne that the Angels those Princes of glory are not capable of winning or wearing; and O who art thou! what art thou, O man! that God should set this crowne upon thy head. 1 Pet. 4.

14. *If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory, and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified.* The very suffering condition of the people of God, is at the present a glorious condition, for the Spirit of glory rests upon them, and they must needs be glorious, yea very glorious, upon whom the Spirit of glory dwells. The sufferings of the three Children tended very much to their honour and advancement, even in this world; and had those vessels of honour slip't their opportunity of suffering, they

8.

To die for Christ, is the greatest promotion that God can bring any in this vale of misery unto, said Mr. Philpot the Martyr.

Dan. 3.

In the primitive times, when some good people came to comfort some of the Martyrs that were in prison, and ready to suffer, they called them blessed Martyrs; O no, said they, we are not worthy of the name of Martyrs. These holy humble hearts thought Martyrdom too high an honour for them.

*Lutimer.*  
*John Noyes.*

*Alice Driver.*  
*Balilus.*

had lost their glory. The Apostles all along counted their sufferings for Christ their highest honour. And that is a remarkable Scripture that you have in that *11 Heb. 36, 37, 38. And others had tryall of cruell mockings, and scourgings, yea moreover of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slaine with the sword; they wandred about in sheep-skins, and goat-skins, being destitute, afflicted, and tormented: O but these were surely the most sad, miserable, wretched, and forlorne creatures in all the world; O no; and that is most evident if the testimony and judgement of the holy Ghost may be received; for ver. 38. They were such of whom the world was not worthy; the persecuting world was not worthy of their love, nor worthy of their prayers, nor worthy of their presence, nor worthy of their fellowship, and therefore God call'd them home, and set them downe upon thrones by himself. And to me 'tis very observable, that when that great Apostle Paul would glory in that which he accounted his honour, glory, and excellency, he do's not glory in his high Office, nor in his being wrapt up in the third heaven, nor in the interest that he had in the hearts of the Saints, nor in his arts or parts, &c. but he glories in his sufferings, in that *2 Cor. 11. 23. --28. In stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with Rods, once was I stoned, thrice I suffered shipwrack: a night and a day have I been in the deep. In journeying often, in perils of waters, in perils of robbers, in perils by my own Countrey men, in perils by the heathen, in perils in the City, in perils in the wilderness, in perils in the Sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Thus you see that this blessed Apostle looks upon his sufferings as his greatest glory. To suffer for Christ is the greatest honour and promotion that God gives in this world, said old Father Lutimer. John Noyes took up a Fagot at the fire and kissed it, saying, Blessed be the time that ever I was borne to come to this preferment. When they had fastned Alice Driver with a chaine to the stake to be burnt, Never (said she) did Neckarchief become me so well as this chaine. Balilus the Martyr, when he was**

to die, requested this favour of his persecutors, viz. that he might have his chaines buried with him, as the Ensignes of his honour. When Ignatius was to suffer it, *'tis better for me* (saith he) *to be a Martyr, then to be a Monarch.* What are we poore wormes full of vanities and lyes, that we should be called to be maintainers of the truth; for sufferings for Christ are the Ensignes of heavenly Nobility, said Calvin. 'Twas a notable saying of a French Martyr, when the rope was about his fellow, *Give me* (said he) *that Golden chaine, and dub me Knight of that noble Order.* I am the unworthiest man for this high office of suffering for Christ that ever was appointed to it, said blessed Sanders. I shall conclude this head with that excellent saying of Prudentius; *Their names* (saith he) *that are written in red letters of blood in the Churches Calender, are written in Golden letters in Christs Register, the book of life.* And thus you see on all hands that suffering for Christ is the highest honour that you are capable of in this world: And therefore there is little reason why a Christian should shrink or shrug at sufferings. But,

Ignatius.

Calvin.

Ninthly, I answer, That the afflictions, persecutions, and sufferings that attend Christians in these dayes, are nothing to the fiery trialls that the Saints and Martyrs of old have met with; For seven-fold harder measure has been measured forth to them, then is this day measured forth to us; our sufferings are hardly to be nam'd in the day wherein those sore and heavy things are mentioned, that those precious and famous Worthies of old have suffered. I may say to most Christians as the Apostle did to the Hebrewes, Heb. 12. 4. *Ye have not yet resisted unto blood, striving against sin;* many have, but you have not, you have only met with hard words, when others have met with blowes and wounds; you have been only a contending with men, when others have been a contending with beasts; you have been only whipt with Rosemary branches, when others have been whipt with Scorpions; you have been only bound with silken bands, when others have been bound with Iron chaines. Will you be so favourable to your selves as to compare your sufferings with the sufferings of former Saints, and that you may, let me give you a little Breviate of their sufferings of whom the world was not worthy. History tells us that in the Ten primitive

9.

tive persecutions, they exercised all manner of cruelty and torments that could be devised against the Christians: 1. in the Reigne of *Adrian* the Emperour, there were ten thousand Christians crucified in the Mount *Ararat*, crowned with crownes of Thornes, and thrust into the sides with sharp darts. 2. Others were so whipt, that their very inward arteries and veines appeared, and their intrailes and bowells were seen, and afterwards they were set upon sharp shells, ( taken out of the Sea edged and sharp ) and certaine nailes and thornes were sharpened and pointed ( called *Obelisci* ) for them to goe upon, and after all this cruelty they were throwne to wild beasts to be devoured. 3. Multitudes were banished. 4. Others were drawn asunder with wild Horses. 5. Some were Rackt with bars of Iron. 6. Others were cast into loathsome Dungeons. 7. Some were burnt in the fire. 8. Others were knockt downe, and had their braines beate out with Staves and Clubs. 9. Some were prickt in their faces and eyes with sharp Reeds. 10. Others were stoned to death with stones, as *Stephen* was. 11. Some were dashed in pieces against Mill-stones. 12. Others had their teeth dasht out of their Jawes, and their joynts broken. 13. Some were cast downe from very high places. 14. Others were beheaded. 15. Some were tormented with Razors. 16. Others were slaine with the sword. 17. Some were run thorow with Pikes. 18. Others were driven into the wilderness, where they wandered up and downe, suffering hunger and cold, and where they were exposed to the fury both of wild beasts, and also to the rage of the barbarous *Arabians*. 19. Some fled into Caves, which by their persecutors were rammed up with stones, and there they dyed. 20. Others were troden to death by the people. 21. Some were hanged on Gibbets, with fire under their sides. 22. Others were cast into the Sea and drown'd. 23. Some were slaine in mettall Mines. 24. Others were hanged by the feet, and choaked with the smoak of a small fire, their legs being first broken. 25. Some were powdered with salt and vinegar, and then roasted with a soft fire. 26. Others were hanged by one hand, that they might feeble the weight of their whole bodies, scorching & broyling over burning Coales. 27. Some were shot through with Arrowes, and after-

afterwards thrown into stinking Jakes. 28. Others were stript stark-naked as ever they were borne, and turned out of doores in cold frosty nights, and burnt the next day. 29. In Syria, a company of Christian virgins were stript stark-naked to be scorned by the multitude, then shaved, then covered with swill and drasse, and then torne in pieces and devoured by swine. 30. Lastly, many women had one joynt of their bodies pulled from another, and their flesh and sides scratched with Tallons of wild Beasts to the bones, and their breasts seared with Torches till they dyed. And thus you have an account of thirty severall wayes, by which the precious sons and daughters of Zion have formerly been afflicted, tormented, and destroyed; and what heart of stone can reade over this bill of particulars with dry eyes? And now tell me, Sirs, whether your sufferings are worth a naming in that day, wherein the sufferings of the precious servants of God in the primitive times are spoken of? O no; well then, take heed of making Mole-hills mountaines, and of crying out, is there any sorrow to our sorrow, or any sufferings to our sufferings? But,

Tenthly, I answer, That unholy persons have suffered as great and grievous things for the satisfying of their lusts and humors, and for the compassing of some worldly good, as you have suffered, or are like to suffer for your pursuing after holiness. O the hazards, the dangers, the deaths that many have run through to gratifie their lusts. *Petrus Blesensis* has long since observed, that the Courtiers of his time suffered as many vexations, with weariness and painfulness, with hunger and thirst, and with all the Catalogue of *Pauls* afflictions that is reckon'd up in that 2 *Cor.* 11 as good Christians did for the truth. I have read of a *Roman* servant, who knowing his Master was sought for by Officers to be put to death, he to save his Masters life, put himselfe into his Masters Cloathes that he might be taken for him, and accordingly he was taken and put to death for him, and all this out of a humor of vaine glory. The *Romans* desire of the praises of men (saith *Augustin*) made them bountifull of their purses, and prodigall of their lives. *Servetus* at Geneva gave all his goods to the poore, and his body to be burnt, and all for a name, for a little glory among men, saith *Calvin*;

And another cruelty that they practised in the primitive times was this, They would make Fathers to kindle the Faggots to burne their own children, &c.

IO.

Witness *Jobu*, *Ahab*, *Jezebel*, *Balaam*, *Judas*, &c.

This was in Anno 1555. &c.



*Calvin.* Ah what cutting, what lancing, what bleeding, what vomitting, and what searching will many men endure upon the advice of their Physicians, and all for a little health, a little strength, or to preserve a wretched life for a few dayes, yea for a few houres sometimes? O the tortures and torments that many *ROMANS* and others have undergon, sometimes out of love to their Countrey, and sometimes to maintaine their credit and reputation among men, and sometimes out of an affectation of future fame and renowne, and to eternalize their names! and why then should Christians thinke so much of suffering afflictions and persecutions for holiness sake, the least dram of which being more worth then a thousand thousand of those things, for which they have suffered such exquisite paines and torments? Ah what great things, what hard things doe many men daily suffer to gratifie their own lusts, and to satisfie the lusts of others? Ah how frequently doe many venture their lives, their estates, their names, their consciences, yea their very souls to court a *Dalilah*? Oh the hell of horrors and terrors (which are worse then a thousand deaths) that many a sinner daily wades thorough to enjoy his sin! and why then shouldst thou be startled in thy pursuit after holiness, because of afflictions and persecutions that may attend thee? when they are nothing to what many suffer from within and without, to enjoy that which will undoe them to all eternity, &c. But,

11.

2 Tim. 3. 11.  
Compared  
with that 13  
and 14. of the  
884.

Eleventhly, I answer, Though persecutions may attend the pursuit of holiness, yet God has a thousand thousand wayes to preserve his people from being ruined and destroyed by persecuting hands. Several afflictions and persecutions befell *Paul*, at *Antioch*, at *Iconium*, at *Lysra*, but out of them all the Lord delivered him: As a righteous cause led him into sufferings, so a righteous God led him out of sufferings; both Jews and Gentiles, Barbarians and Grecians, Princes and people, were as madly set upon persecuting of him, as he was once madly set upon persecuting of the Saints, but God delivered him from every hand of violence; divine power and wisdom wrought gloriously for him, both in six troubles and in seven it brought him clearly off, and bravely out, not of some, but out of all his dangers and distresses, afflictions and persecutions, &c.

Now

First, Now God sometimes preserves his people from being ruined and destroyed, by laying a law of restraint upon the spirits of their persecutors, as he did upon *Labans* and *Esaus*, that they could not hurt him, yea in stead of kicking and killing, behold kissing and embracing: God tyed up those curst Doggs, and laid such a restraint upon their wrath, rage, and malice, that they could not so much as touch a hair of *Jacobs* head; God stop't their mouthes, and bound their hands that they were not able to act any thing to the prejudice of *Jacob*. That God that laid a restraint upon the fierce wild creatures in *Noahs* Ark, that they might not prey upon the ramer, and that chain'd up the Lyons from preying upon *Daniel*, that God chain'd up these two Lyons, that they could not make a prey of innocent *Jacob*. But,

Secondly, God does this sometimes by setting persecutors one against another. When the *Moabites* were confederated with the *Ammonites* and those of *Mount-Seir* against *Judah*, God made them turn their swords into one anothers bowels, and so they mutually became their own executioners, and by this means poor *Judah* escaped. God sometimes saves his Lambs by setting the Wolf and the Dogg together by the ears. When that Wolf *Saul* was even ready to devour *David* the Lamb, God lets loose those Doggs the Philistines upon *Saul*, and so by this means *David* was preserved and secured. And so *Paul* by setting the persecuting Pharisees against the persecuting Scribes, he escaped persecution. And so the Lord by stirring up the *Persians* against the *Babylonians*, he brought about the deliverance of the Jews out of their captivity; and afterwards by stirring up the *Grecians* against the *Persians*, and the *Romans* against the *Grecians*, and the *Goths* and *Vandals*, and other barbarous Nations against the *Romans*, he brought about the deliverance of his people: In all Ages God by engaging one furious Lyon against another, has preserved his sheep in quiet. When the Emperor of *Germany* threatned utter ruine to all the Protestants within his Empire, God let loose the Turk to fall with great fury upon his Empire, and by that means diverted the Emperors rage, and preserved his poor people, which were as sheep appointed to the slaughter. Ah *England*,

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Eng

I.

Gen. 41. 32.  
Chap. 11. 33.  
Chap. 4. &  
ch. 31. 29  
compared.

2.

2 Chron. 20.  
22, 23, 24.  
Judg. 1. 22.  
Chap. 9. 55.  
56, 57. compa-  
red.

1 Sam. 23. 27.

Acts 23. 6, 7, 8.

England, if God had not set thine enemies together by the ears, year after year, how had they combined and conspired together to have swallowed thee up long before this day. But,

3.

Thirdly, God does sometimes save his people from persecutions, by passing a sentence of death upon their persecutors: And thus by his sudden and fearful judgement upon *Herod*, he gave rest, liberty and quiet to his people, *Acts* 12. 23, 24. And so by his vengeance on persecuting Emperors, he gave rest to his people. When *Julian* the Apostate had vowed to make an oblation of all the lives of the surviving Christians (as *Gregory Nazianzen* reports) God struck him with an Arrow from heaven, so that he died reviling of Christ, and casting up his blood to heaven, as if he would have cast it into the very face of Christ. And when *Eugenius* the Tyrant endeavored to destroy the Armies of the Christians, under the Emperor *Theodosius*, God gave the very winds a command to wrest the weapons out of their enemies hands, and so preserved his people. And in 88. how did God make the very winds to fight for his people, and so saved them from that bloody invasion, by causing his winds to blow, and their enemies to sink as Lead in the mighty waters. And by giving *Achitophel* Rope enough, he preserved *David* from perishing. But,

Orat. 4. in Iul.

4.

Acts 9. 31.

Fourthly, God does this sometimes by altering and changing the very hearts and natures of their persecutors. And thus by changing *Pauls* nature, by turning that Wolf into a Lamb, that devil into a Saint, he gave the Churches rest throughout all *Judea*, *Galilee* and *Samaria*; and this is one of the most desirable things in the world, that God would save his people from outward ruine, by ruining their persecutors sins; and by changing their hearts and saving their souls. This way God has taken, and this way God may take (being a free Agent to work, when and where, and how, and on whom he pleases) but I can't turn to a promise, wherein he has engaged himself to make converts of persecutors; his common way of dealing with such, is to give them up to blindness of mind, and hardness of heart, and fearedness of conscience, and pervers-

ness

nets of spirit, that so their hell may be the hotter at last. But,

Fifthly, God does this sometimes, by taking persecutors feet in the same snares that they have laid for others; *Psal. 9. 16. The wicked is snared in the work of his own hands. Higgaion Selah.* Higgaion Selah signifies matter of great admiration, and of deep meditation; that the wicked should be snared in the work of his own hands is matter of perpetual admiration, and of most serious meditation. Who won't admire that *Goliath* should be slain with his own sword, and that proud *Haman* should hold *Mordesaies* stirrup, and be the Herald of his honor, *Psal. 7. 15, 16. He made a pit and digged it, and is fallen into the ditch which he hath made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.* The wicked shall be undone by their own doings, all the Arrows that they shoot at the righteous, shall fall upon their own pates. *Maxentius* built a false bridge to drown *Constantine*, but was drowned himself. *Henry* the third of *France* was stabbed in the very same Chamber, where he had help't to contrive the cruel Massacre of the *French* Protestants. And his brother *Charles* the ninth, who delighted in the blood of the Saints, had blood given him to drink, for he was worthy. Soon after *Thomas Arundel* Arch-bishop of *Canterbury* had condemned Sir *John Oldcastle*, a godly Knight, it pleased the Lord to strike the Arch-bishop so in his tongue, that he could neither swallow down any food, nor speak a word before his death, and so he was starved to death. The Duke of *Somerset* (in King *Edward* the sixth's days) by consenting to his brother's death, made way for his own, by the same Ax and hand that beheaded his brother. 'Tis usuall with God to take persecutors in the snares and pits that they have laid for his people, as many thousands in this Nation have experienced; and though *Rome* & her confederates are this day a laying of snares and traps, and a digging of pits for the righteous, who will rather burn then bow to their *Baal*, yet do but wait and weep, and weep and wait a little, and you shall see that the Lord will take them in the very snares and pits that they have laid and digged for his people. But,

5.

Psal. 57. 6.

Histories  
would fur-  
nish us with  
many hun-  
dred instances  
of this nature.

Afterwards  
he was made  
Lord Cobham.

6.

Sixthly and Lastly, God sometimes preserves his people from persecuting hands, by providing Cities of refuge to shelter them, and by providing hiding places to hide them in: *Mat. 10. 23. If they persecute you in one city, flye to another*: God has always found one City of refuge or another, to shelter his persecuted people in. And so when bloody persecuting *Jezebel* had cut off many of the Lords Prophets, God provided an *Obadiah* to hide an hundred of them by Fifty in a Cave. God never wants a Chamber of presence, a chamber of providence, a chamber of protection, a chamber of salvation to hide his people in, *Isa. 26. 20. I have read of one that in the time of the Massacre at Paris, crept into a hole to hide himself, and as soon as he was in, there came a spider and weaved a Web before the hole, the next morning the murderers came to search for him, search in that hole, said one, and see if he be not there, O no said another, he can't be there, for there is a Cob-web at the holes mouth, upon which they did not suspect his being there, by which means he was preserved from the rage and fury of those men of blood. Constantius the Emperor promised a reward to those Captains or Souldiers that should bring Athanasius head to him, but God hid him in a pit, and fed him there a long time by the hand of a friend; but being at last discovered by a Maid-servant, the very night before his adversaries search't for him, the providence of God opened away for his escape, and sent him into the West, by which means he was preserved from the rage and fury of his adversaries. I think no men under heaven have had larger experience of this truth then English men. Ah what Cities of refuge, what hiding places has God provided for them to hide them from the wrath and rage of their persecutors for many years? And thus I have given you a brief account of some of those ways which God takes to deliver his people out of persecuting hands. But,*

Twelfthly and lastly, I answer, That all the persecutions that you meet with on earth, shall advance your glory in heaven; the more Saints are persecuted on earth, the greater shall be their reward in heaven; as persecutions do increase a Christians grace, so they do advance a Christians glory. *Mat. 5. 10,*

1 Kin. 18. 4-13.  
The Learned judge that there were several others in Israel that kept other Prophets of the Lord from *Jezebels* fury besides those that *Obadiah* hid.

Three years before *Titus Vespasian* besieged *Jerusalem*, there was a voice frequently heard, go up to *Pella*, go up to *Pella*, which very many of the Jews did and were saved.

I 2.  
*Quisquis volens detrahitis a me, non addit mercedi meae, sed perdit.*  
*Augustin.*

11, 12. Blessed are they which are persecuted for righteousness sake : for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoyce, and be exceeding glad : for great is your reward in heaven : for so persecuted they the Prophets which were before you. Luk. 6. 22, 23. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the son of mans sake. Rejoyce ye in that day, and leap for joy : for behold your reward is in heaven, for in the like manner did their fathers unto the Prophets. They that are now opposed and persecuted by men, shall at last be owned and crowned by God ; yea and the more afflictions and persecutions are multiplyed upon them in this world, the greater shall be their recompence in another world. The Original words (*αγαλλιάει*) in Matthew, and (*Χυσιθωνται*) in Luke signifies exceeding great joy, such as men usually express by skipping and dancing ; let your hearts leap, and let your bodies leap for joy, for great is your reward in heaven. Look as wanton young cattle in the Spring, when every thing is in its prime and pride do use to leap and skip for joy, so says Christ, do you leap and skip under all the afflictions and persecutions that befalls you for righteousness sake, for great is your reward in heaven. Bernard speaking of persecutors, saith, That they are but his Fathers Goldsmiths, who are working to add Pearls to the Saints Crowns. It is to my loss said *Gordius* the Martyr if you abate me any thing of my present sufferings ; sufferings for Christ, are the Saints greatest glory ; they are those things wherein they have divinely glorified (*Crudelitas vestra gloria nostra*) your cruelty is our glory, say they in *Tertullian*, and the harder we are put to it, the greater shall be our reward in heaven. *Chrysostom* hit the nail, when he said, if one man should suffer all the sorrows of all the Saints in the world, yet they are not worth one hours glory in heaven. By the consent of the Schoolmen, all the Martyrs shall appear in the Church Triumphant, bearing the signs of their Christian wounds about them, as so many speaking testimonies of their godly courage, that what here they endured in the behalf of their Saviour, may be there

\* Excommunicate and Anathematize you as notorious, shameful, and abominable offenders.



2 Cor. 4. 16,  
17, 18.

there an addition to their glory. O Christians, all your sufferings will certainly increase your future glory; every affliction, every persecution will be a grain put into the scale of your heavenly glory, to make it more weighty in that day wherein he will richly reward you for every tear, for every sigh, for every groan, for every hazard, and for every hardship that you have met with in the pursuit of holiness, &c. for light afflictions, you shall have a weight of glory; and for a few afflictions you shall have as many joys, pleasures, delights, and contents, as there be Stars in heaven, or sands on the Sea-shore; and for momentary afflictions you shall have an eternal crown of glory. If you have suffering for suffering with Christ on earth, you shall have glory for glory with Christ in heaven. Ah Christians, your present sufferings are but the seeds of your future glory, and the more plentifully you sowe in tears, the more abundant will be your harvest of glory. *Cyrus* in a great expedition against his enemies, the better to encourage his souldiers to fight, in an Oration that he made at the head of his Army, promised upon the victory to make every foot souldier an horseman, and every horseman a Commander, and that every Officer that did valiantly should be highly rewarded; but Christ our General promises more, for he promises a Crown (*Rev.* 2. 10. And a throne, *Chap.* 3. 21.) to all his afflicted and persecuted ones, which are the greatest rewards that a God can give, or that man can crave. It troubled one of the Martyrs when he was at the stake, that he was going to a place where he should be for ever a receiving of wages for a little work. *Aristippus* being demanded in a storm, Why he was not as fearful as others were? answered, That there was great reason for it, For (saith he) they fear the torments due to a bad life, but I expect the reward due to a good life. Ah Christians! shall not the hopes of that great reward that attends suffering Saints bare you up bravely, and carry you out sweetly under all the storms that may beat upon you whilst you are sailing heaven-wards, and holiness-wards? Surely yes. I have read that *Lycurgus* could draw the *Lacedemonians* to any thing by temporal rewards: And, O then how much more should I draw all your hearts to a readiness and willingness to do any thing, to

be

be any thing, and to suffer any thing for Christs sake, and holiness sake, upon the account of that great reward, that sure reward, and that eternal reward that attends suffering Saints. And let thus much suffice for answer to this fourth objection. I hope none of you will think that I have been too long in answering this Objection, considering the present times. But,

Fifthly, Others may object and say, *We would labor after this holiness, without which there is no happiness, &c.* But if we should, then we must resolve to be poor, and mean, and beggarly in the world, we must resolve then to fare hard, and lye hard, and labor hard, and live low in the world, for we shall never raise an estate to our selves by holiness and strictness, we shall never grow rich and great in the world by godliness; nay by driving this trade of holiness, we shall lose our Trades, our Customers, and those estates we have, and quickly bring a noble to nine pence, &c. Now to fence and arm you against this objection, give me leave to propose these six following considerations.

First, Consider that 'tis not absolutely necessary that you should be rich, or high, or great in this world, but 'tis absolutely necessary that you should be holy; the want of riches can onely trouble you, but the want of holiness will certainly damne you; you may be happy in another world, though you are not high in this world; many a man has gone to heaven without a penny in his purse, or good cloaths on his back; and doubtless 'tis infinitely better with ragged naked *Lazarus* to go to heaven, then 'tis with *Dives* to go rich and bravely clad to hell; 'tis better to go to heaven poor, and halt, and maimed, then to go to hell sound and rich; poverty and outward misery with salvation, is far better then worldly prosperity and felicity with everlasting perdition: Holiness and not riches is the One thing necessary; if thou hast holiness, nothing can make thee miserable, but if thou wantest holiness, nothing can make thee happy. Outward blessings are no infallible evidences of a blessed estate. Was *Abraham* rich? so was *Abimelech* to: Was *Jacob* rich? so was *Laban* to: Was *David* a King? so was *Saul* to: Was *Constantine* an Emperor? so was *Julian* to. 'Tis onely holiness that sets the crown of happiness upon a Christians head. But,

Secondly,

S.

I.

Luk. 16. 19.---  
31.

2. Secondly, Consider that 'tis not sanctity, but impiety, 'tis not holiness, but wickedness, that exposes men to the greatest poverty and misery; *Prov. 6. 26. For by the means of a whorish woman, a man is brought to a piece of bread.* Whoredom is a very costly sin; the prodigal had quickly spent his portion among his Harlots. Whoredom can't be a greater Paradise to the flesh, then 'tis a purgatory to the purse, and many great ones have found it so. *Herod* that old fornicator was so inflamed and bewitched with the immodest wanton dancing of his *Damocel*, that he swore he would give her to the half of his kingdom. And 'tis very observable, that whilst *Solomon* in his younger days kept holy, chaste, and pure, silver and gold was as plentiful as at *Jerusalem* and at Court, as the stones of the street; but when *Solomon* had given himself up to his Concubines, they quickly exhausted his Treasuries, and brought him to so low an ebb, that he was forced to oppress his subjects with such heavy taxes, burdens and tributes, which occasioned the revolt of the ten Tribes. *Josephus* in his *Antiquities*, tells us of one *Decius Mundus*, that offered to give so many hundred thousand Drachmes that came to six thousand pound English money to satisfy his lusts one night with a whore, and yet could not obtain his desire. There is no sin that has brought more men, and greater men to beggary and misery then this has; it is a great misery to be brought to a piece of bread, to a scrap, a little bit of bread, but to be brought into so low a condition by Harlots, doubles the misery; for he that is by a whorish woman brought to a piece of bread on earth, shall be brought to a drop of water in hell, except there be sound repentance on his side, and pardoning mercy on Gods. Take another instance in that *Prov. 23. 20, 21. Be not among wine-bibbers, amongst riotous eaters of flesh. For the drunkard and the glutton shall come to poverty; and drowsiness shall cloath a man with rags.* Many Dukes, Earles, Lords, and Gentlemen of great estates, have adly experienced the truth of this Scripture; society, and luxurious company hath brought many a man to extream poverty.

The glutton and the drunkard were to be stoned to death.  
Deut. 21. 20, 21.  
Babel calls drunkennes a self chosen devil. When *Achines* commended *Philip King of Macedon* for a jovial man that would drink freely, *Demosthenes* being by, told him that was a good quality in a Sponge, but not in a Prince.

The full cup makes an empty purse, and the fat dish makes a lean bagg; he that fills thee wine with one hand, and sets before thee dainty dishes with the other hand, will be sure to pick thy pockets with both hands; and this *Caligula* the Roman Emperor found by experience, for his gluttony brought him to incredible poverty. *Diogenes* hearing that the house of a certain prodigal was offered to sale, said, I knew that house was so accustomed to surfeiting and drunkenness, that ere long it would spue out the Master: Excessive drinking is now so great in *England*, that the *Germans* may fear the loss of their Charter. There was a street in *Rome*, called *vicus sobrius*, the sober street, because there was never an Ale-house in it; but this I think is hard to say of any street in *London*, yea of any street in *England*. It is an observation amongst the Marriners, that as the Sea grows daily shallower & shallower on the shoars of *Holland* and *Zealand*; so the Channel of late waxeth deeper & deeper on the Coasts of *Kent* and *Essex*. Ah sirs! what is more evident then this, that as drunkenness ebbs in *Holland*, so it flows in *England*? O what a deal of ground has this sin got within this few months upon English hearts! there was a time when drunkards were as rare in *England* as Wolves, but now they are as common as Swine. Ah what staggering, reeling, and shameful spewing is to be found, both among the great ones, the Priests and people of this Nation. The Prophet *Hosea* complained in his time, that the Princes upon their Kings day made him sick with bottles of wine. This day of their King was either his birth day (and so *Pagnine* rendreth it here) or his Coronation day (and so the *Chalde* paraphrast carrieth it) or the day wherein their King *Jeroboam* set up his golden Calves at *Dan* and *Bethel*, as some others conceive. Now in this day of their King, there was such carnal triumphing, and such pampering of the flesh, and such roaring, carouzing, and drinking of bottles of wine, that the Princes drank themselves sick, drowning their bodies and souls in bottles and Butts of wine. Memorable is the Kings late Proclamation against all such debauched persons, who pretending to drink His Health, destroy their own by a shameful abusing of the precious creatures of God. But if the Prophet *Hosea* were now alive in this Nation,

Hos. 7. 5.

Dis natalis ejus.

Richard the third drowned his brother in a Butt of Sack.

If one may credit relati-

Ons, many have  
drunk them-  
selves dead  
within this  
few months.

Ah what cause would he have to complain, that both high and low, men and women, young and old have given themselves to this beauly sin, that unmans a man, and that besots the soul, and that destroys the body, and that proves a Canker-worm to mens estates? What are most Ale-houses, but hell-houses, but the Devils-houses, in which the name of God is notoriously blasphemed, Religion scorned, the Saints derided, the Sabbaths prophaned, young ones impoyned, and old ones hardned, and many thousand families impoverished? And why then should it be almost as easie a task to conquer the *West Indies*, to overcome the *Turke*, and to bring down the *Pope*, as 'tis to bring down such wretched Ale-houses, as are the very Nurseries of all sin (and the Synagogues of incarnate Devils) and the very sinks of all misery, poverty, and beggary. By these instances 'tis most clear, that 'tis not holiness, but wickedness that exposes men to the greatest poverty and misery. But,

3.

1 Kings. 17.  
10.—17.

Mr. Fox in his  
Aft. and Mon.

pag. 1874. edit.  
ult. Speaks of

a poor wo-  
man, who

being threat-  
ned that she

should have

but a little

bread one

day, and a lit-  
tle water on

the next, re-  
plied, If you

take away my  
meat, I hope

God will take  
away my

hunger, and  
then 'twill be

all one as if I  
had meat.

Thirdly, Consider, That God can make a little with holiness go a great way. A little with holiness shall serve the turn, and then enough is as good as a feast. God can make a handful of Meal in the Barrel, and a little Oyl in the Cruse hold out a long while. So *Deut. 8. 4. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.* Chap. 29. 5. *And I have led you forty years in the wilderness, your clothes are not waxen old upon you, and thy Shoe is not waxen old upon thy foot:* Their raiment in forty years time was not the worse for wearing, their garments were not worn out with wearing, in all that time they were not grown old and so unfit to wear; O no, but they were as fresh and strong, and fit for use at the last, as they were when they first came into the wilderness, and this was by a divine power that preserved them from decay. God supplied all the backs and bellies of the Israelites in such state, as if every Israelite had been a Prince. When God brings his people into a wilderness condition, he will make their mercies last and hold out as long as their wilderness condition continues. Some of the learned are of opinion, that the garments and Shoes of children and young men grew up with their

their persons; so that as their stature increased, so their apparel and Shoes waxed larger and longer. But I suppose that 'tis not safe for us to imagine or multiply miracles without necessity and clear warrant from Scripture; and therefore I shall rather fall in with those worthy men who thus judge, *viz.* That when any began to out-grow their Apparel and Shoes, they laid them aside, and took others that were fit for their present stature, and that those which they laid aside, were as sound and fresh, and fit for service as when they first began to use them, and so those they put off were fit for others to put on that were of a less stature; and thus God lengthned out their mercies in their wilderness condition. So in that Prov. 8.

16, 17. *Better is a little with the fear of the Lord, than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled Ox, and hatred therewith.* Chap. 16. 8. *Better is a little with righteousness, than great revenues without right.* Chap. 17. 1. *Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife.* Psal. 37.

16. *A little that a righteous man hath, is better than the riches of many wicked.* Where there is a holy God, and a holy heart, a little of the world will go far; a little will be a sufficiency to him, who with it enjoys that holy one that is All-sufficiency itself. Though a whole world will never fill nor satisfy an unsanctified heart; yet a little, a very little of the world will satisfy and content a holy heart. There are two things that an unholy heart can never finde, it can never finde any sweetness in Spirituals, nor it can never finde any satisfaction in Temporals; but a holy heart alwayes findes the greatest sweetness in Spirituals, and is as easily satisfied with the least and meanest of Temporals. Gen. 28. 20, 21. *And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my fathers house in peace, then shall the Lord be my God.* Holy Jacob does not indent with God for costly Apparel, or delicate fare, he does not make a bargain with God to be housed bravely, and fed daintily, and clothed gorgeously, and lodged easily, and waited on nobly; Ono, bread to eat, and clothes to wear is as much as holy Ja-

Sheep can live upon bare Commons, where fat Oxen would be quickly starved, &c.

Phil. 4. 11-20.

Eph. 5. 9-14.

Bread & water with the Gospel is good cheer, said holy Greenham. He is rich enough that lacketh not bread, and



high enough  
that is not for-  
ced to serve.  
*Jerom.*

It is great  
riches not to  
desire riches,  
and he hath  
most that co-  
vets least. *So-  
crates.*

God looks after. Ah friends a little will serve nature, and less will serve grace, though nothing will serve or satisfie an unsanctified mans lusts. O sirs, the very pulse and locusts which a holy man eats, relishes better then all the Gluttons delicious fare; and the very Sheep-skins and Goat-skins which he wears, wear softer and finer then all the purple and soft raiment that is in Princes houses; and the very holes, and Caves, and Dens, wherein holy men live, are more pleasant and delightful, then the stately Palaces of the great ones of the world; godliness and contentment does so sweeten and so lengthen out all a Christians mercies, that he can't but reckon himself a happy man, though he may be the poorest among many men. Let me conclude this third Answer thus,

*This worlds wealth that men so much desire,  
May well be likened to a burning fire;  
Whereof a little can do little harm,  
But profit much our bodies well to warm:  
But take too much, and surely thou shalt burn;  
So too much wealth to too much we do's turn.*

*Bur,*

4.

Gen. 13.  
Ist. 41. 2.  
*Abraham* is cal-  
led the rich-  
teous man.

*Job* 1. 3. 8.

Fourthly, Consider, That worldly riches and holiness do often meet together; a man may be a very holy man, and yet a rich man too. *Abraham* and *Lot* were as wealthy men as most in their time, and yet behinde none for faith and holiness; *David*, and *Solomon*, and *Jehosaphat*, and *Hzekiah* had crowns on their heads and Scepters in their hands, and very great revenues at their commands; and in all these grace and greatness sweetly meet. *Job* was a very holy man, and yet a very rich man; if you cast your eye upon the first of *Job*, and survey his estate, you shall finde that he had seven thousand Sheep, three thousand Camels, five hundred yoke of Oxen, five hundred she Asses, and a very great Family; but if you will look into the last of *Job*, and survey his estate, there you shall finde it doubled: *Joseph*, *Nehemiah*, *Mordecai*, *Daniel*, and the three children were very gracious, and yet very high and great in the world. As every wicked

wicked man is not a rich man, so every holy man is not a poor man; if you will but set the gracious against the graceless, the holy against the prophane, I doubt not but for one holy man, whose estate is low and mean, you will finde thousands of wicked men, whose conditions are beggarly and low in this world. God many times delights to confure the devils Proverb, *viz.* That plain dealing is a Jewel, but he that useth it, shall die a Beggar. Now God by heaping up riches and honor, and greatness upon the righteous, gives the devil the lye, and lets the world see that holiness many times is the ready way to worldly greatness.

'Tis observable, that when all the sons of *Jacob* returned with corn and money in their sacks from *Egypt*, *Benjamin* had not onely corn and money in his sack, but he had over and above the silver cup put into the mouth of his sack, as a singular pledge of his brother *Josephs* favor; so God many times gives to his *Benjamins*, the sons of his right hand, not onely as much of the world as he does to others, but more of the world then he does to others; he does not only give them corn and money in common with others, but he also gives them the Silver-cup, the Grace-cup, he puts in some singular temporal blessings into their sacks more then into other mens, for he is the great Lord of all, and therefore may dispose of his own as he pleases. But,

Gen. 44.

Fifthly, Consider, That most men are best in a low condition. *David* was never better then when he was in a wilderness condition, for degrees of Grace, and for the exercise of Grace, and for communion with the God of Grace; 'twas best with *David* when his condition was low in the world; 'twas never better with *Jacob*, then when he past over *Jordan* with a staff in his hand; *Jobs* grates never shined so gloriously as when he sat upon a dunghil, and could bless a taking God as well as a giving God; though *John* was poor in the world, yet the Holy-Ghost tells us, that he was the greatest that was born of women; *Paul* was but a poor Tent-maker, and yet his conversation was in heaven; The Church of *Smyrna* was the poorest Church, but yet the best of all the seven Churches in *Asia*. Christ knew very well that his Disciples would

5.  
Psal. 63. 1, 2.  
3:4.

Gen. 32. 10.

Job 1.

Mat. 11. 11.

Phil. 3. 20.

Rev. 2. 8, 9.

Learned Ainsworth had but nine pence a week to live on, whilst he wrote his excellent Commentary on the Pentateuch.  
Mat. 8. 20, 21.

If there were any happiness in riches, the Gods would not want them, said Seneca.

would be best in a low condition, and therefore he fed them but from hand to mouth; he that could have turned stones into bread, could as easily have turned stones into gold, and so have made his Disciples rich and great in the world, but he would not; Christ could easily have changed their raggs into Robes, and their Cottages into stately Palaces, and their Barley loaves into costly Banquers, but he knew that their hearts would be best when their condition was lowest; and therefore he makes them live upon short Commons. As there was none so holy as Christ, so there was none so poor as Christ; Christ lived poor and died poor, for as he was born in another mans house, so he was buried in another mans Tombe. *Aufine* has long since observed, that when Christ died, he made no Will, he had no crown lands, all he had was a coat, and that the souldiers parted amongst them; had there been any true happiness or blessedness in Gold and Silver, gay clothes, stately Mansions, brave attendants, or in well furnished Tables, &c. Christ who was (and still is) the Lord of all, would certainly have been so favorable to himself, and so kind to his disciples, as not to have deprived himself or his Family of that happiness and blessedness which they might have enjoyed, by enjoying the brave things of this world; but he very well knew that true happiness and blessedness was too great and too glorious a thing to be found in any such worldly enjoyments, and upon that foot was willing to be without them himself; & in his wise providence he so ordered the affairs of his own house, that those whom he loved best should have least of those things wherein there was no true happiness. *Lazarus* was very poor, but very holy; he was houseless, but not Lordless; his body was clothed with raggs, but his soul was adorned with grace; he had no bread to eat, and yet he had bread to eat that the world knew not of; whilst he lived, the Doggs (being more kinde then their Master) lick't his sores, but when he died, the Angels carried him into *Abrahams* bosom. In all Ages this has been an experienced truth, that most men are best in a low condition. Pope *Martin* reports of himself, that whilst he was a Monke, and lived in the Cloyster, he had some evidences for heaven, but when he was a Cardinal, then he began to fear and doubt whe-

whether ever he should go to heaven; but afterwards when he came to be Pope, he utterly despaired of ever going thither. Ah how holy, how humble, how heavenly, how gracious, how serious, how zealous, how prudent, how vigilant, and how diligent have many men been in these late years, whilst their condition was low, and poor, and mean in the world? but when under various changes they changed their Brasses into Silver, their Copper into Gold, their Cottages into Palaces, their Shops into Lordships, and their Shipskins into Scarlet, &c. Ah how proud, how stately, how earthly, how carnal, how careless, how cold, how formal, how lukewarm, how indifferent, how light, how slight, how vain, how loose did they generally grow. I think since Christ was on earth, there has not been a more evident proof of mens being best when their condition was lowest, then what has been given within these late years. *Mandrobulus* in *Lucian* offered to his god the first year Gold, the second year Silver, and the third year nothing at all; so many in our times, who were forward in the days of their poverty and adversity to offer Gold and Silver (I mean prayers and praises) to God, yet in the days of their prosperity and worldly glory, they offered either nothing to God, or else that which was next to nothing. I have read of the Pine-tree, that if you pull off the Barke it will last a long time, but if the Barke continue on, it will rot the Tree. Ah how has the Bark of honor, the bark of riches, the bark of pleasure, the bark of success the barke of applause, and the barke of preferment, &c. rotted, and corrupted, and worsned many glorious professors in these days? And, O that now their barke is taken off, they may with the Pine-tree grow better and better; O that now they may grow more holy then ever, and more humble then ever, and more heavenly then ever, and more spiritual then ever, and more watchful then ever, and more faithful then ever, and more friendly then ever, and more united then ever, &c. Now if most men are best in a low condition, then there is no reason why any man should turn his back upon holiness because of poverty, that often treads upon holiness heels. The Cypress-Tree is high, but barren, and the Olive-Tree is low, but fruitful. Ah Christians 'tis infinitely better to be an Olive-Tree,

Tree, low and fruitful, to be low in the world, and full of the fruits of righteousness and holiness, then to be a Cypress-Tree, high in honors, riches, and worldly greatness, &c. and to be barren of all grace and goodness. But,

6. Sixthly and lastly consider, That spiritual riches (which are the best of riches) do commonly wait on the poorest Saints; usually there are none so rich in spirituals, as those that are poorest in temporals, there are none that have so much to shew for another world, as those that have least to shew of this world; *James 2. 5. Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?* Though they have never a penny in their purses, nor never a rag to hang on their backs, nor never a bit to put in their bellies, yet they are rich heirs, and their heads are destined to the Diadem; usually the poorest Saints are the richest Christians in comforts, in Graces, in promises, in experiences, and in spiritual enjoyments, &c. The holy soul drives the freest and the greatest Trade heaven-wards; the holy soul may sail to any Port that lies in Gods Dominions, and Trade freely, and what enriches men like a free and a full Trade? There are infinite Treasures laid up in precious promises, and all these treasures lye open to the holy soul; a Christian may lade his soul as deep as he pleases with the precious commodities of heaven. I have read of *Tiberius* the Emperor, who seeing a Cross set in a Marble stone lying in the ground, commanded it to be digged up, and when twas digged up, he found a rich Treasure under the Cross. O sirs, under the cross of poverty, there are treasures, spiritual treasures, lasting treasures, and satisfying treasures to be found; though holiness may be attended with cross upon cross, loss upon loss, and misery upon misery, and calamity upon calamity, and sorrow upon sorrow, and vexation upon vexation, &c. yet under every cross and every loss, &c. a Christian shall be sure to finde such spiritual and Heavenly treasure, that for weight, worth, use, delight, and duration, all the treasures of the world, are not to be compared to it.

*Solus sapiens dives,*  
saith the Philosopher.

2 Cor. 1. 2, 3, 4,

5.  
Rom. 5. 3.

In the year of  
our Lord, 577.

O Sirs, what is a cup of pleasant wine to a condemned man? or a Ships Lading of Gold to a drowning man? or a sumptuous Feast to a sick man? or Royal Robes to a diseased man, &c? no more are all the riches or treasures of this world, to those spirituall riches and heavenly treasures that attends the poorest Saints. *Austin* hath long since told us, that (*Divitia corporales paupertatis plena sunt*) earthly riches are full of poverty; they cannot enrich the soul; for oftentimes where the purse is full of Gold, the heart is empty of grace, and under many silken Coats, there are Thred-bare souls to be found. Now what are all the riches of this world to those riches of consolation, and riches of sanctification, and riches of Justification, and riches of salvation, and riches of glorification, that attends the poorest Saints? Suppose that poverty should break in upon you like an Armed man, whilst you are in the pursuit of holiness, yet if the best of riches, if spiritual riches shall attend your poverty, as certainly they shall, what cause have you to be discouraged? surely none. And let thus much suffice for Answer to this fifth objection.

But Sixthly, Some may farther object and say, Should we pursue after holiness, it would be a disgrace, a disparagement and dishonour to us, who are high, and great, and rich, and honorable in the earth: We are Gentlemen, we are well bred and high-borne, and holiness seemes to be too poor and too low a thing for such as we are to look after, &c.

Now to fence and arme you against this objection, give me leave to propose to your most serious thoughts, these following Considerations, &c.

First, That holiness is mans greatest honour and excellency, and this I have made evident at large in the third motive to holiness, yea holiness is the crown, excellency, and glory of all a mans excellencies and glories, as has been fully proved in the fifth motive to holiness, yea and that which is yet more, holiness reflects honour not only upon a mans own person, but it reflects honour also upon a mans neare and deare relations, yea upon the very Countrey, City, or Towne, where he was borne, as is made good at large in the sixth motive to holiness, to which I refer you for more full and compleate satisfaction to this objection. But,

K k k

Second-

6.

1.

In the other motives you will finde holiness to be the honor of God, Christ, and Angels, &c.



2.

*Mercury* could not kill *Argus* till he had cast him into asleep, and with an enchanted rod closed his eyes; so the *Devill* can never hurt the soul, nor kill the soul, till he has cast the sinner into a deep sleep of carnall security.  
*\*August. Confess. lib. 2. cap. 3;*

Secondly, Ah how is man fallen from his Primitive glory, that looks now upon holiness as his disgrace, as his discredit and dishonor, which in innocency was the top and crowne of all his glory and felicity! Ah how has sin blinded, beblasted and be-sorted the sons of men, that they should look upon that to be their reproach, which is their highest honor in this world; and to look upon that to be their disgrace, which alone puts a grace upon them; and to look upon that to be their discredit, which can only bring them into credit with God, Angels, and good men. *\*Augustine* confesseth that it was just thus sometimes with him, for he was stricken with such blindness, that he thought it a shame unto him to be less vile and wicked then his companions, whom he heard boast of their lewdness, and glory so much the more by how much they were the more filthy; therefore, saith he, least I should be of no account I was the more vicious, and when I could not otherwise match others, I would feigne that I had done those things which I never did, least I should seeme so much the more abject, by how much I was the more innocent, and so much the more vile, by how much I was the more chaste. Ah, what will not a soul blinded by sin say and doe, when the work of holiness is not formed in him? Sin has certainly cast that sinner into a wofull Lethargy, who is the father of this objection; now 'tis observed of those that are fallen into a Lethargy, that their bodies are subject to a continuall drowiness, and their memories are so weak that they cannot remember any thing that they speak or do, nay it do's so far debase them, that they forget the very necessary actions of life; and just so has sin dealt with these Objectors souls, it has cast them under such a spirituall drowiness, yea it has cast them into such a deadly and fearfull sleep, that it makes them forget the *necessarium*, the one thing necessary, *viz.* holiness. Souls under a spirituall Lethargy, forget their lost and lamentable condition, they forget how far off they are from God, Christ, heaven, and salvation, and they forget how neare they are to hell, to ruine, to everlasting burnings, and to utter perdition and destruction. It is observable of the Smiths dogge, that neither the noyse of hammers by him, nor the sparks of fire flying about him, nor those that light upon him, doe any whit awaken him, but he

snorts

snorts and sleepes on securely in the midst of all; so sin has cast the sinner into so deep a sleep, that though the sparks of hell-fire in the threatnings fly about him, and the hammers of Gods Judgements makes a noyse on all sides of him, yet he is so stupified and benum'd, that nothing will awaken him to behold his spirituall and eternall hazard, but he sleeps on securely, and so is like to doe (if infinite grace and mercy do's not prevent) till he awakes with everlasting flames about his eares. When a man is in a deep Lethargy, if you pinch him with pincers, or prick him with needles, he feels it not, if you scourge him he cries not, if you threaten him he feares not, or if you speak him faire he regards it not, &c. Now this is the condition of such that are in a spirituall Lethargy, let the Judgements of God be denounced, and let the terrours of the Law be preached they tremble not, let the flames of hell-fire flash upon their souls they regard it not, for they are Sermon-proof, and Judgement-proof, and hell-proof. Now this is thy very case O sinner, who cryest out that the pursuit of holiness will turne to thy disgrace and discredit in the world; for were thy eyes but open to see the necessity, beauty, & excellency of holiness, O then thou wouldst call for holiness, and cry for holiness, and search for holiness, & press for holiness, as that which is the chiefest ornament, & the only honor and glory of the Creature. But,

Thirdly, I answer, That 'tis not holiness but wickedness, 'tis not sanctity but impiety, that is the reproach, the dishonor, the disgrace, and disparagement of man. *Pro. 14. 34. Righteousness exalts a nation; but sin is a reproach to any people,* or as the Hebrew has it; *to nations*. The world usually accounts either beggerliness of estate, or badness of situation, or rudeness of behaviour, or changes in Government, or dulness of invention, or a disuse of Armes, or some such like imperfections to be the reproach of Nations; but the holy Ghost tells us, that 'tis sin, 'tis sin that is the reproach of nations, that is the shame of nations, that is the contempt and scorne of nations, and that blot and blurs all the excellencies and glories of nations; impious persons makes the nations infamous, and the more impious any nation, City, or person is, the more infamous that nation, City, or person is. *Pro. 6. 32, 33. But who so committeth adul-*

3.

וְנָחַל  
Nations or  
peoples.

What an indeleble blot was this still upon David, viz. That his heart was upright in all things save in the matter of Uriah.

very with a woman, lacketh understanding: he that doth it destroyeth his own soul. A wound and dishonour shall he get, and his reproach shall not be wiped away. There is nothing that fits such a blemish and such a wound to a mans honor as sin; sin leaves such a blot, such a blurr, and such a reproach upon a mans name, fame, and reputation, that no Art, no paines shall ever be able to wipe it out; all the water in the Sea cannot wash away, nor all the rubbing in the world enannot wipe away the disgrace, dishaine, and contempt, that enormities, that wickednesses lays a people under. *Jer. 24. 9. And I will deliver them to be removed, into all the kingdoms of the earth for their hurt, so be a reproach, and a proverb, a taunt and a curse in all places whether I shall drive them.* 'Twas not for their holiness, their godliness, but for their wickedness and ungodliness, that God was resolv'd to make them a reproach and a proverb, a taunt and a curse in all places. *Pro. 10. 7. The memory of the Just is blessed: but the name of the wicked shall rot.* The wickedness of the wicked heaps so much disgrace, disparagement, and dishonor upon them, that it makes their very names to rot and stinke above ground; their carcases doe not more rot and stinke under ground, then their very names do rot and stinke above ground; the wickedness of the wicked, will make their very names such a detestation and such an abhorring, that they shall either not be remembred at all, or if they be, they shall be only remembred as a rotten stinking putrified thing. As the curse of God follows the soul of a wicked man to hell, so the curse of God follows the name of a wicked man on earth, so that it becomes most noysome and loathsome among the sons of men. Sin do's so debaile and bebase the great ones of the world, that the Prophets (as *Grotius* hath rightly observ'd) use to set forth wicked Kings by the names of Beasts, as the Goat, the Ram, the Leopard, the Bear, to note the beastliness of their conditions, and because they commonly maintaine and exercise their government by brutish violence and Tyranny. And Christ himselfe who never spoke Treason nor Sedition, tearmes king Herod a Fox in that *Luke 13. 32. And he said unto them, go ye and tell that Fox, behold I cast out devils, and I doe cures to day and to morrow, and the third day I shall be perfected.* Herod was

Dan. 7. 3, 4, 5,  
6, 7.  
Eze. 28. 15, 16.

as crafty and as subtil as a Fox, he was as cruel and as fraudulent as a Fox; and therefore he is very fitly termed by Christ a Fox. And so Paul describes Nero by the name of a Lyon, 2 Tim. 4. 17. And I was delivered out of the mouth of the Lyon, that is, out of the mouth of Nero, who for his power and cruelty was like a Lyon, for he was a most cruell and desperate persecutor of the Christians, and made a bloody decree, that whosoever confessed himself a Christian, should without any more ado be put to death as a convicted enemy of mankind. Now by what has been said you see that 'tis not holiness but wickedness that is the greatest disgrace, dishonor and disparagement imaginable to the sons of men; and therefore there is no reason why the great ones of the world should disdain to pursue after holiness upon the account of this objection. But,

Fourthly, I answer, That this objection favours strongly of cursed pride, and of hellish loftiness and stateliness of spirit; for who art thou, O great mountaine? who art thou O great man? or what art thou O mighty man? but that thou mayest be dishonored, and disparaged for holiness sake? what are thy great swelling Titles, but as so many Rattles? what are thy Honors, but as so many Meteors? and what is all thy worldly greatness, but a winde that may blow thee the sooner to hell? all thy glory is but a glorious farcy, a *magnum nihil*; a great nothing; and this *Haman* and *Herod* found by experience, and so did *Julius Caesar*, and *Augustus Caesar*, who gave a charge to the Pretors of Rome, that they should not suffer his name to be worne thread-bare. *Bajazet* who was one of the greatest Commanders in the world, was carried about in an Iron-grate to be a foot-stool to an insulting Conquerour. And *Belisarius* the most famous Generall that the latter Age of the *Roman Empire* knew, and in greatest favour with *Justinian* his Prince, was reduced to that great want that he was faine to beg his bread. And thus in all Ages men have quickly fallen from the highest pinnacle of honor, to sit with *Job* upon the dunghill. The true honor of a Souldier lyes not in boasting of the nobleness of his linage, nor in the blazing of his Armes, nor in telling of large Stories of his Pedigrees and Genealogies, nor in his brave Cloaths, nor in his rich plunder, &c. but his honor lyes in a torne Buckler, a cracke

4.

Zech. 4. 7.  
Calvin hath  
this note on  
that 1 Pet. 5. 5.  
viz. (*Regis  
animum quiescit  
intra se habet.*)  
every man  
hath in him  
the minde  
of a King.

Of the so Biron  
the French  
Marshall boas-  
ted at his  
death. And so  
did many of  
the Romans.

crackt Helmer, a blunt Sword, and in the scarres and wounds  
that he has received in the defence of his Courtey; so thy true  
honor, O thou great piece of vanity, (that makest this objecti-  
on) lies not in thy Coat of Armes, nor in thy great Titles;  
nor in thy great Lordships and Mannors, nor in thy high Birth,  
&c. but in thy interest in Christ, in thy new birth, in thy being  
an heire of the promises, in thy Title to heaven, and in thy pur-  
suit after holiness; and verily, if you should live and dye with-  
out these things, it had been ten thousand times better that you  
had been brought up in a Cave, then that you had been brought  
up at Court, and that you had all your dayes laine under a  
hedge, then that you have sit so long upon seats of honor, and  
that you had begg'd your bread from dore to dore, then that  
you have had your full Cups and full Tables, and that you had  
been cloth'd with Rags, then that you have put on costly  
Robes, and that you had rather been a turning of Spits, then a  
tossing of Pots or Pipes, for the great things of this world do's  
but lay men the more open to great Temptations, and to great  
provocations, even to commit the greatest abominations. O!  
Sirs, Suppose a criminous person, who is led to execution,  
should engrave his Coat of Armes upon the Prison-Gate, would  
he not be accounted vaine and mad? and yet such is the mad-  
ness and vanity of the great ones of this world, that they endea-  
vour with the greatest industry to leave monuments of their  
dignity in the prison of this world, but take no care to make  
provision for another world; and all this is out of the horrid  
pride and loftiness of their spirits. *Psal. 10. 4. The wicked  
through the pride of his countenance, will not seek after God: God  
is not in all his thoughts.* There is nothing that hinders a man  
from seeking after a holy God, and from pursuing after holi-  
ness like pride; A proud heart is too stout to thinke of holi-  
ness, or to mind holiness, or to prize holiness, or to press after  
holiness: *Who is the Lord*, says proud Pharaoh, *that I should  
serve him?* so says the proud heart, who is holiness? and what  
is holiness, that I should seek it, and press so hard after it? As  
there is no sin that fortifies the heart against holiness like  
pride, so there is no sin that weakens & dis-ables the heart to  
pursue after holiness like pride. O! you proud and lofty ones of  
the

*Psal. 49. 10.*  
--15.

*Exod. 5. 2.*

the world, who look upon holiness as a poor, low contemptible thing; tell me, what are all your noble births, and great estates, &c. but trifles that God bestowes upon the worst and basest of men? *The whole Turkish Empire, says Luther, is but a Crust that God casts to a Dogge.* Tell me, whether the Fly and the Worme, yea the most contemptible creature (if there be any such) was not mans elder Brother at his first creation, and if so, why then should vaine man be proud? O tell me, whether thou hast ever laid to heart that soul-abasing and soul-bumbling text, *Psal. 39. 3. Verily every man at his best estate is altogether vanity. Selah: Verily lets that in, and Selah shuts that up, verily every man, not some man, but every man, Col Adam, Col Hebel, all Adam is all vanity, or every man is every vanity; every man is a comprehensive vanity, every rich man is every vanity, and every great man is every vanity, and every mighty man is every vanity, and every Noble man is every vanity; yea and that which is yet more, every man at his best estate, not in his childhood or decrepit age, but in his best estate, when he is best constituted and under-laid, when he is most firmly fixed and settled on his best bottom, yet even then he is vanity. The Original runs thus, every man standing, that is, (as some carry it) standing a Tip-toe in all his Gallantry and bravery, in all his beauty and glory, and in all his pomp and majesty, is vanity, yea every vanity. Well Sirs, remember this, that as rotten wood and Glow-worms make a glorious shew in the night, but when the day appears, they appeare to be poore despicable base creatures; so though now the high, the great, and mighty ones of the earth shine and gloriously sparkle in the darkness of this world; yet in that day when the Sun of righteousness shall arise, and manifest the secrets of all hearts to the world, and strip the great ones of all their Titles of honor, and their noble parentage, and their rich and royal Robes, and their Troopes and Traines, and their crowns and chains, then they will appeare to be but base and despicable creatures, then their poverty and misery, their nakedness and vileness will appeare to all the world; then the world shall see that riches without righteousness, power without piety, and greatness without holiness, will doe the Gods of this world no good. O that thou hadst*

The original runs elegantly.

כל־אדם  
בִּלְתֵּב

אֵל

now



now a heart to weep over that pride of heart that keeps thee from pursuing after holiness, that so thou mayest not weep to all eternity in utter darkness. But,

5.

Fifthly, and lastly, I answer, That there are no persons under heaven that stand so much obliged to look after holiness; and to press with all their might to obtaine holiness, as the rich, the great, the mighty, and the honorable of the earth; For, first,

1.

why has God made them greater then others, but that they should labour to be better then others? they are therefore higher then others, that they may be holier then others; the greatness of their outward glory, calls aloud upon them to excell in sanctity; and woe to them that are resolv'd to be worse then others, because God has done more for them then he has for others. Secondly,

2.

They of all men have more time, leisure, and advantages to heare much that they be holy, and to reade much that they may be holy, and to pray much that they may be holy, and to confer much with all sorts and ranks of men, that they may be holy; and therefore it concerns them above all other men in the world to be holy: Other men have neither the time, nor the advantages to gaine holiness as these men have: The poor people in *Sweden* say, that 'tis only for Gentlemen to keep the Sabbath. But, Thirdly, Their examples are most powerfull and prevalent with the people, either for much good, or for much evill. If the mountains overflow with waters, the vallies are the better; and if the head be full of ill humors, the whole body fares the worse. The Actions of Rulers are most commonly rules for the peoples actions, and their examples passeth as currant as their Coine: If their examples are evill, there are none so dangerous as theirs. *Jeroboam* the Son of *Nebat*, is never mention'd in the Scripture, nor never read of in the *Chronicles of Israel*; but he draws a Tayle after him, like a blazing Star, *who made Israel to sin*. A sick head disordereth all the other parts, and a dark eye benights the whole body. The evill examples of great men, corrupts the Aire round about. The common people are like tempered wax, easily receiving impressions from the Seals of great mens vices. If a Peasant meet with Luxury in a scarlet Robe, he dares be such, having so faire a cloake for it. If the vulgar people meet with

3.

Pro. 29. 12.

*Eth.* 1. 10, 11, 15, 16, 17, 18.  
*Vide.* Its noted in King *Alphonso* sayings, that a great man cannot commit a small sin.

drum-

drunkenness under a black Caslock, they dare be such; they make no bones on't to sin by prescription, and to damn themselves with Authority. *Austin* brings in some excusing their compliances with the sinfull customes of those times in drinking healths, thus, Great personages urged it, and it was at the Kings Banquet, where they judged of Loyalty by Luxury, and put us upon this election, drink or die; they thought it a sufficient excuse to plead the examples of great men.

And if their examples are vertuous, there are none so winning and drawing as theirs. It is observable in the very course of nature, that the highest Spheres are alwayes the swiftest in their motion, and carry about with them the inferior Orbes by their celerity; so men that are high and eminent in Authority, power, and dignity, and eminent also in grace and holiness, they carry the inferior people by their examples to a liking of holiness, and to a love of holiness, and to a pursuit after holiness. As the biggest Stars in the Firmament are alwayes the brightest, and gives the greatest lustre to those of a lesser magnitude; so those that in respect both of Greatness and grace, are also many shining Stars, they give the greatest light and lustre to others by their shining conversations. O! what a world of good will the gracious example of a good Prince provoke unto. 'Twas the saying of *Trajanus* a Spaniard, *Qualis Rex, Talis Grex*, Subjects prove good by a good Kings example. Stories tells us of some that could not sleep when they thought of the Trophies of other Worthies that went before them; the gracious examples of great men are very awakening, quickning, and provoking to that which is good; as is most evident in all those Kingdomes, Countreies, Cities and villages, where such men live. And therefore great men are the more obliged to be good men, and honorable men to be holy men. But,

Fourthly; Of all men under heaven you will have the greatest accounts to make up with God, and therefore you have the more cause to seek after holiness. Where God gives much, there he looks for much: O Sirs, God will bring you to an account for that Talent of honor, and that Talent of wealth, and that Talent of birth, and that Talent of power, and that Talent of Authority, and that Talent of interest, and that Talent of

*Carac* the Roman Empe-  
rour us'd to  
say, *Bonus dux  
bonus comes*,  
A good lea-  
der makes a  
good fol-  
lower.

4.

Luke 12. 48.  
It was excel-  
lent counsell  
that the Hea-  
then Oratour  
gave his hea-

vers; Ita vi-  
vamus ut a-  
tionem nobis  
reddendam ar-  
bitremur; Let  
us so live as  
those that  
must give an  
account of  
all at last.

Acts 22. 7, 8.

Mark 6. 16.

1 Sam. 21. 9.

Num. 7. 10.

Gen. 38. 2.

Dan. 5. 9.

Time, &c. that he has intrusted you with; and how will you be able to stand in the day of account without holiness in your hearts? King Philip the third of Spain, whose life was free from gross evils, professing that he would rather lose all his Kingdoms, then offend God willingly; yet being in the Agony of death, and considering more thorowly of his account that he was to give to God, feare struck into him, and these words brake from him; *Oh, would to God I had never reigned! oh, that those years I have spent in my kingdom, I had lived a private life in the Wilderness! oh, that I had lived a solitary life with God! how much more securely should I have now dyed? how much more confidently should I have gone to the Throne of God? What do's all my glory profit me, but that I have so much the more torment in my death?* Well Gentlemen, there is a day a coming wherein the Lord will call you to a strict account, both for the principall, and also for the interest of all those Talents of honor, riches, and greatness, &c. that he has put into your hands; and how will you be ever able to hold up your heads in this day of account, without you experience principles of holiness in your hearts, and hold forth the power of godliness in your lives? If *Saul* was astonished when he heard *Jesus of Nazareth* but calling upon him; If *Herod* was affrighted when he thought that *John Baptist* was risen from the dead; If the *Philistines* were afraid when they saw *Dauids* Sword; If the *Israelites* were appalled when they saw *Aarons* Rod; If *Judah* was ashamed when he saw *Thamars* Signet and Staffe; And if *Belshazzar* was amazed when he saw the hand writing on the wall; O! how astonished? how affrighted? how ashamed? and how amazed will the great ones of the world be, who live and die without holiness, when God shall bring them to the Barr, and command them to give an account of all the Talents that he has put into their hands? If the *Carthaginians* were troubled when they saw *Scipio's* Sepulchre; If the *Saxons* were terrified when they saw *Cadwallon's* Image; And if the *Romans* were dashed when they saw *Cesars* bloody Robe; Ah how will all the Great unholy ones of the earth be troubled, terrified, and dashed in the great day of their accounts? there are none that will have such large accounts to give up as the great ones of the world, and there-

therefore there are none that stand so strongly engaged to look after holiness as they doe. But,

Fifthly, The greater any men are on earth, if they live and die without holiness, the greater will be their torments in hell; all their Greatness, Glory, and Gallantry, will but sink them the lower in hell. The Scribes and Pharisees were the rich, the high, and the great ones of the times, and these Christ lays under the greater damnation. The Germans have this proverb, *The pavement of hell (say they) is made of the bare souls of the Priests, and the glorious Crests of Gallants*; Their meaning is, that the more eminent any are in Church or State, and doe not employ their eminency, power and Authority, in wayes of piety and sanctity, the lower they shall lye in hell, yea these men of all others shall lye lowest in hell. *Rev. 18. 7. How much (or in as much as) she hath glorified her self, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a Queen, and am no widow, and shall see no sorrow. Babylons torment and sorrow must be futable to her sin. Babylon excell'd all others in pride, haughtiness, luxury, and blasphemy, &c. and her punishments must be answerable; So the Great, the rich, the high, and the mighty men of the world, they usually exceed all others, in pride, drunkenness, uncleanness, filthiness, oppression, vaine-glory, Gluttony and Tyranny, &c. and answerable to their sins, will be their torments and their punishments in hell. Isa. 30. 33. For Tophet is ordained of old (I it may be for the poore, meane, and beggarly of the world) yea for the King it is prepared, he hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord, like a stream of Brimstone, doth kindle it. Alas, the Brick-kilns of Egypt, and the Furnace of Babel, were but as a blaze of straw to this Tormenting Tophet, that has been prepared of old for the great and mighty ones of the earth. Oh how dreadfull must that fire be that is prepared by God himselfe, and that is kindled by the breath of the Lord, and that shall never be quenched? and yet such is the fire that is prepared for the great and mighty ones of the world. O! the caseless, the endless, the remediless, the unsufferable, and yet the inevitable Torments that are prepared for those that are great and graceless;*

5.

Math. 23. 14.

Isa. 47. 3.

Tophet is the name of a place in the valley, lying on the South side of Jerusalem.

Josh. 18. 16. Now in this vale stood Tophet, wherein the Idolatrous Jews used to burne their

children in sacrifice to the Idol *Moloch*, and it had that name from the Drums or Tabrets that their Idolatrous Priests used to beat upon at the time of their detestable services, to drowne the hideous shrieks and lamentable cries of the poore sacrificed children.

Math. 10. 15.  
Chap. 11. 22.  
Luke 12. 47.  
48.

6.

Psalm 127. 1, 2.

in hell their wanton eyes shall be tormented with ugly and fearefull sights of ghastly Spirits, and their ears that used to be delighted with all delightfull musick, shall now be filled with the hideous cries, howlings, and yellings of Devils and damned Spirits, and their tongues of blasphemy shall now be tormented with drought and thirst, and though with the Glutton they cry out for a drop to coole their tongues, yet Justice will deny them drops, who have denied others crums; and their hands of bribery, cruelty, and tyranny, shall now be bound with everlasting chaines, and so shall their feete which were once swift to shed innocent blood. In a word, their torments shall be universall, they shall extend to every member of the body, and to every faculty of the soul. Ah Sirs, fire, sword, famine, prisons, Racks, and all other torments that men can invent, are but as flea-bitings to those Scorpions, but as drops to those vials of wrath, and but as sparks to those eternal flames that all unsanctified persons shall lye under. Look as the least joy in heaven infinitely surpasseth the greatest comforts on earth, so the least torments in hell, doe infinitely exceed the greatest that can be devised here on earth: for a close remember this, as there are degrees of glory in heaven, so there are degrees of torment in hell; and as those that are most eminent in grace and holiness, shall have the greatest degrees of glory in heaven, so those that are most vile and wicked on earth, shall have the greatest degrees of torments and punishments in hell. Now common experience tells us, that the rich, the great, the high, the honorable, and the mighty ones of the world, are usually the most excelling in all wickedness and ungodliness; and therefore their condemnation will be the greater, they shall have a hotter and a darker hell then others, except they labour after this holiness, which will be their only fence against hell, and their sure path to heaven. But,

Sixthly, and lastly, of all men on earth, the rich, the great, and the honorable, will be found most inexcusable: The poore and the mean ones of the earth will plead their want of time, and want of means, and want of opportunities, they will be ready to say, Lord we have rise early, and gon to bed late, we have labour'd, and sweate, and droyl'd, and all little enough to

get

get bread to eate, and cloaths to weare, and to keep the Sargeant from the doore, and to pay every man his own, had we had but the time, the meanes, the advantages, that such and such Gentlemen have had, and that such and such Nobles have had, and that such and such Princes have had, &c. O how would we have minded holiness, and studied holiness, and prest after holiness! but seeing it has been otherwise with us, we hope Lord we may be excused; but what excuse will you be able to make, O ye great ones of the earth, who have had time, and opportunities, and all advantages imaginable, to make your selves holy and happy for ever, and yet you have trifled away your golden seasons, and forgotten the one thing necessary, and given your selves up to the lusts and vanities of this world, as if you were resolv'd to be damn'd. Let me a little allude to that *John 15. 22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak or excuse for their sin*: So will God one day say to the great ones of the world; Had I not given you riches, and greatness, and honor, &c. to have encouraged you to look after holiness, and that you might have time, and leasure, and opportunity to seek holiness, and pursue it, you might have had some cloak, some excuse for your neglecting so great, so glorious, so noble, and so necessary a work; O but now you have no cloak, no excuse at all for your sin; now you can shew no reason under heaven, why an eternal doom should not be past upon you; and ah how silent, how mute, how speechless, and how self-condemned, will all the great ones of the world be, when God shall thus expostulate with them? O! that such would seriously lay to heart that *Matth. 22. 11, 12. And when the King came in to see the Guests, he saw there a man which had not on a wedding Garment: And he saith unto him, Friend, how camest thou in hither, not having a wedding Garment? and he was speechless*. By the wedding Garment the Learned understand holiness of heart and life; now when the King questions him about the want of this wedding Garment, he is speechless, or as the Greek word (*ἰσχυρῶς*) imports, *He was muzzled or haltered up*; that is, he held his peace, as though he had a bridle or a halter in his mouth, he was not able to speak a word for himselfe, his own conscience had past a secret sentence of condemnation

As the poore people on the Northern borders, when to suppress their Theories, some prest upon them the eighth Commandment; they to excuse themselves replied, that that Commandment was none of Gods making, but thrust into the Decalogue by King Henry the eighth.

Titus 3. 11.  
*'Αυτομάτην* Self-condemned, or self damned.



vation upon him, and he sat silent under that sentence, as having nothing under heaven to say, why he should not be cast into utter darkness. And this will be the very case of all the rich, the great, and the mighty ones of the world, who shall be found without the garment of holiness, when the Lord shall enter into judgement with them. And thus you see by these six Arguments, that there are no persons under heaven that are so eminently engaged to look after holiness, as the rich, the great, and the mighty ones of the earth. But,

7. Seventhly, and lastly, Others may object and say, *Should we pursue after holiness, we shall be sure to be reviled, slandered, and reproached on all hands, every one will hoot and hiss at us, we shall become a scorn and a by-word to all that live in the family with us, and to all our neighbours round about us, every one will scorn us, and hate us, and we shall be their Table-talk, and their song, and the Butt at which they will shoot in all their meetings and discourses, &c.*

Now that you may be sufficiently armed against this objection, I desire you seriously to consider of these five following Answers.

1.

Jude 10.  
1 Tim. 1. 7.

1 Cor. 2. 8.

*Scientia non  
habet inimi-  
cum prater  
ignorantem.*

First, That those that revile and reproach holiness, are such that have never known the necessity, nor the excellency of holiness, they have never experienced the power, nor the sweetness of holiness, they speak evil of things they know not, of things they understand not; not to know is mans misery, but to speak evil of that which a man understands not, is the height of folly, and this these revilers doe. *Had they known* (saith the Apostle) *they would not have crucified the Lord of glory*; so I say, had these revilers known the splendor, the beauty, and the glory of holiness, they would never have reviled it, and scorn'd it: Had the Jews known the God-head of Christ, the divinity of Christ, the glory of Christ, they would never have cryed up *Barabbas*, and have rail'd on Jesus, as they did; so had these Railers but known the worth, and the weight of holiness, they would never have cry'd up wickedness, and decry'd holiness as they doe. Now, oh what shame, what folly, what vanity is it for a man to turne his back upon holiness, because such revile it, and scorn it, who never knew feelingly,

nor

not experimentally, what holiness was? Would not a man either sigh or laugh at him, that should turne his back upon riches, honors, and preferments, &c. because the blinde, poore and beggarly sort of people, who never experienc'd what these things meane, casts dirt, dung, scorne and reproach upon them; and is not this the present case? surely yes. The Fox in the Fable, when he could not come at the Grapes, cryed out, *That they were fower, they were fower*; so men that cannot reach to the Riches, the honors, and the great things of the world, O how doe they cry out against these things! O what disgrace, scorne, and contempt, doe they cast upon these things! and all because they cannot reach them, because they cannot graspe them; the application is easie. 'Tis mens ignorance of holiness that makes them cry out so much of holiness. That heathen *Aristotle* hit the mark when he cry'd out (*Ignorat sane improbus omnis*) Ignorance is the source of all sin; the very well-spring from whence all wickedness flowes; for ignorance enslaves the soul to Satan, it lets in sins by Troops, and then locks them up in the heart, and it shuts out all the meanes of recovery, &c. And who then will wonder to see ignorant persons let fly at holiness? Suppose a Geometrician should be drawing of lines and Figures, and there should come in some silly ignorant fellow, who seeing him, should laugh at him, would the Artift, think you, leave off his employment, because of his derision? surely no; for he knows that his laughter is but the fruit of his ignorance, as not knowing his Art, and the grounds upon which he goes; and therefore he holds on drawing, though the silly fellow should hold on in his laughing. O Sirs, though ignorant persons deride holiness, and laugh at holiness, yet be not you ashamed of holiness, but hold on, and hold out in your pursuit after holiness; for they understand not the rules and principles by which you are acted, and therefore 'tis that they throw dirt in the face of holiness; but 'twill be your wisdom to wipe that off, and so much the more to pursue after holiness, by how much the more the silly ones of the world slight holiness, and laugh at holiness. But,

Secondly, There is no fence against an evill tongue, a man may fence himself against an evill eye, and against an evill hand, and

Bias one of the seven wise men, told *Amasis* King of *Egypt*, that the Tongue was the best or worst member of the body.  
*Tota vita homines lingue delicta est referta*; The whole life of man is made up of the sins of the tongue, *Basil.*

and against an evill head, &c. but there is no fence against an evill tongue, an evill tongue is such an unruly, such a mischievous, such a dangerous, such a killing, and such a destroying member, that there is no fence against it; a man may fence off the stroke of a sword, the thrust of a Rapier, and the shot of an Arrow, but he can never fence off the reproach and the reviling of an evill tongue; If the heart be sanctified, the tongue is the best member in the body, if the heart be unsanctified, 'tis the worst. *Asep* being by his Master sent to buy up all the best meat he could get in the Market, bought up all the tongues; and being sent againe to buy up all the worst meat he could get in the Market, he bought up all the tongues againe, and when he was askt why he did so, he answered, that there was no flesh better then a good tongue, nor no flesh worse then a bad tongue; which the Apostle confirms fully in that 3 *James*, from verse the second to verse the 12<sup>th</sup>, *Vide*. An evill tongue is wilder then the wildest Beast, the Horse, the Ass, the Camel, the Elephant, yea the Lyon, the Leopard, the Beare, and all other Beasts have been tamed by man, but the tongue no man, no Monarch on earth have ever been able to tame. An evill tongue in some respect is worse then the devill; for the devill may be shunned and avoyded, but an evill tongue no man can shun; and if you resist the devill, he will fly from you, but the more you resist an evill tongue, the more it will fly upon you. *Pro. 16. 27. An ungodly man diggeth up evil: and in his lips there is a burning fire.* An ungodly man, or a man of *Belial*, as the Original has it, *diggs up evil*; such old evils that have been long since buried in the Grave of oblivion and forgetfulness, he diggs up to cast in the Saints dishes, and to reproach them with: The teeth of malice will be still a digging to finde out something against the people of God, and if they can pick up any thing out of the dunghill of false reports to object against them, their lips presently are as so many burning Beacons, to discover it to all the world; now their tongues will be set on fire of hell, and now they will labour to fire the hearts and tongues of others against the people of God. A wicked tongue (as *Bernard* observes) kills three at once; first, it kills his name and fame by ill report who is slandered; Secondly, it kills

kills his belief with a lye, to whom the report is made. 3. It kills the slanderer himself with the same detraction. *David* who fell oftener under the sad lashes of evil tongues, compares reviling tongues to three fatal weapons, a Razor, a sword, and an Arrow: 1. To a Razor, in that *Psal.* 52. 2. Now you know a Razor meets with every little hair, and manytimes instead of shaving the hair, it slashes the flesh; and sometimes by missing the Beard, it endangers the throat. And so the reviling tongue will take the least advantage imaginable, to slash and cut the names and reputations of those that fear the Lord in a thousand pieces: 2. To a sword that cuts and wounds deep, and so does the revilers tongue cut deeply into the names, fames, and credits of the people of God: And 3. To an Arrow; the sword onely cuts when we are near, but the Arrow hits at a distance; the sword can't cut except we be at hand, but the Arrow may hit us when we are afar off; the reviler can easily shoot his Arrows of reproach a great way off; he can shoot them from one Town to another, from one City to another, from one kingdom to another, yea from one end of the earth to the other; when the hands are manacled, and the feet fettered and stocked, the tongue travils freely all the world over, and loads the names of men with what reproaches it pleaseth. The tongue is the great interpreter of the heart; the tongue is the key that unlocks those treasures of wickedness that be in the heart; the corruptions of mens hearts commonly breaks forth at their lips. Look as a pimpled face discovers a distempered Liver, and as a stinking breath discovers corrupted Lungs, so a reviling tongue discovers a base rotten heart. When the Pumpe goes you may quickly know whether the water that is in the Fountain or Well, be clear or muddy, sweet or stinking; and when the clapper strikes, you may soon guess of what mettal the Bell is made of: and so by mens tongues you may easily guess what is in their hearts; if the tongue be vil'd, the heart is so; if the tongue be bloody, the heart is so; if the tongue be adulterous, the heart is so; if the tongue be malicious, the heart is so; if the tongue be covetous, the heart is so; and if the tongue be cruel, the heart is so, &c. mens minds are known by their mounthes; if the

Psal. 57. 4.

Psal. 64. 3.

Psal. 73. 9.

Mat. 12. 34.

That man has commonly most of the devil in his heart, that has most of the devil in his mouth.

The strokes in Musick answer to the notes that are prick'd in the Rules.

Chrysostom.  
Drexelius, and  
others.

mouth be bad, the mind is not good; he that is rotten in his talk, is commonly rotten in the heart. Of all the members of the body, there is none so servicable to Satan as an evil tongue; and therefore when all the body is full of sores, he will keep the tongue from blisters, that so a man may the more freely and fully curse God and die: And this was the reason why Satan spared *Jobs* tongue, when he sadly paid all other members of his body, that so his grand designe which was to provoke *Job* both to curse God, and to charge him foolishly, might take place; but *Jobs* tongue be oyled with grace, proved his glory in his trying hour, and instead of cursing he blesses a taking God, an angry God. O! first, the world is as full of evil tongues as *Nile* of Crocodiles, or as *Sodom* of Sulphur, or as *Egypt* of Lice; and there is no fence, no guard against these evil tongues; and therefore why should any man be discouraged from pursuing after holiness, because of the revilings of evil tongues. *Munster* writes of men in *India*, which speak not like men, but barks like doggs, and who regards such men? no more should we regard such foul mouth'd persons, who are still barking against holiness, as the doggs bark against the Moon; but as the Moon runs her race and holds her course, though all the doggs in the Town bark never so much at it; so should you pursue after holiness, though all the tongues in the Town should be barking and scoffing at you. But,

3.

Thirdly, Consider, That those that now reproach holiness, will ere long be of another minde, they that now revile and reproach holiness, will in a short time change their minds and their nores; when these very men who revile holiness shall come to fall under terrors and horrors of conscience, and when they shall come to lye upon their dying beds, and to have their immortal souls sit trembling and quaking upon their pale lips, and when they shall appear before the great God, and awake with everlasting flames about their ears; O, how will they then wish that they had never reviled holiness! How will they then wish that they had prized holiness, and that they had spent their All in pursuing after holiness! O how will they then charge themselves, and censure themselves, and arraign, and condemn themselves for their scornings and condemning

Numb. 23. 10.

of holiness! O how will they then wish that they had never heard of holiness, nor read of holiness, nor thought of holiness! O how will they then wish that their mothers wombs had proved their Tombs, and that they had rather lived and died in a land of darkness, then thus to live and dye without holiness! Now, O what folly and madness is it for thee to neglect the pursuit of holiness, because such and such revile it, who perhaps before the next year, the next month, yea it may be the next Sabbath comes about, will wish ten thousand times over and over, that they had pursued after it, and that they had made it their greatest work in this world to obtain it? But,

Fourthly, Such persons who are revilers, deriders, and haters of holiness, should rather be divinely condemned, scorned and sliighted, then any ways gratified, encouraged, pleased, and strengthened in their evil ways by thy neglect of holiness, and by thy non-pursuance after holiness. O how may thy neglect of holiness upon the account of revilings and scorings, strengthen the hands and the hearts of revilers and scorers, &c? and therefore 'tis much better divinely to slight and disdain them, then by sinful omissions, to gratifie and please them. See how slighting Elisha carries it to wicked *Jeheram*, though he was a King, 2 Kings 3. 13, 14. *And Elisha said unto the King of Israel, what have I to do with thee? get thee to the Prophets of thy father and Prophets of thy mother. And the king of Israel said unto him, Nay, for the Lord hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, as the Lord of Hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jebofaphat the King of Judah; I would not look toward thee, nor see thee.* 'Twas not the great distress and danger that they were in (being like to perish for want of water): nor the dignity of Kings, nor the number of three, but the goodness, the graciousness and holiness of Jebofaphat that wrought upon Elisha to work a miracle to preserve them and their people alive; the holy Prophet carries it very high towards this unholy Prince, for had it not been for Jebofaphat: he would not have honored him with a look, no man with a cast of his eye; these words, *I would not look to-*

Ezek. 13. 19. 1  
ule.

The Prophets here spoken of, were the remaining Prophets of Baal, of the idolatrous groves, and of the Calves of Jeroboam.



The Persians manner was to kneel down and reverence their Kings, and such as he appointed in chief authority, which *Mordecai* would not do to this proud ambitious, wicked *Haman*, though all the Courtiers and the Kings Life-Guard, and all that had occasions to attend the Court did.

*ward thee, nor see thee*, are words of a very high strain, and speak out a great deal of holy-loftiness, stateliness and contempt towards King *Jehoram*. And the same spirit was working in *Mordecai* towards wicked *Haman*, as you may see in that *Esth. 3. 2. And all the Kings servants that were in the Kings gate, bowed, and revered Haman, for the King had so commanded concerning him; but Mordecai bowed not, nor did him reverence.* The Persian Kings (as many other heathenish Kings) were revered by their subjects, with a kind of Divine honor or service; and such reverence and honor the King commanded should be shewed to his great favourite *Haman*; but this renowned *Mordecai* refused to do; he was so Divinely noble and stout, that he would not reverence such a wicked wretch in his heart, nor yet yield to him that outward worship that was required by the King, it being more then was due to a man. Some of the Rabbins say (As *Aben Ezra, &c.*) that *Haman* had the Image of some false god about him, and that therefore *Mordecai* would not bow before him, least he might seem to bow to the Idol that *Haman* carried about him: Others of the Rabbins say (as *R. Salomon, &c.*) that *Haman* did make himself a God, and required such worship as was due onely to the true God, and that therefore *Mordecai* would not reverence him, nor bow before him: And so *Jamnis* and other Expositors say, that it was more honor then did belong to a man, that they gave to *Haman*; and that therefore *Mordecai* refused to bow to him. And 'tis very remarkable that some of the wisest and best of Heathens have forborn to come into their Kings presence, because there was expected greater honor and worship to be done to their Kings, then was meet to be done to a mortal man; but that which is most considerable, and most probable, is this; that therefore *Mordecai* refused to reverence *Haman*, and to bow unto him, because he was a wicked *Amalekite*, and a bitter enemy to the people of God, and of that Nation, of that stock whose remembrance God would have blotted out under heaven, *Exod. 17. 14. Deut. 25. 19.* and with whom the Lord had sworn that he would have war from generation to generation, untill they were utterly wasted

wasted and destroyed, *Exod. 17. 16.* Compared with that  
*1 Sam. 15. 3.*

It has been usual with the Saints to slight such who have been slighers of Christ and holiness. When *Amphilochius* the Bishop came into the presence of the Emperor *Archadius* and his son (who was then partner with his father in the Empire) he saluted the Emperor with all reverence, but slighted his son, whereupon the Emperor was very much displeased, and demanding the reason why he so slighted his son, the Bishop answered, Because he had slighted and neglected the eternal Son of God (he being at that time a professed *Arrian*) whereupon the Emperor received the Bishop again into favor, and banished all *Arrians* out of his Dominions. I have read of one *Maris* a godly Bishop of *Calcedon*; who being blind, and *Julian* that Apostate Emperor giving him some opprobrious words, calling him blind fool, because he had rebuked him for his Apostasie, the good man answered thus, I bless God that I have not my sight to see such an ungracious face as thine is. Do your worst, do your worst, said *Justin* Martyr slightly to his persecutors, but this I will tell you, you may put all that you are like to gain by the bargain into your eye, and weep it out again. When a great Lord of this Land (who was as graceless as he was great) met *Mr. Fox* in *London* streets, and ask't him how he did; *Mr. Fox* said little or nothing to him; whereupon says this great Lord, Sir, do you not know me, No not I, said *Mr. Fox*, says the Lord, I am such a one; Sir, said *Mr. Fox*, I desire to know nothing but Jesus Christ, and him crucified. *Policarpus* meeting at a certain time with *Marcion* the Heretick, says *Marcion*, don't you know me? yea said *Policarpus*, I know thee to be (*primo genitum Diaboli*) the first-begotten child of the devil. And indeed why should we prefer him before a piece of Copper, that prefers a piece of Gold before his God, yea that prefers his lusts and every toy and trifle before Jesus Christ, his immortal soul, and the great concerns of another world? God commanded in the old Law, that whatsoever did go with its breasts upon the ground, should be an abomination to us: O how much more should we abominate that man, whose heart and soul is glued into a piece

I shal look up-  
 on *Auxentius*  
 no otherwise  
 then as upon  
 a devil, so  
 long as he is  
 an *Arrian*, said  
 holy *Hilary*.

*Eusebius*:

of

Gen. 3. 15. of

The Antipathies that are in nature between the Elephant and the Boar, the Lyon and the Cock, &c. is nothing to that which is between the just and the unjust.

of earth, or to this or that defiling & destroying lust? *Pro. 29. 27. An unjust man is an abomination to the just; and he that is upright in the way, is an abomination to the wicked.* The quarrel between the seed of the Woman, and the seed of the Serpent, is almost six thousand years old; light and darkness, heaven and hell, are not more opposite and contrary one to another, then these are contrary one to another; that seed of enmity that was at first between them, is now grown up on both sides to an abomination, and an abhorring of each other; the just man saith, what have I to do with thee thou son of *Belial*? and the unjust man saith, what have I to do with thee thou son of *David*? the original in the text last cited is observable, the just abhorreth *my work*, *vir iniquitatis*, the man of iniquity, i. e. the man that is made up of iniquity, that is nothing but iniquity; now this shews that his iniquity in the man that makes the man to be an abomination to the just; but now wicked men they abhor the upright for their very uprightness, they abhor him that is upright in the way, and could wish him quite out of the way, and will do what they can to make him away; the uprightness of the upright is such a terror to the wicked, that they can't but abominate and abhor the upright, and therefore no wonder if the upright abominate them; and indeed who can look upon wicked men, as enemies to God, as adversaries to Christ, as murderers of their own souls, as fighters against the Church, as Champions for Satan, and as the Pests and Plague of a Nation; and not abhor them, and not abominate them? O fits, not to condemn the wicked is an argument that you your selves are wicked, and not to condemn the wicked, is a means to make them more wicked, not to condemn the wicked is to encourage and tempt the wicked to be seven-fold more wicked, yea not to condemn the wicked who condemn God, Christ, Heaven, and holiness, &c. is to condemn God himself. As for such that advance the wicked, that magnifie the wicked, that flatter the wicked, that strengthen the hands of the wicked, that are most in with the wicked, that joy and glory in the prosperity of the wicked, and that sigh and mourn, that stamp and rise on at the downfall of the wicked; these are eminently wicked, yea they are eminently wicked,

ked; and therefore the more to be slighted and scorned by men of integrity and sanctity. But,

Fifthly and lastly, To neglect the pursuit of holiness upon the account of this objection, is to debase the great God, and to overvalue vain man, as if there were more power, ability, policy, and malice, &c. in worthless man to hurt and harm thee, then there is power, all-sufficiency, wisdom, goodness, and graciousness in God to defend thee, and secure thee, and arm thee against all the reproaches and revilings of slanderous tongues. Now who art thou, and what art thou, O vain man, that thou shouldst dare to lessen God & greatness man, to debase God and exalt man, yea to set up man above God himself, and to ungod him as much as in the lyes? and yet all this thou doest when thou turnest thy back upon holiness, because of the revilings and reproaches of wicked men.

But I shall say no more to this objection, because I have spoken very largely to this objection in my former books. If you desire further satisfaction to this objection, turn to that Treatise called *Apples of Gold*, &c. and from Page 311. to Page 327. you will finde seven more distinct answers to it. And see also my *Mute Christian under the smarting Rod*, and from Page 304. to Page 326. you will finde eight answers more to this objection. I confess several other objections might be made against your pursuing after holiness, but because I have spoken to them at large in my former writings; therefore I shall not trouble you with them here; and therefore let thus much suffice for answer to those objections that usually men make when they are prest home to follow after holiness.

And so I shall come now to the second part of the Exhortation, and that relates to Gods holy ones, to his sanctified ones, to those that have obtained holiness, that have experienced the principles, the power, the life, and the sweetness of holiness. And here let me exhort such.

First, To express, declare, evidence, and hold forth both the reality and power of holiness; and that,

First, By keeping your selves free from gross enormities from scandalous wickednesses. Remember that one scandalous sin will obscure and cloud all your graces and spiritual excellencies.

I.  
Rom. 2.23, 24,  
25.

The School-men say that if a Sow do but wallow in one mire or dirty hole, she is filthy, &c.

Plutarch in  
vita.

2 Kings 5. 1.  
One flaw in a  
Diamond  
takes away  
the lustre and  
the price of it;  
and if we fall  
but once into  
a puddle, it  
will defile us,  
and make e-  
very one  
point at us.

cellencies. Look as one spot in the face spoils all the beauty; and one blot upon the copy obliterates the whole copy, and as one drop of Inke colourereth a whole glass of clear water, so one scandalous sin will blot and blur all former acts of piety and holiness, it will stain all a mans duties and services, it will deface all a mans contentments and enjoyments, it will dash and rase out all those golden Characters of righteousness and goodness that has been stamp't upon the soul, *Ezek. 36. 20.* The Babylonians beholding the enormities of the Jews, cryed out, These are the people of the Lord, these are come out of the Lords land. *Dauids* one act of folly with *Bathsheba* made the enemies of the Lord to blaspheme. When one commended *Alexander* for his many noble acts, another objected thus against him, I, but he killed *Calisthenes*; He was valiant and successfull in the wars, I, but he killed *Calisthenes*; He overcame the great *Darius*, I, but he killed *Calisthenes*; his meaning was, that this one unjust and unrighteous action clouded and darkned all his most noble deeds. A Christian can't after his conversion fall into a scandalous sin, but 'twill be objected against him by every one, to the defacing and darkning of all his (spiritual) glory. When *Naaman* the Syrian was cured (and as some think converted) by the Prophet *Elisha*, he offers gold and rich garments, but he bows in the house of *Rimmon*; he seems to be very devoute and religious, but he bows in the house of *Rimmon*; he promises to offer to none but the Lord, but yet he bows in the house of *Rimmon*; this *Rimmon* like the flye in the Alabaster box, spoyle'd all his best intentions, and highest resolutions; and thus one scandalous vice disgraceth all the Noble virtues that be in a Christian. O such a man is a very holy man, but; and such a one is a very gracious experienced Disciple, but; and such a one is a very wise and understanding man, but; and such a one is a very active stirring Saint, but, &c. and this *but* marring all. If there be but one crack in the honey-glass, there the waspe will be buzzing; and if there be but one scandalous sin that a Christian falls into in all his life, how will the wicked be still a buzzing of that about, both in City and Country? O first, there are no sins that opens so many mouthes, and that sads so many hearts, and that swells

so many eyes, and that endangers so many souls, as scandalous sins doe; and therefore above all keeping keep off from them. O Sirs, as you would not harden sinners, as you would not encourage sinners, as you would not tempt sinners, as you would not stumble sinners, yea as you would not have a hand in the damnation of sinners, take heed of scandalous sins. O! Sirs, as you would not provoke the great God, as you would not crucifie afresh the Lord of glory, and put him to an open shame, as you would not set the Comforter a mourning, that alone can comfort you, as you would not raise a hell in your own consciences, and as you would not darken the Churches Glory, fly from scandalous sins as you would fly from hell it selfe. I have read of holy Polycarp (that religious Martyr and Bishop of Smyrna) how that in the time of the fourth persecution (under Marcus Antonius Verres) when he was commanded to swear but one Oath, made this Answer, *Fourscore and six years have I endeavoured to doe Gods service, and all this while he never hurt me, and how then shall I speak evill of so good a Lord and Master, who hath thus long preserved me?* And being further urged to swear by the Proconsul, he answered, *I am a Christian and cannot doe it, let Heathens and Infidels swear if they will, I cannot doe it were it to the saving of my life:* This holy man would rather sacrifice his life, then fall into a scandalous sin. O Christians, pray and watch, and watch and pray, that you may never be left to staine your own honor, or the honor of your profession, by falling into scandalous sins. Well friends, remember this, 'tis not infirmities, but enormities, 'tis not weaknesses, but wickednesses, that will cast the crowne from off your heads, and that will strip you of all your glory; and therefore as you would hold fast your crowne, keep at an everlasting distance from scandalous sins, &c. But,

Secondly; Declare and evidence the reality and power of holiness, by your cordial thankfulness for so rare a Jewel, and for so great a mercy; O Sirs, one drop, one spark of holiness is more worth then heaven and earth, and how then can you but be thankful for it? Wilt thou be thankful to that God that made thee a man; and wilt thou not be thankful to the same God that made thee a Saint? Wilt thou bless him that made

N n n

thee

Rom. 14. 13.

1 Kings 11. 9.

Euseb. Hist.  
lib. 2. cap. 15.

or a relic

2.

Psal. 103. 1, 2,  
3, 4, 5. or as  
the originall  
will bare, *bow  
the knee, O my  
soul.*



Psal. 8.

Augustin writ  
his 49. Ep. to  
one called  
Deo gratias.

1 John 5. 19.

Gen. 41. 2, 3, 4.

Exod. 15. 23,  
24, 25.

Eph. 2. 12.

thee a creature, and wilt thou not bless the same God that has made thee a new creature? Wilt thou praise him for the heavens that are but the workmanship of his hands, and wilt thou not praise him for holiness, which is the workmanship of his heart? Tell me, O Christian, is not holiness a soul-mercy? and what mercies wilt thou be thankful for, if not for soul-mercies? Tell me, O Christian, is not holiness of all mercies the most necessary mercy? the want of other mercies might have troubled thee, I but the want of holiness would have damned thee; and wilt thou not be thankful for holiness, which is the one thing necessary? Tell me, O Christian, is not holiness an incomparable mercy? what's thy health, thy wealth, thy wit to holiness? darest thou mention thy birth, thy breeding, thy arts, thy parts, thy honor, thy greatness, or thy advancement in the world, in that day wherein holiness is spoken of? surely no; and wilt thou not then be thankful for such an incomparable mercy as holiness is? Tell me, O Christian, is not holiness a peculiar mercy, a peculiar treasure that God intrusts but few men with? Don't the world lye in wickedness? are not the multitude in all places strangers, yea enemies to holiness? and how then canst thou but be thankful for holiness? Yea once more, tell me, O Christian, is not holiness a mercy sweetening mercy? is it not the beauty of holiness that puts a beauty upon all thy mercies? is it not holiness that bespangles all thy comforts and contentments? O how ~~fewer~~ would all thy mercies taste? and how pale and wan would all thy mercies look, were it not for holiness? 'Tis the want of holiness that makes all a mans mercies look as ill-favoured as *Pharaoh's* leane kine, and 'tis the fruition of holiness that makes all a mans mercies look as well-favour'd as *Pharaoh's* fat kine; 'tis holiness that both puts a colour upon all our mercies, and that gives a taste and a relish to them: All our mercies without holiness, will be but as the waters of *Morab*, bitter; 'tis only holiness that is the Tree that will make every bitter sweet, and every sweet more sweet; and how then canst thou but be thankful for holiness? O remember how far off thou wert from God, and Christ, and the promise, and heaven, and happiness, when thou wast without holiness in this world; O remember what a child of wrath, what

a bond-slave to Satan, what an enemy to God, and what an apparent heire to hell thou wert ; when thou wert an opposer of holiness, and a secret despiser of holiness, and then be unthankful for holiness if thou canst ; O remember, that now by holiness of a slave thou art made a Son, and of an heire of wrath, thou art made an heire of heaven, and instead of being Satans bond-man, thou art now made Christs free-man, thy Iron-chains are now knockt off ( as sometimes *Joseph's* were ) and the Golden chaine of holiness is now put upon thee, and what do's all this call aloud for, but thankfulness ? *Thales* a Heathen gave thanks to God for three things. 1. That he had made him a man, and not a beast. 2. That he had made him a man, and not a woman. 3. That he was borne a Greek, and not a Barbarian : And O then what cause of thankfulness hast thou for thy supernatural being, and for all those noble principles of holiness that the Lord has stampt upon thy soul, &c ? Shall the husbandman be thankful for a plentiful Harvest, and the Merchant for quick returns, and the Shop-keeper for a full Trade, and the Mariner for a good voyage, and wilt not thou be much more thankful for holiness ? Shall the beggar be thankful for a crust to feed him, and shall the blind be thankful for a dogge to lead him, and shall the naked be thankful for raggs to cover him, and shall the Aged be thankful for a Staffe to support him, and shall the diseased be thankful for a cordial to raise him, and wilt not thou be thankful for holiness, yea, for that holiness that is bread to strengthen thee, and a Guide to lead thee, and rayment to cloath thee, and a Staffe to support thee, and a cordial to comfort thee ? O remember, that ingratitude is a monster in nature, a solecisme in manners, and a paradox in grace, damning up the course of all donations, both divine and humane. *Lycorgus* ( as *Manilius* observes ) among all his Lawes made none against the ungrateful, because ingratitude was thought a thing so prodigious as not to be committed by man. And the *Persians* and *Athenians* condemned the ungrateful to death ; Ah unthankful Christians, how can you think of these Heathens and not blush ? Shall they bless God for crumbs, and will not you bless God for crownes ? shall they bless God for the gifts of nature, and will not you bless God for the gifts of grace,

Rev. 8. 16, 17.

John 8. 36.

Gen. 41. 14. 42.

This saying is also fathered on *Socrates*, &c.

Ingratum dicitur omnia digne.

3.

Hosea 6. 3.  
1 Thes. 3. 12,  
13.  
2 Pet. 1. 5. 10.  
Phil. 3. 14, 15,  
16.  
2 Pet. 3. 17, 18.  
1 Thes. 4. 1.

*Non progredi  
est regredi.*  
Rev. 2. 10, 17.  
Jude 20.  
1 Cor. 9. 24.  
Heb. 12. 1, 4.  
Pro. 18. 6.  
Cant. 9.

Jos. 10. 13.  
1 Kings 10, 11.

Psal. 19. 5.  
Psal. 119. 32.

Pro. 3. 17.

&c. Next to a holy Christ, holiness is the greatest gift that God can give, and therefore be thankful for it, &c. But,

Thirdly, Evidence and declare your holiness by the reality of your constant pursuit after holiness, by your holding up and holding on in a way of holiness, by your perseverance in holiness; this exhortation, *Fellow peace with all men, and holiness*, was given forth to such as had a spirit of holiness, and principles of holiness in them; and these are the men that the holy Apostle presses to press after holiness. That holiness will do us no good, that is not made good by perseverance. O Sirs, shall the ambitious person pursue after his honors, and the voluptuous person after his pleasures, and the worldling pursue after his gaine, and the wanton pursue after his Harlots, and the drunkard pursue after his full Cups, &c. And shall not Christians much more pursue after holiness? not to go forward, is to go backward, and not to grow better, is to grow worse, and not to grow more holy, is to grow less holy; the crowne, the new name, and the white stone, is for him that holds out, and that holds on in his pursuit after holiness. A progress in holiness is fitly compar'd to a Building, to a Race, to the morning light, and to the increasing Moon: Now you know, Houses are raised from the foundations to the walls, and from the walls to the first story, and then to the second story, and then to the third, and so higher and higher, till you come up to the roofe; And in a Race, you know, men run on till they come to the Goal; And the morning light shines brighter and brighter till it be perfect day; And the Moon increaseth more and more till it come to the full; And so must Christians persevere and hold on in adding grace to grace. O! Christians, you must not be like to a morning cloud, nor to the early dew; you must not stand still in the wayes of holiness, as the Sun stood still in *Gibeon*, much less are you to goe back, like the Sun on *Abaz's* Dial; but as a Bridegroom which cometh out of his chamber, and rejoyceth as a strong man to run his race; so must you delight to run the wayes of Gods commands; you must maintaine your progress in piety what ever comes on. O Sirs, the way of holiness is the safest way, the noblest way, the sweetest way, the cleaneest way, the pleasantest way, and the happiest way, and

and therefore hold on, and hold up in that way, though the world, the flesh, and the devill should cry out, *There is a Lyon in the way, there is a Lyon in the way.* It is said of *Hannibal*, that notwithstanding the rough rocks, and the craggy cliffs of the *Alpes*, yet he proceeded onward in his designe for *Italy*, with this resolution, that he would either finde a way or make a way; and so must Christians hold on in a way of holiness, notwithstanding all the Rocks and lets and difficulties that they meet with in that way. 'Tis an observation of some of the Learned, that those that were marked to be preserved in *Jerusalem*, were marked with the letter *Tan*, which is the last of all the Hebrew letters, to signifie that they must run the race of holiness, even to the last. O Sirs, in the face of all your sins and unworthines, God holds on in wayes of mercy towards you; and why then should not you hold on in wayes of sanctity towards him? Shall Satan persevere in his enmity against holiness? and shall wicked men persevere in their opposition to holiness? and shall formalists persevere in their neglect of holiness? and will not you persevere in your pursuit of holiness? a good Husbandman will not give over sowing, till he has sow'd all his Land; nor a good Physician will not give over his patient, till he has cur'd him; nor a good work-man will not give over his work, till he hath finish'd it; no more should a good Christian give over his pursuit of holiness, till he is come up to the highest perfection of holiness. Look as God carried on the work of Creation from day to day, till he had finish'd it; and as Christ carried on the work of our Redemption from day to day, till he had compleated it; so Christians should look to a daily carrying on of the work of holiness in their hearts and lives, till that work be perfected and compleated. The Philosopher being asked in his old age, why he did not give over his practise, and take his ease? answered, when a man is to run a Race of forty furlongs, would you have him sit downe at the nine and thirtieth, and so lose all his paines, and the prize for which he runs? surely no. O Christians, you are Racers, and you must run to the end of your Race; 'tis not enough to begin well, and to run well for a time, but you must hold out in running, till you come to the Goal, or else you will lose all the pains & labour that ever

Pro. 26. 13.

Psal. 44. 17, 18,

19, 20, 21, 22,

Ezek. 9. 4.

Gen. 1.

John. 17.

Heb. 12. 1.

What had it avail'd Peter

you

to have escaped the first and second watch, if he had stuck at the Iron Gate, and had not passed through that also?

*Finis coronat opus.*

4.

James 1. 27.

Math. 21. 12, 13.  
John 2. 15, 16,  
27.

Lev. 10. 1, 2.  
Ezek. 5. 11, 12.  
Ch. 23. 38, 39.  
Jer. 7. 29, 30.  
Ezek. 8. 17, 18.  
Rev. 2. 22, 23.  
Deut. 4. 2.  
Chap. 12. 31.

1.

2.

you have taken in Religion, you will lose all the prayers that ever you have made; and you will lose all the Sermons that ever you have heard, and you will lose all the fasts that ever you have observ'd, and you will lose all the tears that ever you have shed, and you will lose all the Almes that ever you have given, if you do not hold out to the end; if you do not persevere in well-doing, you will lose your crowne, and be undone for ever after all your doings; a progress in holiness is requisite not only to your consolation, but also to your salvation, *Math. 24. 13.* But,

Fourthly, Evidence and declare the truth and reality of your holiness, by a resolute standing up for purity of Religion, and for purity of worship and ordinances, in opposition to all mixtures and corruptions whatsoever. O Sirs, the great God stands upon nothing more in all the world then upon purity in his worship; there is nothing that do's so provoke and exasperate God against a people as mixtures in his worship and service; pollutions in worship do sadly reflect upon the name of God, the honor of God, the truth of God, and the wisdom of God; and therefore his heart rises against them: The very spirit, life, and soul of the second Commandment lyes in these words, *Thou shalt not make to thy selfe any graven Image, &c.* In matters of divinite worship God abhors that men should mix their water with his wine, their dross with his Gold, their chaffe with his wheate, &c. when once men come to be so bold as to defile his worship with their mixtures, then God is resolv'd to be a swift and a terrible witness against them, as you may clearly see by comparing those notable places of Scripture together in the Margent; there is no sin that do's so incense and provoke God to Jealousie and wrath against a people, as mixtures in worship; God can bare with defilements any where rather then in his worship and service: And that

First, because mixtures in worship are cross to Gods express commands; and who art thou, O man, that darrest run cross to his commands, who can command thee into the dust, yea into hell at pleasure, &c?

Secondly, because this is to accuse the blessed Scripture of insufficiency, for if the Scripture be a sufficient rule, to order, guide

guide, and direct us in all matters of worship; then how dost thou, O man, detract from the sufficiency of the Scripture, who minglest thine own or other mens inventions with divine institutions, and settest up thy posts by Gods posts? O Sirs, the Scriptures are sufficient to direct us fully in every thing that belongs to the worship and service of God; so as that we need not depend upon the wisdom, prudence, care, or Authority of any men under heaven to direct us in matters of worship.

2 Tim. 3. 16, 17. *All Scripture is given by inspiration of God, and is profitable, for doctrine, for reproofe, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works:* The Scriptures are sufficient to informe the ignorant, to confute the erroneous, to reforme the vicious, and to guide and direct, support, and comfort those that are gracious; here a Lamb may wade, and an Elephant may swim; here is milke for babes, and meate for strong men; here's comfort for the afflicted, and succour for the tempted, and ease for the troubled, and light for the clouded, and enlargement for the straitned, &c. O how full of light, how full of life, how full of love, how full of sweetnesse, how full of goodness, how full of righteousness and holiness, &c. is every Chapter, and every verse in every Chapter, yea and every line in every verse. The Rabbins say that a mountaine of matter hangs upon every word of Scripture, yea upon every title of Scripture: God never sends his people to the shop of mens traditions and inventions, but he still sends them to the Scripture. Isa. 8. 20. *To the Law and to the testimony; if they speak not according to this word, it is because there is no light (or no morning) in them.* Chap. 34. 16. *Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his Spirit it hath gathered them.* And in the New-Testament Christ sends his hearers to the Scriptures. John 5. 39. *Search the Scriptures, for in them ye thinke ye have eternall life, and they are they which testifie of me.* The Greek word *anagignoskein*, that is here rendered *Search*, signifies a strict, narrow, curious, diligent search; we must search the Scripture, as we would search for Gold, or for some precious stones which we would faine finde; we must search

The Scriptures are sufficient to direct us as to all the parts of worship. As 1. That of publick prayer. 2. And that of reading & expounding. 3. And that of preaching. 4. And that of singing. 5. And that of the Scales both of Baptisme and the Supper of the Lord.

TW



search the Scriptures, as Hunters seek and search out their Game. And so the Apostle sends his hearers to the Scriptures. *2 Pet. 1. 19.-22.* As to a surer word then that of Revelation. All which speaks out the sufficiency of the Scripture, to direct us in all matters that concerne our internal or eternal welfare. O that you would for ever remember these two things.

1. First, That that which bred the Popish Religion, Superstition, Idolatry, and pompious worship, was mens departing from the word, and not cleaving to the word as a sufficient Rule to direct them in all matters of worship. And

2. Secondly, That that which hath occasioned all those discords, divisions, heats, heart-burnings, animosities, and contentions, &c. about Ceremonies, Liturgy, formes, Gestures, &c. has been mens not keeping close to the blessed word of God; when men forsake this perfect Rule, whether won't they run? and what won't they doe? Ah who art thou, O vaine man, that accusest the holy Scriptures of insufficiency? and how wilt thou blush, and be ashamed and confounded, when in the great day, the Lord shall plead the excellency, and vindicate the sufficiency and Authority of his blessed booke, in opposition to all the mixtures of mens Traditions with divine institutions?

3. Thirdly, God won't nor can't bare with mixtures in his worship and service, because to bring them in is to accuse and charge God with weakness and folly, as if God were not careful enough, nor faithful enough, nor mindful enough, nor wise enough, nor prudent nor understanding enough, to order, direct, and guide his people in the matters of his worship, but must be beholding to the wisdom, prudence, and care of man, of vaine man, of sinful man, of vile and unworthy man, of weak and foolish man, to compleat, perfect, and make up something that was wanting in his worship and service, &c.

4. Fourthly, God won't bate with mixtures in his worship and service; because all mixtures debases the worship and service of God, and makes the worship a vaine worship; as the mixing of water with wine is the debasing of the wine; and the mixing of Tin with silver, or brasse with gold, is the debasing of the silver and gold, so for men to mix and mingle their Traditions and inventions with Gods institutions, is to debase the worship and service

Heb. 3. 4, 5, 6.  
John 4. 23, 24.

Psal. 39. 5.

Isa. 29. 13, 14.  
Math. 15. 3, 6,  
8, 9.

service of God, and to detract from the excellency and glory of it. The Kings and Princes of this world, have most severely punished such, who by their base mixtures have imbas'd their coyce; and there is a day a coming, wherein the King of Kings will most severely punish all such who have imbas'd his worship and service, by mixing their *Romish* traditions with his holy institutions. *Rev. 22. 18. For I testify unto every man that heareth the words of the prophesie of this booke, if any man shall add unto these things, God shall add unto him the plagues that are written in this booke.* And no wonder, for what horrible pride, presumption, stoutness and baseness of spirit is it in foolish man to be so bold with the great God, as to dare to mix any thing of his own with his worship and service, which, according to divine institution, is perfect and complete? God will never bare it, to see men lay their dirt upon his gold, and to put their Rages upon his Royal Robes. Ah Christians, Christians, evidence your holiness by standing up for holy ordinances and pure worship, in opposition to all mixtures whatsoever; oh don't you touch a polluted worship, don't you plead and contend for a polluted worship, but let *Beast* plead for *Beast*, and though all the world should wander after the *Beast*, yet don't you wander, and though every fore-head should have the mark of the *Beast* upon it, yet doe you abhor his mark, and what ever else it be that do's but smell and savour of the *Beast*. It is observable that in Kings and Princes Courts, children, fools, and the rude Rabble, are much taken with fine pictures, and rich shews, and glittering gaudy cloaths, &c. but such as are wise, serious, grave Statesmen, they mind not, they regard not such poor things, they look upon those things as things that are much below the nobleness and the greatness of their spirits, who have honorable objects, and the great and weighty affaires of the State to busie themselves about; so my Brethren, though the children, the fools, and the Rabble of the world are much affected and taken with such pollutions and mixtures, as makes up a glorious pompous worship, yet you that have a spirit of holiness, and principles of holiness in you, O how should you slight such things, and pass by such things as things below you, as things not worthy of you, who have a holy God, a holy Christ, a holy Gospel,

Rev. 22. 18.

5.

Lam. 5. 16.

Its very uncomfortable to see the dayes grow shorter, and to see friends grow behind-hand in the world.

Rev. 2. 4, 5.

Psal. 51.

Acts 7. 51.

1 Thes. 5. 20.

2 Tim. 4. 10.

and a holy worship, to busie your thoughts, your minds, your heads, and your hearts about. But <sup>and I have againe said</sup>

Fifthly, Evidence the truth and reality of your holiness, by bewailing and lamenting the loss of holiness. Ah how is this crowne of holiness fallen from our heads! O the leanness of souls! O the spiritual witherings and decayes in grace and holiness, that is to be found among many Christians this day! Some complaine of the loss of Trade, and others complaine of the loss of estate; some complaine of the loss of credit, and others complaine of the loss of friends; but what are all these losses to the loss of holiness? and yet how few be there that complaine of the loss of holiness! holiness is fallen in our hearts, in our families, in our streets, and in our Churches; and yet how few are there, so be found that lament the fall of holiness! O Sirs, will you lament such as are fallen from riches to poverty, from honor into disgrace, and from the highest pitch of prosperity to the lowest step of beggary and misery; and will you not lament such who are fallen from the highest round to the lowest round in *Jacobs Ladder*? O Sirs, will you mourne over a decayed estate? will you weep over decayed friends? and will you sigh and sob over a decayed body? and will you not much more lament and mourne over decayed souls, &c? Ah how many have lost that love, that life, that heat, that zeale, that readines, that forwardness, and that resoluteness that once they had for God and godliness. Some are fallen from their holiness by giving themselves elbow-rooms to sin against the checks and lashes of conscience; others are decayed in holiness, by their secret resisting and smothering the gracious motions of the Spirit: Some are fallen from holiness, either by their neglect of precious means, or else by their heartles using of the meanes; others are fallen from their holiness, either by the allurements and enticements of a tempting world, or else by the frownes and threatnings of a persecuting world: Some are fallen from holiness, by their non-exercise of grace; and others are fallen from holiness, by not discerning their first decayes in grace. So that upon one account or another, multitudes in these dayes are fallen from that holiness which was once their glory. If you look into families, there you shall finde Masters complaining that their ser-

vants

vants are careless, foolish, frothy, light, slight, slothfull, unfaithfull, proud and lofty, that they are not to be spoken to, nor trusted; and if you look againe into the same Families, there you shall finde servants complaining that their Masters and Mistresses are so exceeding forward, peevish, passionate, worldly, neglective of duties, and careless of their souls, that 'tis even a hell to servants to live with them. Now what speaks all these sad complaints, but either a total want of holiness, or else a very great decay of holiness: And if, you look among all other relations, as husbands and wives, parents and children, Magistrates and people, Ministers and Christians; oh what sad divisions, what fiery contentions, and what fearful jars are there to be found? oh what slights, what revilings, what under-valnings, what heart-risings, what heart-swellings, and what heart-burnings are to be found amongst them? and what doe all these things declare, but that the Glory of God is departed from *Israel*, and that holiness is fallen to a very low ebbe? ah friends, were there but more holiness among you, there would be more union among you, and more love among you, and more sweetness and tenderness among you, and more forbearance and patience among you; Oh then you would never be snarling one at another, nor biting one of another, nor plotting one against another, nor devouring one of another any more. Again, if you look among men, whose parts are great, whose gifts are high, whose profession is glorious, and whose expressions and notions are very seraphical, ah what a little holiness will you finde? O Sirs, shall the men of this world vex and fret, shall they weep and waile, and shall their lamentation and mourning be like that of *Hadadrimmon* in the valley of *Megiddo*, and that for the loss of a little wealth, or for a punctilio of honor, or a day of pleasure, or the smiles of a Prince, &c? and will not you lament and mourne for the loss of holiness, which is the choicest Jewel in a Christians Crowne? Tears instead of Gemmes were the ornaments of *Dauids* bed, when he was fallen from his holiness. And though the *Persian* Kings would have no mourning nor mourning apparel worn in their presence, yet the King of kings loves to see his people a mourning for the falls of holiness, as well as for the heights of wickedness. When news was brought

2 Chron. 35.  
24, 25.

Psal. 51.

Val. Max. lib.  
5. c. 10.

6.

Bernard in  
Cant. crysout,  
I would not  
upon the sud-  
den attaine to  
my highest  
pitch, but  
grow to-  
wards it by  
little and  
little.

2 Pet. 1. 5. - 13.  
Rom. 1. 17.  
Psal. 84. 7.  
Mushromes  
grow up to  
perfection in  
one night.

1 Kings 19.  
4. 5.

Ver. 7.

Heb. 5. 12, 13.  
14.

to Xanthophon of his Sons death, he put off his Crowne from his head, and wept. O my Brethren, who can heare of the death of holiness, and behold the death of holiness in mens hearts, lives, and families, and not put off his crowne, and weep, and not put off his ornaments, and weep till he can weep no more, &c.

Sixthly, Evidence the truth and reality of your holiness, by pursuing, pressing, and following after the highest degrees of holiness: O sit not down satisfied with some drops or sips of holiness, but labour after the perfection of holiness; O don't content your selves with so much holiness, as will bring you to happiness, or with so much holiness as will keep wrath and your souls asunder, or hell and your souls asunder, or eternal ruine and your souls asunder. The exhortation in the Text, *Follow peace with all men and holiness*, is an exhortation that was given out to Saints that were holy before, and the life and force of it lyes in this, that those that were holy, should labour to be more and more holy, they should still be adding of grace to grace, holiness to holiness, they should still be a going on from faith to faith, and from strength to strength. As holiness hath its conception, birth, and infancy, so it hath its full growth, and after that all Christians must strive. Holiness is not like to *Jonahs* Gourd, that shoote up in a night, but 'tis like *Plants and Trees* that grows up by degrees, *Psal. 92. 14.* and after the highest degrees we must endeavour. After the Prophet *Elias* had travell'd a dayes journey in the wilderness, he sat downe and slept under a *Juniper Tree*, and there God calls upon him, *up and eate*; and when he found him the second time he calls againe upon him, *up and eate, because thou hast a great journey to goe*. O Christians, you have a howling wilderness to travell through, you have a great journey to goe, you have many a mountaine to walke over, and many an enemy to vanquish, (even the world, the flesh, and the devil) and many a crosse to bare, and many a misery to improve, &c. and therefore you have very great cause to up and eate, I say, to up and eate, that is, to grow stronger and stronger in holiness, and to walke from grace to grace, and from vertue to vertue, and to come off from your milke, and to feed upon strong meate, that you may hold out

out to the end of your journey, and not faint nor fall short of that great salvation, which attends perfection of holiness. And this progress in holiness is that maine thing that the Apostle presses upon the believing *Corinthians* in that 2 *Cor.* 7. 1. *Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the feare of God.* The Apostle having in the former Chapter armed the believing *Corinthians* with many strong Arguments against all communion and fellowship with Idolaters, he comes at last to touch upon those great and glorious promises, which upon the account of their high and holy calling they were interested in, and he presents them as singular motives, and as choice and precious encouragements to move them to perfect holiness in the feare of God. There is no work on earth that so well becomes the Heirs of such precious promises, as that of cleansing themselves from all filthiness on the one hand, and that of perfecting holiness in the feare of God on the other hand. Now this being a point of the highest concernment, and of the greatest importance imaginable to the Saints, I shall therefore endeavour these three things.

First, To lay downe some motives to provoke you to perfect holiness in the feare of God, &c.

Secondly, I shall propound some meanes, some directions that may help you to make a progress in holiness, &c.

Thirdly, I shall shew you how you may know whether you have attained to such a perfection of holiness as we are all to strive after, &c.

I shall first begin with the motives, that may whet and stir up your spirits to labour after greater degrees and higher measures of holiness, then yet you have attained to; and to that purpose, I beseech you seriously to consider of these following particulars.

First, Consider that notwithstanding all the means, and all the advantages, and all the opportunities that you have enjoyed to worke you to perfect holiness in the feare of God, yet you have obtain'd but to very small measures of holiness; you are rather Babes then Men in holiness, you are rather Shrubs then Cedars in grace, you are rather Dwarfs then Giants in godliness to  
this

Ver. 16, 17, 18.

1.

2.

3.

1.



I.

Rom. 7. 22, 23.  
24.  
1sa. 59. 12.

Ch. 8. 10.

2 Sam. 3. 1.

Gal. 8. 14.

Hosea 4. 5.  
Ch. 7. 10.

2.

As *Jonah* did  
upon his  
Gourd,

Gen. 24. 30,  
31.

Math. 17. 4.

2 Cor. 5. 1, 2.

Math. 18. 1, 2.

Mark 9. 33,

34, 35, 36.

this very day : And this sad charge I shall briefly make good against you by an Induction of eight particulars, thus :

First, The strength, the power, the activity, and the prevalency of sin in you to this day, do's witness to your faces that you have yet obtain'd but small measures of holiness. Oh my Brethren, are not many of your corruptions as powerfull and as strong, as they were five, ten, yea twenty years agoe, notwithstanding all the prayers that you have made, and all the Sermons that you have heard, and all the tears that you have shed, and all the resolutions that you have taken, and all the promises that you have made, and all the conflicts that you have had? and what do's this speak out, but that holiness is at a low ebbe in your souls? O Sirs, were but holiness risen to a greater height in your souls, how readily would you trample upon your lusts? and how easily would you leade captivity captive? As the house of *David* grew stronger and stronger, so the house of *Saul* grew weaker and weaker; As holiness rises in the soul by degrees, so sin dies in the soul by degrees; and the more any man abounds in holiness, the more he abounds in his spirituall conquests over the world, the flesh, and the devill. O Sirs, your pride testifies to your faces, and your self-love testifies to your faces, and your worldliness testifies to your faces, and your passion testifies to your faces, and your diffidence testifies to your faces, and your hypocrisie testifies to your faces, and your carnality testifies to your faces, &c. that yet you are not got up many rounds in *Jacobs* Ladder, that your degrees in holiness may be easily cast up. But,

Secondly, You have not attain'd to much holiness, witness that high price that you set upon the toys, the trifles, and the vanities of this world. Ah at what a rate do men value the empty honors, the fading riches, and the declining greatness of this world? *Democritus* the Philosopher esteem'd his Roome covered over with green branches, above the Royal Palace. And did not *Peter* prefer a Tabernacle on earth, before a Royal Palace not made with hands, but eternal in the heavens? But what doe I talke of *Peter*, when this disease had againe and againe and againe over-spread the hearts of all the Disciples, as you may evidently see by comparing the Scriptures in the Margent together;

gether; they had dispute upon dispute, which of them should be accounted greatest; they had often sharp contests among themselves, which of them should have the greatest honor, the best office, and the highest preferment in Christs earthly kingdome; and indeed their thoughts, heads, and hearts were so taken up about an outward kingdome, a worldly kingdome, that they little minded either the spiritual kingdome of God within them, or the glorious kingdome of God above them. As the foolish *Indians* prefer every toy and trifle before their Mines of Gold; so many Christians (who are low in holiness) prefer the trifling vanities of this world, before the glorious treasures and endless pleasures that be at Gods right hand: O but where holiness is risen to any considerable height, there men will make a very foot-stool of their crowns for Christ to get up and ride in triumph; there all the glory & bravery of this world will be but as dross & dung, there men would like the woman (the Church) in the *Revelation*, *trample the Moon* (that is, all the things of this world which are as changeable as the Moon) *under their feet*; were there but more holiness in your hearts, all the gay & gallant things of this world, would be more contemptible in your eyes. O Sirs, if *Midas* was condemned to wear *Asses ears*, because he preferred *Pans Pipe* before *Apollo's Lute*, (that is, humane policy before divine providence) how severely are they to be censured, who prefer the poor, low, empty nothings of this world, before all the glory & happiness of another world, &c. But,

Thirdly, You have attain'd to but little holiness, witness your fears & faintings in a day of adversity. Though there be as many feare nots, as there be feares in Scripture, yet in a day of calamity, how easily and frequently do's your feares get above your faith? and what fainting fits do's then attend you? *Pro. 24. 10. If thou faint in the day of adversity, thy strength is small*, or as the Hebrew has it, *thy strength is narrow or straitned*. Look as bodily faimness discovers bodily weakness, so soul faimness discovers soul weakness; 'tis troubles that are the trials of a Christians strength; afflictions will try what sap and life we have within us. As the man is for holiness, so is his strength under trials; he that has no holiness, has no strength, and he that has but a little holiness, has but a little strength, but he that

has

Luke 9. 46, 47.  
Chap. 22. to  
the 28. *vid.*

Psal. 16. *ult.*

Rev. 4. 10, 11.

Phil. 3. 7, 8.

Rev. 12. 1.

3.

Isa. 51. 12, 13.  
Ch. 41. 10, 14.

Tsar 77.

It signifies to be straitned as men are straitned that are closely besieged in time of war, &c.

Gen. 49. 23.  
24.

has much holiness, has much strength, and accordingly will bare up bravely in a day of tryall; his bow with *Joseph's* will then abide in strength. Though *Noah* in the building of his Arke met with many a sore tryall, and many a sad affront, and many a broad jest, and many a bitter scoffe; and though the people generally laught at the good old man, thinking that he did not only dote, but dreame, not of a dry summer, but of a wet winter (as we say) yet *Noah* being eminent in holiness, his bow abode in strength, and he held on building of the Arke, till he had finished the worke that God had commanded. But O the sadness, the weakness, the faintness that attends most persons in the day of their adversity. *Jer. 8. 18, 21. When I would comfort myselfe against sorrow, my heart is faint in me. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Chap. 45. 3. Thou didst say, wo is me now, for the Lord hath added grief to my sorrow; I fainted in my sighings, and I finde no rest. Lam. 1. 22. For my sighs are many, and my heart is faint. Chap. 5. 17. For this our heart is faint, for these things our eyes are dim.* Now this faintness in the day of adversity speaks out much spiritual weakness; for where holiness is risen to a noble height, there men will bare up courageously, even in a day of calamity. The Eagle is the King of Birds, and therefore the *Romans*, who were the greatest Potentates on earth, stil bore the Eagle in their Standards; now the Naturalist observes concerning this Royal Bird, that whereas all other Birds make a noise when they are hungry, this Princely Bird makes no noise at all, though he be never so hungry, for such is the greatness, and the nobleness of his spirit, that what ever befalls him, he won't cry, and whine, and repine as other Birds will doe when they want their food; his Princely spirit carries him above all hunger, thirst, or danger: So men that are eminent in holiness, are men of such noble princely spirits, that they won't faint, nor vex, nor fret, nor complaine, nor whine, whatever their wants, tryals, or straits may be; such afflictions as would break other mens hearts, cannot so much as break their sleep, they still hold on their way, & whatever they meet with, they will be still amoutring nearer and nearer to heaven. But now where there is but a little holiness, there men will be like the

Aristotle l. 9.  
de Historia Animalium, &c.

the common fowls of the air, still a making a noise, they will still be a crying, whining, and repining under every trial and trouble they meet with. But,

Fourthly, You have but a little holiness, witness your ease, your ready, and your frequent fallings before temptations and motions to sin. O! first, when the temptation does but touch and take, when you are no sooner tempted but you are conquered, no sooner assaulted but you are vanquished, certainly holiness is at a very low-ebb in your souls. That Garrison (withour all peradventure) is very weak, that is taken at the first assault, and that ship is but meanly man'd that is carried at first boarding, and that souldier is but slightly arm'd that is run through at the first thrust; and so that Christian has but little spiritual strength in him who is worsted and vanquished upon the first appearance of a temptation. When mens understandings are easily corrupted with error, or their judgements with levity, or their wills with frowardness, or their affections with disorderedness, or their consciences with unrighteousness, 'tis a very great argument that there is but little holiness within. O! first, men eminent in holiness, in their ordinary course have been always eminent in the resisting and withstanding of temptations, as is evident in *Joseph, Job, Daniel*, the three children, &c. *Austin* thanks the Lord that his heart and the temptation did not meet together. The Devil tempting *Bona-venture* told him that he was a Reprobate, and therefore persuaded him to drink in the present pleasures of this life, for saith Satan, thou art excluded from the future joys with God in heaven; to whom he answered, No, not so Satan, for if I must not enjoy God after this life, I will labor to enjoy him as much as I can whilst I live. When one of the Martyrs was offered riches and honors if he would recant, he gave this excellent answer, Do but offer me somewhat that is better then my Lord Jesus Christ, and you shall see what I will say to you. When *Valerian* the Emperor offered large preferments to *Basil*, and told him what a great man he would make him, he answered, offer these things to children, and not to Christians. When *Bernard* was tempted, tell me not Satan, said he; what I have been, but what I am and will be through grace. And so when

4.

Gen. 39.  
Job 1.  
3. and 6. chap-  
ters of Daniel.

And the young convert when he was tempted, answered, *Ego non sum ego*, I am not the man that I was, &c.

Josh. 7. 21.

*Biza* was tempted in the like case, he answered, whatsoever I was, I am now in Christ a new creature, and that is it which troubles thee Satan; I might have continued in my sins long enough ere thou wouldst have vexed at it; but now I see thou dost envy me the grace of my Saviour. And when *Augustin* was sadly reviled by the Donatists for the wickedness of his youth, he answered, The more desperate my disease was, so much the more I admire the Physician. Thus men eminently holy have stood their ground in the face of all temptations and motions to sin; but alas, in these times how easily, how readily, and how frequently do multitudes fall before every temptation? As soon as *Acan* had but cast his eye upon the Babylonish garment and shekels of Silver; and wedge of Gold, his fingers itch't to be handling of them; so many in these days, as soon as they do but see the way to honor or preferment, or a great place, or a high office, &c. O how do their fingers itch; how do their souls long after these things? and though they savor and smell never so strong of *Babylon* or of *Rome*, yet have them they must; such persons may do well to remember, that *Acan's* Babylonish garment was but a shrow'd to shrow'd him, and his golden wedge was but a wedge to cleave him; and his shekels of silver were but shekels to hold him the faster, both under the wrath of God and man. Such as can turn with every winde; and close with every worship, and bow to every Idol that man sets up, have either no holiness, or else but very little holiness in their hearts; such as easily and readily fall before temptations from within or without, have never it attain'd to any great measures of holiness. But,

5.

Fifthly, you have but a little holiness, witness the strange behaviour and carriage of your souls; when the Lord smiles you in some near and dear enjoyment; if the Lord does but frown upon your *Joseph*, or touch your *Haze*, or call for your *Benjamin*, or wither your *Gourd*, O now with *Rachel* you will not be comforted, or with *Jacob* you will go mourning into the grave, or with *David* you will cry out, O *Absalom* my son, my son, would God I had died for thee; or with *Jehoiada* you will tell God to his face that you do well to be angry. O now you

Jer. 31. 15.  
Gen. 37. 35.  
2 Sam. 18. 33.  
Jonah 4. 9.

2 Sam. 18. 33.  
Jonah 4. 9.

can't look up and trust in God, you can't look up and delight in God, you can't look up and hope in God, you can't look up and solace your selves in God, you can't look up and lye down in the good pleasure of God, you can't look up and justifie God, you can't look up and say, God is your God, &c. O now God has toucht you in your first born, you can neither eat, nor drink, nor sleep; now you can taste no sweet, nor take no comfort; nor finde no content in any of all your enjoyments; now God has toucht the apple of your eye, you can neither think well of God, nor speak well of God, nor carry it well towards God. O! now no body can please you, nor nothing can satisfie you; now you think that there is no sorrow to your sorrow, no cross to your cross, nor no loss to your loss, &c. now every sweet is bitter, and every comfort is a cross; and accordingly you carry it both towards God and towards man; all which speaks out holiness to be at a very low ebb in your souls. O! first, were holiness but risen to some considerable heighth in your souls, you would with *Job* (who was eminent in holiness) bless a taking God, as well as a giving God; and you would carry it sweetly and ingenuously towards God, as well when he writes bitter things against you; as when he is a multiplying of favors and kindnesses upon you, but if when the rod smarts you kick, and sting, and fret, and fume, and vex, and tear your comforts in pieces, and your souls in pieces, and your God in pieces (as much as in you lies) certainly the streams of holiness runs low in your souls. But,

Sixthly, You have but little holiness, witness the ebblings and the flowings of your spirits according to the working of secondary causes; as secondary causes work, so you are up and down, high and low; now you are full of hopes, and anon you are full of fears; now you believe, and anon despaire; now you are stedfast, and anone you are wavering; now you say surely God will once more own us, and anone you say verily God has forsaken us; now you say you see the clouds begin to scatter, and anone you say you see the clouds grow darker and thicker; now you say the Winter is past, and the singing of birds is come; and anone you say your Winter is like to be longer then ever; now you say there is Balm in *Gilead*, and

Lam. 1. 12. 13.

Job 1. 21.

6.

Can. 2. 11, 12.

Jer. 8. 22.

Chap. 45. 11.

and chap. 51. 8.



Psal. 30. 6, 7, 8.

2 Chron. 14. 11.

2 Kin. 6. 16, 17.

Exod. 14. 13.

Psal. 118. 6.

Psal. 65. 6. . . 11.

Plutarch in vi-  
to Pomp.

7.

Psal. 106. 15.

Isa. 24. 16. and

Chap. 10. 16.

Athene in do  
Diosoph. lib. 3.

anon you say your wound is incurable ; now you say all is your own, and anon you are ready to give up all as lost, &c. and thus your hearts rise and fall according to the working of second causes. When you have full purses, and powerful Armies, and suble Councillors, and great Allies, then you are ready to say, surely our mountain is strong, and we shall never be removed ; but when your bags are empty, and your forces broken, and your counsels dissipated, and your Allies fall off, then you are ready to cry out, O now there is no hope, there is no help. O but now were you eminent in holiness, then under the saddest and crosslest workings of second causes, you would say with *Asa*, O Lord it is nothing with thee to help, whether with many, or with them that have no power ; and with *Elisha*, They that be with us, are more then they that be with them ; and with *Moses*, Stand still, and see the salvation of God ; and with *David*, The Lord is on my side, I will not fear what man can do unto me. Holiness in any considerable heighth, will set the power of God in opposition to all the power of the world, and then divinely triumph over them. *Pompey* once gloried in this, that with one stampe of his foot, he could raise all *Italy* up in Arms ; but the great God with one stampe of his foot (or with one word of his mouth) can raise not onely *Italy*, but also all the Angels in heaven, and all the men on earth in Arms at his pleasure ; and in the power of this God, raised holiness will enable a man to glory all the day long : Where holiness is weak, there men stand and fall as second causes work, but where holiness is eminent, there men will live upon the first cause ; and however second causes may wheel about, yet such a man will live upon him, and look up to him that hath a wheel within every wheel, *Ezek. 1. 15. - 22.* But, *Isa. 55. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Seventhly, You have but little holiness, witness that soul-leanness, barrenness, and unfruitfulness that is among you at this very day. Ah how may most cry out with the Prophet *Isaiah*, O my leanness, my leanness ; O our leanness, our leanness, our barrenness, our barrenness, &c. though God has waited many three years for fruit, yet behold nothing but leaves. I have read of the *Indian Fig-tree*, how sharp its leaves are as broad as a Target, but its fruit is no bigger then a Bean : Ah how ma-

ny.

ny Christians be there in these days, whose leaves of profession are very broad, but their fruits of righteousness and holiness are very small; and as the *Indian Fig-tree*, though it be of fair and goodly dimensions, yet it riots out all its sap and juice into leaves and blossoms. So many in these days, who though they carry it fair, and make a goodly shew, yet they riot out all that spiritual sap and life that is in them into the mere leaves and blossoms of an empty profession. Ah how are many of our hearts like to the Isle of *Palmas*, which is so barren that nothing that is good will grow on't, all the good things that grow there is from the earth that is brought from other places. Look as a company of Ants are very busie about a Mole-hill running to and fro, and wearying themselves in their several movings and turnings this way and thar, and yet never grow great, for after all their motions and stirring, they are still the same as to the slender proportion of their bodies; so, many Christians in these days run to and fro, they run from one duty to another, and from one ordinance to another, and from one opinion to another, and from one principle to another, and from one Minister to another, and from one Church to another, and from one way to another, and from one notion to another; and yet they make little progress in holiness, they grow but little in the love, the life, the likeness, and the knowledge of our Lord Jesus Christ; they are like those silly women that *Timothy* speaks of, who were ever learning, and yet never able to come to the knowledge of the truth; and they are like *Nazianzen's* country of *Oxizela*, which abounded with gay flowers, but was barren of corn; so these abound in gay notions, and flourishing parts, but are barren of grace and holiness. *Seneca* hath long since observed, that as the Philosophers in his time grew more and more learned, so they grew less and less moral; and is there any thing more evident in these days then this, *viz.* that as men grow more and more in empty airy notions, and in a pompous Religion and profession, so they grow less and less zealous and religious. The reason (say some) why Christ cursed the Fig-tree, though the time of bearing fruit was not come, was because it made a glorious shew with leaves, and promised much, but brought forth nothing. What's a barren tree,

2 Pet. 3. 18.

2 Tim. 3. 6, 7.

Joh. 15. 6.

Augustin.

8.

My Lord Fowler kept both great favor and places under *Henry* the eighth a Papist, and under King *Edward* the sixth a Protestant, and under Queen *Mary* a Papist, and under Queen *Elizabeth* a Protestant, & being ask'd how he could do so, he answered that he always imitated the willow and not the oak.

tree, a barren ground, or a barren womb to a barren heart? Many in our days are like the Cypress-tree, which the more it is watered, the more it is withered; so the more many are watered with the means of grace, the more they wither; the more the dews of heaven falls upon them, and the more heavenly Manna is daily rained round about them, the more lean, fruitless, and barren they grow; Such souls may do well to remember, that those trees that are not for fruit, are for the fire, *Heb. 6. 8.* For a close let me tell you, that I fear (with that Father) that many grieve more for the barrenness of their lands, then they do for the barrenness of their lives, and for the barrenness of their trees, then they do for the barrenness of their souls, and for the loss of their Cattel, then they do for the loss of Gods countenance. But,

Eighthly & lastly, You have but little holiness, witness that great indifferency and inconstancy that is to be found among you. Ah how many Christians are there in these days of Gospel-light, who are indifferent who they hear, or what they hear; who are indifferent whether they pray or not, or walk in Gospel-order or not, or keep Sabbaths or not, or maintain closet communion with God or not, or enjoy the Lords Supper or not, &c. And, O what inconstancy is to be found among many in these days; many persons are onely constant in inconstancy; now they are for Ordinances, and anon they are against them; now Ordinances are precious and glorious things, and anon they are poor low things; now they cry up this and that for glorious truths, and anon they cry down the same things as dangerous and pernicious errors; now they cry up *Paul*, and cry down *Apollo*, and anon they cry up *Apollo*, and cry down *Paul*; now they are for this form, and anon they are for that; now they are very zealous, and anon they are very lukewarm; now they are for worshipping of God according to rule, and anon they are for worshipping of God according to the prescriptions of men; now they have their gales of devotion, and anon they are quite becalmed; now they are full of life, and anon they are very lumpish; now they stand fast, and anon they are wavering; now they are confident all will be well, and anon they give up all as lost; now they will lay down their lives

for

for Christ, and anon they are afraid to own Christ, &c. Now what does this indifferency and inconstancy speak out, but either a total want of holiness, or else that holiness is at a very low ebb in these wien's souls. Now these eight Arguments do clearly evidence that many (O that I could not say that most Christians) have attained but to small measures and degrees of holiness. But,

Secondly, To provoke you to labor after higher degrees of holiness; Consider that 'tis possible for you to attain to greater measures of holiness then any yet you have reach't unto: Though the work be hard, yet 'tis possible; and what great things things won't men attempt upon the account of a possibility. Now that 'tis possible that you may attain to a greater perfection of holiness, I shall evidence these five wayes.

First, By many precious promises that are scattered up and down in the blessed Scriptures; as that *Job 17. 9. The righteous shall hold on his way, and he that hath clean hands, shall be stronger and stronger*; Or as the Hebrew has it, *he shall add strength*, that is, he shall go on from one degree of spiritual strength to another, he shall go on from a lesser degree to a greater degree, and from a lower degree to a higher degree of spiritual strength; a holy man shall not onely have his spiritual strength maintained, but encreased; he shall not onely retain that spiritual strength he has, but he shall be still adding of strength to strength, *Psal. 84. 7. They go from strength to strength, or from power to power*, or as the word may be read, from company to company, or from Troop to Troop, in allusion to the custome of the Jews, when all the Males went up thrice a year to *Jerusalem*; now when they went up to *Jerusalem*, they went up with their flocks, and in Troops; now those that were lively, active, and strong, they over took this company and that, and this Troop and that, and so they went on, their power and strength increasing daily more and more, till they appeared before God in *Zion*; or look as the Bee goes from flower to flower to gather Honey, so those that had a principle of grace and holiness in them, they went from one good company to another, from one Troop of Christians to another, still gathering up heavenly honey as they went. O Sirs, there

2.

1.

SON D'OT

*Me choit  
el choit*

properly signifies vigor, courage, alacrity, power, success, and an Army wherein usually most power is required and manifested.

is

is no such way to perfect holiness, - as to be still a going on from duty to duty, and from ordinance to ordinance; from praying to hearing, and from hearing to praying; from reading to meditating, & from meditating to reading; from publike duties to cloister duties, and from cloister duties to publike duties, &c. Psal. 92. 12, 13, 14. *The righteous shall flourish like the Palm-tree, he shall grow like a Cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the Courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourishing.* The promise of flourishing is three times repeated in these three verses, they shall flourish, they shall flourish, they shall flourish, to note the more then ordinary flourishing estate of the Saints even in their old age. I have read of an old Christian, who being asked whether he grew in goodness or no, answered, I believe I do, because the Lord has promised that his people shall bring forth fruit in old age. *Pliny* writing of the Crocodile, tells us, that she grows to her dying day; so Christians that are rooted in Christ, and planted in the house of the Lord, they will be still growing up in grace and holiness even to their dying day. 'Tis with real Christians as 'tis with wine, the older the better, or as 'tis with the Sun which shines most gloriously and amiably when 'tis near setting. Gracious souls are like the Laurel (or the Bay-tree) whose leaves are always green, not onely in the Summer of youth, but also in the Winter of old age. The Palm-tree is always green, it never loseth his leaves or fruit, and the more it is loaded the deeper it is rooted; and so it shall be with throughout Christians. See in that *Isa.* 46. 3, 4. God has promised to carry us on to old age. *Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are born by me, from the belly, which are carried from the womb. And even to your old age I am he, and even to hoar hairs will I carry you: I have made, and I will bear, even I will carry and will deliver you.* That God that begins a work of Grace and Holiness in his peoples hearts, that God will perfect and carry on that work. Mothers and Nurses express their tender care, love, and delight, by carrying their Babes in their arms, till they can go alone; but God surpasses them in his love, care, tenderness, and divine fondness.

ness, for he will carry them even to hoary hairs. This word *I*, that is *Six times* repeated in *verse* the fourth, is doubtless of very great importance, and signifies not onely Gods eternal Essences, and that he will be ever like himself, but also his unchangeableness in regard of us; for whatever our thoughts may be concerning God, yet we shall always find him one and the same, he will be as good to his people at last as he was at first, even to old age he will carry them. So in that *Prov. 4. 18.* *But the path of the just is as the shining light, that shineth more and more unto the perfect day.* A holy man proceeds from grace to grace, from virtue to virtue; he goes from faith to faith, and from strength to strength, till at length he shines as the Sun in his strength. So in that *Hosea 14. 5, 6, 7.* *I will be as the dews unto Israel: he shall grow as the Lilly, and cast forth his root as Lebanon. His branches shall spread, and his beauty shall be as the Olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.* The growth, the fruitfulness, and the flourishing estate of the Saints in grace and holiness, is set forth by a seven-fold Metaphor in these words; the Similes are all plain and easie, and you may easily dilate upon them in your own thoughts; and therefore I shall pass them. I shall conclude with that precious promise, *John 4. 14.* *But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.* The Spirit in its gracious operations shall be a constant spring in believers hearts, and it shall every day rise higher and higher, like the water in *Ezekiel*, till grace be swallowed up in glory. And thus you see by these choice promises, that 'tis possible for you to attain to a greater measure of holiness. But,

Ezek. 47. 1. - 7.

Secondly, The prayers that have been put up upon this very account, do clearly evidence the same. Certainly the people of God would never have prayed for higher degrees of grace and holiness, if they had not been attainable. Now 'tis very observable that the spirits of the Saints have run out much this way, as is evident in these instances, *Phil. 1. 9, 10, 11.* *And*

2.



so brevis  
penetrat Cz-  
lum.

this I pray, that your love may abound yet more and more in know-  
ledge, and in all judgements. That ye may approve things that are  
excellent, that ye may be sincere and without offense till the day  
of Christ: Being filled with the fruits of righteousness, which  
are by Jesus Christ, unto the glory and praise of God. Col. 1. 9.  
For this cause we also, since the day we heard it, do not cease to  
pray for you, and to desire that ye might be filled with the know-  
ledge of his will, in all wisdom and spiritual understanding. Chap.  
4. 12. Epaphras, who is one of you, a servant of Christ saluteth  
you, always laboring fervently for you in prayers, that ye may  
stand perfect and compleat in all the will of God. The Greek  
word (μεταπομπας) is a Metaphor from a Ship, whose Sails  
are filled with wind; Epaphras was an humble petitioner that  
the souls of the Colossians might be filled with the highest de-  
grees of grace and holiness, as the Sails of a Ship are filled  
with winde, 1 Thes. 3. 12. And the Lord make you to increase  
and abound in love one towards another, and towards all men, even  
as we do towards you: The Apostle by doubling his word en-  
crease and abound, discovers himself to be an importunate  
suiter, that a double portion of grace and holiness might be  
given out to the Thessalonians. So in that, Heb. 13. 20, 21. Now  
the God of peace that brought again from the dead our Lord Je-  
sus, that great Shepherd of the Sheep, through the blood of the  
everlasting Covenant, Make you perfect in every good work to do  
his will, working in you that which is well-pleasing in his sight,  
through Jesus Christ, to whom be glory for ever and ever. Amen.  
The Apostle can't beg any thing for these believing Hebrews  
below perfection. And the Apostle Peter puts up the same re-  
quests for those blessed converts that were scattered throughou  
Pontus, Galatia, Cappadocia, Asia, and Bithynia. In that  
1 Pet. 3. 30. But the God of all grace, who hath called us into his  
eternal glory by Christ Jesus, after that ye have suffered a while,  
make you perfect, stablish, strengthen, settle you. God is called  
the God of all grace, because he is the giver of all kinds of grace,  
and of all degrees of grace: Now nothing will satisfy  
this great Apostle when he comes to plead for these Saints be-  
low perfection; though they had as much grace as would  
bring them to heaven, yet he begs such a perfection of  
grace

grace as might raise them high in heaven. And thus it appeareth by the prayers of these holy men, that Saints may still be rising in grace and holiness. But,

Thirdly, The experience of other Saints does clearly evidence this, that you may attain unto higher degrees of grace and holiness, then those that yet you have attained unto. *Gen. 6. 9. Noah* was a just man and perfect in his generation, and *Noah* walked with God: *Noah* was not only perfect with a perfection of parts, nor onely perfect in respect of desires, endeavors and aims, nor onely perfect in respect of his justification before God by imputed righteousness, nor onely perfect in respect of Gods approbation, acception and delight, nor onely perfect in respect of Gods designe and intentions to make him so in another world, nor onely perfect in respect of those gifts and graces with which he was adorned and furnished for the discharge of his place, office, & work to which the Lord had called him, nor onely comparatively perfect in regard of that prophane, ungodly, and debauched generation, among whom he lived; but also he is said to be perfect in respect of an eminent progress that he had made in grace and holiness, he had attained to considerable degrees and measures of grace and holiness; and though his proficiency in the exercise of grace and practice of piety fell short of compleat perfection, yet it rose to such a height, that God could not but crown him and and Chronicle him for a perfect man. In all Ages of the world there has been four several Ages of Christians, viz. Babes, children, young men, and old men. *Noah* was not a babe, nor a child, nor a young man, but an old man in grace and holiness; and therefore he is said to be perfect. There are several forms in Christs School, some higher, some lower; now he that is in the highest form may be said to be perfect in regard of those that are in a lower or in the lowest form: now *Noah* was in the highest form of grace and godliness; therefore he is said to be perfect; and in this sense, I suppose, *Job* is said to be a perfect man, *Job 1. 1. 8. There was a man in the Land of Uz, whose name was Job, and that man was perfect and upright; and one that feared God and eschewed evil. And the Lord said unto Satan, hast thou considered my servant Job, that*

3.

Psal. 37. 37.  
Phil. 3. 11. 16.  
Can. 4. 7.  
Eph. 5. 26, 27.  
Rev. 14. 4, 5.  
Prov. 2. 21. &  
Chap. 11. 5.  
2 Tim. 3. 16, 17.

1 Pet. 2. 2.  
1 Joh. 2. 12,  
13, 14.  
Heb. 5. 12, 13, 14

*And now, I persecute, I follow with as hot and as eager a spirit after perfection as persecutors do follow after those they persecute.*

there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil? Job was a very considerable person, he was a man of a choice spirit, he was called in goodness, and higher by the head and shoulders in grace and godliness, then any of the Saints in that Age and corner of the world where he lived: Job was a man of the greatest weight and worth for holiness that was in all the world: Job was a none such, no Christians could come neer him; as he was the greatest, so he was the best of the best of all the Saints that were in the East for height of grace and holiness, he was a Giant, and all the Christians round about him were but as so many Dwarfs; he was the Paragon of his time; for piety and sanctity none could parallel him, none could match him: And in this sense we are to understand the Apostle, both in that 1 Cor. 2. 6. *We speak wisdom among them that are perfect;* and in that Phil. 3. 15. *Let as many as be perfect be thus minded.* He speaks here not of an absolute perfection, for such a perfection himself disclaimeth in *vers. 12.* *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.* By the force of the Original word that is here rendered *follow*, the Apostle declares that he had perfection in chase (as it were) and that his spirit was with much heat and eagerness carried out in pursuing after it, and resolved not to rest till he had attained to it. An absolutely perfection is very desireable on earth, but shall never be obtained till we come to heaven. Absolute perfection is not the privilege of Saints militant, but of Saints triumphant; and therefore the perfection that the believing *Corinthians* and holy *Philippians* had attained to, was not an absolute, but a comparative perfection, they were perfect in comparison of those that were but Babes and Shrubs and Dwarfs in Christ. And 'tis a very high and honorable report that the Apostle gives of the *Corinthians*, in that 2 Cor. 8. 7. *Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.* And 'tis a very large testimony that the same Apostle gives of the *Romans*, in that Rom. 15. 14. *And I myself also am persuaded of you my brethren,*

thron, that ye are also full of goodness filled with all knowledge, able also to admonish one another. Now the fullness the Apostle speaks of, is not a fulness of parts, for the weakest believer as well as the strongest, is at first conversion renewed and sanctified in every part; though it be but in part and imperfect; and this is a fulness of parts, but of this fullness the Apostle does not speak: but then there is a fullness of degrees; now this fullness is either an absolute fullness, or a comparative fullness; the Apostle is to be understood of a comparative fullness; the Romans were full of all goodness and knowledge, in comparison of those in whom Christ was but newly formed, and in whom the work of grace was but newly erected, and they were full of all goodness and knowledge now, in comparison of what they were at their first acquaintance with Christ, and first acceptance of Christ, and first resignation of themselves to Christ, and at their first marriage-union, and communion with Christ. And thus you see by the experiences of other Saints, that 'tis possible for you to attain to higher degrees of grace and holiness, than any those are that yet you have attained to. But

Fourthly, 'Tis possible for you to attain to higher degrees and pitches in holiness than any yet you have reacht unto, witness the praises and thanksgivings that has been offered up to God upon their accounts, who have attained to a very great height of holiness. Take a few Scripture-instances for the clearing up of this particular; as that in 1 Cor. 1. 4, 5, 7. *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, That in every thing ye are enriched by him, in all utterance and in all knowledge, so that ye come behind in no good gift; and that in Eph. 1. 3, 7, 8. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: who according to the riches of his grace, hath abounded towards us in all wisdom and prudence:* Here the Apostle trumpets out the high praises of God, for that he had blest them and enricht them, though not with corn, or oyl, or wine, or with gold or silver (which is but red and white clay) that yet he had blest them with all spiritual blessings, which are the choicest, the chiefest, and the sweetest of blessings; for spiritual

Though injuries should be writ in the dust, yet spiritual mercies should be writ on Marble, that our hearts may be the better provoked to thankfulness for them.

ὑπερπληρὰ  
was overful,  
redundant, or  
hath abound-  
ed to flowing  
over, as the  
sea doth over-  
flow the banks  
many times,  
and drown  
the lower  
grounds that  
are nearest to  
it.

Ma. 42. 8.

rual blessings are right-handed blessings, they are peculiar blessings, they are blessings sweetening blessings, for they sweeten all the blessings man enjoys; and they are blessings begetting blessings, for they beget and bring forth many other blessings to the enriching and adorning of a Christians soul; and they are blessings, sanctifying blessings, they are blessings that sanctifie all other blessings; and they are blessings preserving blessings, they are blessings that will preserve all our other blessings; spiritual blessings are peculiar blessings, they are costly blessings, they are blessings that reach to the very spirit and soul of a Christian, they are blessings that raises the spirit of a Christian, and that enobles the spirit of a Christian, and that cheers up the spirit of a Christian, and that a thousand ways betters the spirit of a Christian; and therefore 'tis no wonder that the Apostles heart was so affected with spiritual blessings, and that his mouth was so filled with spiritual praises, as indeed it was. And so in that 1 Tim. 1. 12, 14. *And I thank Christ Jesus our Lord, because the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus.* And thus you see by others thanksgivings, that 'tis possible for you to attain to far higher degrees of holiness; then what for the present you are raised to. The Stork is said to leave one of her young ones where she hatcheth them; and the Elephant to turn up the first spig towards heaven when he comes to feed, and both out of some instinct of gratitude; and shall not a divine instinct enable Christians to do much more in a way of gratitude, both upon the account of their own graces, and upon the account of those eminent measures of grace that other Saints are blest and crown'd withal? though *Seneca* did dare to sacrifice to himself, yet a Christian must not dare to sacrifice to himself, nor to his duties, nor to his graces, &c. the sacrifice of praise in regard of grace received, is a crown of glory that is due to none but the God of grace. All the Rivers return to the Sea from whence they had their beginning. God will give you his Covenant, and he will give you his Ordinances, and he will give you his heaven, and he will give you his Son, yea he will give you himself, but his glory, his glory he will not give unto another. Whatever he parts with he is resolved that neither An-  
gels

gels nor men shall share with him in the glory of his grace. I have read of a Stork that cast a Pearl into the bosom of a Maid, which had healed her of a wound. O! Sirs, when God comes to heal you of your spiritual wounds and diseases, and not only so, but shall also richly bespangle and adorn your souls and others with his precious graces, what can you do? I'll then cast that Pearl of praise into the bosom of God? as David did in that *Psal.* 103. 1.---6. The best means to get more grace, is to be thankful for that grace you have, for God loves to sow much where he reaps much; if your returns are answerable to your receipts, you will still be on the receiving hand; thankfulness is Gods impost for all his blessings, and they that truly and duely payes this impost, shall be sure to abound in the best of blessings; thankfulness for one blessing always draws on another blessing, as Saints by experience daily find. And thus you see by these Arguments, that 'tis possible for you to attain higher degrees of holiness, then any yet you have reach'd unto. But,

Fifthly and lastly, 'Tis possible for you to attain to higher degrees of holiness, &c. witness those choice, those rare and singular gifts that Christ has bestow'd upon many of his servants, for this very purpose, *viz.* that they may help on a growth and an increase of holiness in your hearts; *Eph.* 4. 8; 11, 12, 13; Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ: Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. One main end of Christs giving such eminent gifts to his Church Officers, is, that his people may be made eminent in holiness; 'tis not onely to bring them in, but also to build them up; 'tis not onely to convert them, but also to edifie them; 'tis not onely to begin a work of holiness, but also to perfect and carry on a work of holiness; and therefore the Word is not onely compared to seed, that begets holiness in mens hearts, but also to wine and milk, and strong meat that helps



'Tis only the  
holy soul that  
can truly say  
*Credo vitam*  
*eternam, &*  
*edo vitam e-*  
*ternam, Cypri-*  
*an, lib. 4. Ep. 6.*

The end of  
the 43. Ser-  
mon.

3.  
Psal. 16. 3, 4.

helps forward the growth and increase of holiness in mens hearts : And so the great end of the Lords Supper is not to work spiritual life where it is not, but to encrease it where it is; 'tis not to change the heart, but more and more to sanctifie the heart; 'tis not to work holiness, but to perfect holiness in the fear of the Lord; 'tis not to sowe the seed of grace in the soul, but 'tis to cause that seed to grow and flourish in the soul. The Martyrs in the Primitive Church, when they were to appear before the cruel Tyrants, they were wont, as *Cyprian* shews, to receive the Lords Supper, and thereby they were fired with zeal and fervor, and filled with faith and fortitude, &c. *Chrysostom* saith, that by the Sacrament of the Lords Supper, we are so armed against Satans temptations, that he fleeth from us, as if we were so many Lyons that spit fire. The Lords Supper is a Cabinet of spiritual Jewels : And O then how unmanly and unseemly a thing is it to hang this Cabinet of Jewels ( which is more worth then the Gold of *Ophir* ) in a Swines snout ? And how that mother can be guiltless of the death of her child, that giveth him poison in a Golden cup, with this caution, that she tells him it is poison, I know not ; no more do I know how that Minister can be guiltless of the body and blood of our Lord ; who dispences the bread of Life to those who are known to be without spiritual life, yea that are known to be dead in sins and trespasses. And thus you see by these five arguments, that 'tis possible for you to attain to greater measures of holiness then any yet you have reacht unto ; and so much for the second Motive.

Thirdly, To provoke you to labour after higher degrees of holiness, consider, that the more holy you are, the more you will be the delight of God, and the more deare you will be to God, and the more beloved you will be of God. For the right understanding of this argument, you must carefully distinguish between Gods love of good Will; and his love of complacency; now Gods love of good Will is equal to all his Saints, whether they are rich or poore, high or low, bond or free, or whether they have a sea of grace, or but a drop of grace; Gods love of good Will runs as much out to the weakest Christian, as it do's to the strongest, to a Babe in grace, as to a Gyant in grace.

All

All Saints are equally elected ; God never chose one man a vessel of glory more then another ; the weakest Saint is as much elected as the strongest. And as all Saints are equally elected, so all Saints are equally redeemed by Jesus Christ ; Christ bled as much for one Saint as another, and he sweat as much for one Saint as another, and he sighed and groaned as much for one Saint as another, and he trod the wine-press of his Fathers wrath, as much for one Saint as another ; Christ paid as great a price for his Lambs as for his Sheep, for *Lazarus* in his Rags, as for *David* in his Royal Robes. And as all Saints are equally redeemed, so all Saints are equally called, one Saint is as much called out of the kingdome of darkness as another, and one Saint is as much called to Jesus Christ as another ; in vocation God looks with as favourable an eye upon one, as he do's upon another. And as all Saints are equally called, so all Saints are equally justified ; though one Saint may be more sanctified then another, yet no Saint is more justified then another ; the weakest believer is as much justified and pardoned before the throne of God as the strongest is ; that pure, perfect, matchless, and spotless righteousness of Christ, is as much imputed to one Saint, as 'tis to another. And as all Saints are equally justified, so all Saints are equally adopted, the weakest believer is as much an adopted son, as the strongest believer in the world is ; God is no more a father to one, then he is to another ; the Babe in the armes is as much a son, as he that is of riper yeares. Thus you see that Gods love of good will is equall in all his Saints, and therefore you are to understand this Argument of Gods love of complacency ; now this love runs out more to some Saints then it do's to others ; for they that have much holiness, are much beloved, but they that have most holiness, are most beloved ; the greater thou art in holiness, the greater wilt thou be beloved of God ; *O Daniel, thou art greatly beloved.* And why do's God love more and delight more in Christ, then he do's in all the Angels and Saints in heaven, and in all the upright ones that are on earth ? but because Christ is more eminent and glorious in holiness then all created beings are ; he is more the expresse Image of his Fathers person, and the brightness of his Fathers glory then others, and therefore he is more beloved then others. 'Twas

Rom. ii. 17.

Isa. 53. 3. 12.

1 Cor. 6. 19,  
20.

1 Pet. 2. 9.

2 Cor. 5. 19,  
20.

1 Cor. 1. 30.

Gal. 4. 4, 5, 6.

John 14. 21,  
23.

Dan. 9. 23.

Heb. 1. 3.

*August.*  
*Tract. in*  
*John. I. 14.*

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2.  
Heb. II. 5.

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John 13. 23.  
Ch. 18. 16.  
Ch. 19. 26.  
Vers. 27.

an excellent observation of one of the Fathers, viz. that God loved the humanity of Christ more then any man, because he was fuller of grace and truth then any man. Now for the further clearing up of this great Argument, Consider, first, that the more holy any person is, the more excellent that person is. All corruptions are diminutions of excellency; the more mixt any thing is, the more abased it is; the more you mix your wine with water, the more you abase your wine, and the more you mix your Tin with Gold, the more you abase your Gold; but the purer your wine is, the richer and the better your wine is, and the purer your Gold is, the more glorious and excellent it is, so the purer and holier any person is, the more excellent and glorious that person is; Now the more divinely excellent and glorious any person is, the more he is beloved of God, and the more he is the delight of God. But secondly, the more holy any person is, the more that person pleases the Lord; fruitfulness in holiness fills heaven with joy. The Husbandman is not so much pleased with the fruitfulness of his fields, nor the wife with the fruitfulness of her womb, nor the father with the thriving of his child, as God is pleased with the fruitfulness and thriving of his children in grace and holiness; now certainly the more God is pleased with any person, the more he loves that person, and the more pleasure and delight he takes in such a person; if God be most pleased with holiness, he cannot but be most delighted in those that are most holy. But thirdly, the more holy any person is, the more like to God he is, and the more like to God he is, doubtless, the more he is beloved of God; 'tis likeness both in nature and grace that alwayes draws the strongest love. Though every child is the father multiplyed, the father of a second edition, yet the father loves him best, and delights in him most, who is most like him, and who in feature, spirit, and action, do's most resemble him to the life; and so do's the father of spirits also, he alwayes loves them best, who in holiness resemble him most. There are foure remarkable things in the beloved Disciple above all the rest.

1. That he lay nearest to Christs Bosome at the Table.
2. That he followed Christ closest to the high Priests Palace.
3. That he stood close to Christ when he was on the Cross, though others

thers had basely deserted him, and turn'd their backs upon him.

4. That Christ commended the care of his virgin mother to him: Now why did Christs desire, love, and delight, run out with a stronger and a fuller Tyde towards *John*, then to the rest of the Disciples, doubtles 'twas because *John* did more resemble Christ then the rest, 'twas because *John* was a more exact picture, and lively representation of Christ then the others were. But, fourthly, the more holy any man is, the more communion and familiarity that man shall have with God; As you may see in *Moses*, *Moses* was a none-such for meekness and holiness, *Num.*

12. 3. *Now the man Moses was very meeke, above all the men which were upon the face of the earth.* There was no man so slighted, wronged, provoked, teazed, perplexed, and troubled by that wicked, unthankful, unbelieving, and murmuring Generation, as *Moses* was, and yet he did neither raile at them, nor revile them, he did neither storme nor rage, he did neither fret nor sling, and though he had a sword of Justice in his hand, and might easily have avenged himselfe on them, yet he would nor, but exercised all patience, tenderness, goodness and sweetness towards them. O the lowliness, the meekness, the holiness of this man *Moses*! And O the freeness, the friendliness, the openness, and the familiarity of God with *Moses*! *Deut. 34. 10.* *And there arose not a Prophet since in Israel like unto Moses, whom the Lord knew face to face.* To give you a little light into these words; Some of the Rabbies observe that *Moses* surpassed all the other Prophets, not only in sublimity of Prophecies, but also in excellency and number of miracles; for *Moses* within one Age wrought seventy six miracles, when all the rest of the Prophets from the beginning of the world quite downe to the ruine of the first Temple, wrought only seventy foure: And as for those words, *whom the Lord knew face to face*; you are not to understand them thus, that God hath a face as man hath, nor that *Moses* had a view of the essence of God, which is invisible; for in this sense no man hath seen God at any time; and indeed the least beame of Gods essentiall glory and Majestie would have swallowed up *Moses* alive. But these words, *whom the Lord knew face to face*, are to be understood of Gods speaking to *Moses* in a free friendly familiar and plaine manner; God

*John 1. 18.*  
*1 Tim. 6. 16.*

did speak to *Moses* by a cleare articulate voice, even as one man speaks to another when they speak face to face. And so when *Aaron* and *Miriam* were swell'd with pride and envy, and began to bespatter *Moses*, and to pick a hole in his Coat, and to cloud, eclipse, and diminish his glory, see at what a high and noble rate God speaks of *Moses*, see how God magnifies and exalts and lifts up *Moses* in that 12 Num. 6, 7, 8. And he said, heare now my words; if there be a Prophet among you, I the Lord will make my self known unto him in a vision, and will speak unto him in a dream. My servant *Moses* is not so, who is faithful in all my house; with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: Wherefore then were ye not afraid to speak against my servant *Moses*? Now here you see how God owns *Moses*, and stands up for *Moses*, and pleads for *Moses*, and tells *Aaron* and *Miriam* to their faces, that *Moses* was the greatest favourite, and that he had far greater respects for *Moses* then he had for them, and that there was not a man in all the world that was so inward with him as *Moses*, and that had so much of his eare and heart as *Moses* had. God did appeare to other Prophets in Dreames and visions, which were transient, but with *Moses* God will speak mouth to mouth, God will speak to him without an interpreter, he will speak to *Moses* more familiarly and frequently then he did to others by visions, and more clearely, plainly, and assuredly, then he did to others by dreames: God here engages himselfe to hold a more close, familiar, friendly, and constant conference and correspondence with *Moses*, then with any others in the world. *Moses* was blest with as cleare, and with as full, and with as apparent sight of God, and communion with God, as he was able to bare and comprehend. Some of the learned are of opinion, that Christ did converse with *Moses* in a humane shape, as he had done with *Abraham* before, they conjecture that the Lord Jesus did very friendly and familiarly shew himselfe to *Moses* with that very same face and forme of humane nature, which he afterwards assumed; but this I dare not press upon you as an Article of your faith: And whether *Moses* had one hundred and seventy three familiar conferences with God, which none of the

Pro-

Prophets had, lyes upon those Rabbies to prove that doe assert it ; but this is granted on all hands, that he was a speciall favourite, and a man in high communion with God, and one that had very cleare and eminent discoveries and manifestations of God. And so *Abraham* was a man of great holiness, and a man eminent in his communion with God, God own'd him as a friend, as an honorable friend, as an eminent friend, as a bosome friend, as a pecutiar friend, and as a faithful friend, and therefore he made him one of his Privy Councell, and open'd his heart and his secrets to him : *And the Lord said, shall I hide from Abraham the thing which I doe ?* *Abraham* is stil'd the friend of God by a specialty, though God had many friends, yet 'twas *Abraham* that was his singular friend, his darling friend, his rare friend, &c. and accordingly, God was most free, and full, and rich in the communications of his favours, and secrets to *Abraham* ; 'twas not enough for *Abraham* to be of Gods Court, but he must be also of his Cabinet Councell. 'Twas alwayes a principle in morality, that sweet and intimate friendship cannot be extended to many ; Friends usually goe by paires. And thus you see that the more holy any man is, the more communion that man shall have with God, and the more communion any man has with God, the more beloved shall that man be of God ; the highest communion is alwayes attended with the highest love. But,

Isa. 41. 8.

Gen. 18. 17.

Fifthly, and lastly, the more holy any man is, the more actually ripe and fit for heaven that man is. A Christian at first conversion is but ruffe cast, but as holiness is increased, so he comes more and more every day to be prepared, polished, squared and fitted for a full and glorious fruition of God in heaven ; though the least degree of grace and holiness, puts a man into an habitual preparedness and fittedness for heaven, yet 'tis only an eminency in grace and holiness that puts a man into an actual preparedness and fittedness for heaven ; the richer in grace, the riper for glory ; the higher you are in holiness, the fitter you are to enter into the joy of your Lord : though the least drop or dram of holiness, is enough to keep a man from dropping into hell, yet 'tis only growne holiness that actually prepares and fits a man to goe to heaven. Now doubtless, the

5.

Job 5. 26.

Math. 25. 19.  
to ver. 24.

more.



Gen. i. ult.

Aug. in Gen. i.  
31.

Cant. 4. 9.

4.

Math. 5. 16.

more actually ripe and ready any man is for heaven, the more pleasure and delight God takes in him; the more the vessels of grace are fitted for glory, the more complacency God takes in them. When God set himself upon the creation of the world, in the close of every dayes work, (except the second, for which the opinions of the learned are various) God set to his Seale, *that it was good*; but when he had perfected and compleated the whole Creation, and cast an eye upon all together, then he concludes, *that it was very good*; And God saw all that he had made, and behold it was *very good*, or *extream good*, so some, or *very pleasant and delightful*, so others: The work of Creation was so curiously and gloriously fram'd, and so full of admirable rarities and varieties, that it raised delight and complacency in God himselfe: Whereupon *Augustine* observes, that even to every grace, yea of the least degree of grace, he saith *it is good*; but when he beholds the graces of his Saints fresh and flourishing, your faith acted and strengthened, your repentance daily renewed, your humility increased, &c. then he concludes, *that all is very good*. O Sirs, if the Lord Jesus Christ be so ravished with one of his Spouses eyes, and with one chaine of her neck, with the least drops or sips of grace, or with the least grains and drams of grace and holiness, O how much more will great measures of grace and holiness take him, and ravish him! Well, for a close of this Argument, remember this, that as the Sun shines hotter on some Climates, then it doth upon others, and as the dew falls more upon one place then another, and as the water over-flows some pastures more then others; so Gods love of complacency and delight, shines hotter and brighter upon some Christians, then it do's upon others; and these I have shew'd you to be such who are most eminent and excellent in grace and holiness. And thus much for this third motive.

Fourthly, To provoke you to labour after higher degrees of holiness, consider, that the more your holiness is encreased, the more the great God will be honored and glorified. Fruitfulness in holiness sets the weightiest crowne of glory upon the head of God. *John 15. 8. Herein is my Father glorified, that ye bare much fruit.* The more eminent any person is in holiness, the more

more clearely and convincingly he proclaimes God before all the world, to be a rich God, a full God, a bountifull God, an overflowing good; there is nothing that works men to admire God so much, and to exalt God so high, as a Christians fruitfulness in holiness. O how good must that God be, whose servants are so good, said the Heathen! O how glorious in holiness must that God be, whose people are so holy! Look as the thriving child is a credit to the Nurse, and the rich servant an honor to his Master, and a plentiful Crop the praise of the husbandman; so that Christian that thrives in grace, that grows rich in holiness, is the greatest credit, and the highest honor, and the sweetest praise to God in the world. The Tree in *Alcinous* Garden had alwayes blossomes, buds, and ripe fruits one under another. O! Sirs, those Trees of righteousness, that have not only the blossomes and buds of holiness upon them, but also the ripe fruits of holiness one under another, they are the greatest honor and glory to God in the world. What will men say, when they shall behold your eminency in sanctity? will they not say, certainly God is no hard Master, he never looks to reape where he do's not sowe, nor to gather where he do's not straw; Certainly, he keeps a noble house, his Tables are richly spread, his Cups overflow, he feeds, yea he feasts his servants with the choicest rarities and varieties that heaven affords, witness their thriving and flourishing estate in grace and holiness. And thus you see that the more your holiness is encreased, the more highly the God of heaven will be exalted and magnified. But,

Fifthly, To provoke you to endeavour after higher degrees of holiness, Consider, that the more holiness thou hast, the more hee'll give thee. At first God gives holiness where there is none; and where this holiness is improved, there God will be still augmenting and increasing of it; do thou but make it thy business to perfect holiness in the feare of the Lord, and the Lord will not faile to make new and fresh additions of more grace and holiness to that thou hast. *Psal. 84. 11. The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.* Mark those words, viz. that the Lord will give grace and glory, that is, grace unto glory, hee'll still be adding more grace to that thou hast, till the bud of grace be turn'd into the flower.

Isa. 61. 3.

Math. 25. 24.

5.

Heb. 6. 7.

Math. 25. 29.

flower of glory, till thy grace on earth commenceth glory in heaven; the more holiness any man has, the more still God will give him. *Math. 13. 12. For whosoever hath, to him shall be given, and he shall have more abundance:* He that hath principles of grace and holiness laid into his soul, he shall finde a plentiful increase of those sanctifying and saving principles; he shall have more abundance; his spark of holiness shall grow into a flame, his drops of holiness shall be turn'd into a sea, and his mite of holiness shall be multiplyed into millions. The greater harvest of holiness a Christian brings forth, the greater increase of holiness shall he experience; every exercise of grace and holiness is always attended with new increase of grace and holiness. Look as that arme is greatest and strongest that is most used and exercised; so that particular grace that is most exercised and used, is most strengthened and greatned. Look as earthly Parents when they see their children to husband and improve a little Stock to great advantage, then they adde to their Stock, they increase their Stock, they double their Stock; so when the father of spirits sees his children to husband and improve a little Stock of grace and holiness to the great advantage of their souls, then he will increase their spiritual Stock, he will be still adding to their Stock, yea he will double their Stock. *John 15. 2. Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.* Such as are fruitful, shall be made more fruitful: Christ will take most paines to make them better, who are already very good; of all Christians in the world, there are none that have so much grace as humble Christians have, and yet God delights to pour in grace into their souls, as men pour liquor into empty vessels; humility is both a grace, and a vessel to receive more grace. And thus much for this fifth Argument. But,

James 4. 6.

6.

Sixthly, To provoke you to labour after higher degrees of holiness, Consider, that the more holiness you attaine to, the greater will be your heaven of joy and comfort in this world. Though the least spark of true holiness will bring a man to heaven, certainly yet 'tis only an eminency in holiness that will make a man walk to heaven comfortably; the more holiness any man has, the more he shall enjoy him, in whose presence is fulness

Psal. 16. ult.

of

of joy; and the more any man enjoys the presence of God with his Spirit, the greater will be his heaven of joy in this world. Look as a little Star yeilds but a little light, so a little holiness yeilds but a little comfort; and look as the greatest Stars yeilds the greatest light, so the greatest measures of holiness alwayes yeilds the greatest comforts: Divine joy ebbs and flowes as holiness ebbs and flowes; soul comforts rises and falls as holiness rises and falls. Great measures of holiness carries with them the greatest evidence of the reality of holiness; now the more clearly and evidently the reality and sincerity of a mans holiness appears, the higher will the springs of joy and comfort arise in his soul: Great measures of holiness carry with them the greatest evidence of a mans union and communion with God; and the more evident a mans union and communion is with God, the more will that mans soul be fill'd with that joy that is unspeakable and full of glory: In great measures of holiness, a man may see and reade most of the love of God, the face of God, the favour of God, and the heart of God; and the more a man is blest with such a sight as this is, the more will that Babe of grace, divine joy, spring in his soul: The greater measures of holiness and sanctification any man attaines to, the clearer and brighter will the evidences of his Justification be; Now the clearer evidences any man has of his Justification, the stronger will be his consolation; and indeed the strongest waters of consolation, doe alwayes flow from a cleare sight and a true sense of a mans justification; no man lives so comfortably, no man bares the cross so sweetly, no man resists the devill and the world so stoutly, nor no man will die so chearfully, as he that lives and dies in a cleare sight of his Justification: The more holiness any man attaines to, the more his feares will be scattered, his doubts resolved, and all those impediments removed that commonly bar out joy and comfort? and what will be the happy issue of these things, but the bringing in of a sea of joy and comfort into the soul? 'Tis not riches, nor honors, nor applause, nor learning, nor friends, nor a great name in the world, but an eminency in holiness that can highly raise the springs of divine joy in a Christians soul. Though the windowes of the Temple were broad without but narrow within,

1 Pet. 1. 8.  
Acts 9. 31.

Rom. 5. 1, 2, 3.  
And Ch. 8. 30,  
33, 34, 35,

in, yet the joy and comfort of a Christian (that is eminent in holiness) is broad and full within, though it be narrow and contracted without. O Sirs, as ever you would have your joy full, labour for a heart fill'd with holiness; your comforts will be alwayes few and low, if your holiness be low. Why have the Angels alwayes Harpes in their hands, and Hallelujah's in their mouths, but because they have attain'd to a fulness of holiness. But,

7.

Joh. 14. 21, 23.  
Hosea 6. 3.

See 2, 4, 7, 8,  
9, 10, 11, 12  
Chapters of  
Daniel.

2 Cor. 12. 2, 4.

идиати  
априта.

Seventhly, To provoke you to labour after higher degrees of holiness, Consider, that the more holy any person is, the more the Lord will reveale and manifest himselfe, and his mind and will unto him. *Ezekiel* was a man of eminent holiness; and a man that had glorious visions, and deep mysteries, and rare discoveries of God, and of the greete things that should be brought about in the latter dayes, discovered to him. And *Daniel* was a man of very great holiness; and O what secrets and mysteries did God reveale to him! many of those great and glorious things which concerns the destruction of the four last Monarchies, and the growth, increase, exaltation, flourishing, durable, invincible, and unconquerable estate of his own kingdome, was discovered to him. Among all the Apostles, *Paul* was a man of the greatest holiness, and of all the Apostles *Paul* had the most glorious revelations and discoveries of God manifested to him; witness those glorious Revelations that he had, when he was caught up into the third heaven, into Paradise, and heard unspeakable words, or wordless words; such as words were too weak to utter, such as was not possible for man to utter, and that either because they transcended mans capacity in this life, or else because the Apostle was forbidden to utter them, they being revealed to him, not for the publike use of the Church, but only for his particular encouragement, that so he might be the better able to encounter with all the hardships, difficulties, dangers and deaths, that should attend him in the conscientious discharge of his ministerial work. Some of the Ancients are of opinion, that he saw Gods essence; for, say they, other things in heaven might have been uttered; but the essence of God is so great, and so glorious a thing, that no man or Angel can utter it, or declare it; but here I must crave leave to enter my dissent,

for

for the Scripture is exprest in this, that no man hath thus ever seen the Lord at any time; and that no man can thus see the Lord and live: And as great a favourite of heaven as *Moses* was, yet he could only see the back parts of God, he could only behold some lower representations of God. Others say, that he heard the heavenly singing of Angels and blessed Spirits, which was so sweet, so excellent and glorious, that no mortall man was able to utter it, and this of the two is most probable, but no man is bound to make this opinion an Article of his faith; this I think we may safely conclude, that in this rapture, besides the contemplation of Celestial Mysteries, he felt such unspeakable delight and pleasure, that was either like to that or exceeding that which *Adam* took in the terrestrial Paradise; doubtless, the Apostle did see and heare such excellent and glorious things, as was impossible for the tongue of any mortall man to expresse or utter. And so *John* was a man of most rare holiness, and Christ reveals to him the General estate of his Church, and all that should befall his people, and that from *Johns* time unto his second coming: Christ gives *John* a true representation of all the troubles, tryalls, changes, mercies and glories, that in all times, and in all Ages and places, should attend his Church, untill he came in all his glory. About sixty years after Christs ascension, Christ comes to *John* and opens his heart, and unbosomes his soul, and makes knowne to him, all that care, that love, that tenderness, that kindness, and that sweetness, that he would exercise towards his Church, from that very time to the end of the world: Christ tells *John*, that though he had been absent and seemingly silent for about threescore years, that yet he was not so taken up with the delights, contents, and glory of heaven, as that he did not care what became of his Church on earth; O! no: And therefore he opens his choicest secrets, and makes knowne the most hidden and glorious mysteries to *John*, that ever was made knowne to any man. As there was none that had so much of the heart of Christ as *John*, so there was none that had so much of the care of Christ as *John*; Christ singles out his servant *John* from all the men in the world, and makes knowne to him all the happy providences, and all the sad occurrences that were to come upon the follow-

John 1. 18.  
1 Tim. 6. 16.  
1 Ioh. 4. 12.

'Tis the General opinion of the learned that this book of the *Revelation* was penned about the latter end of the Reigne of *Domitian* the Emperour, which was about sixty years after Christs Ascension.



A vision.

A Prophe-  
sie.A Prophe-  
sie.A Prophe-  
sie.בְּרִיחַ  
Hidden as

ers of the Lamb, that so they might know what to pray for, and what to sit for, and what to waite for; also he declares to *John*, all that wrath and vengeance, all that desolation and destruction that should come upon the false Prophet, and the Beast, and upon all that wondered after them, and that were worshippers of them, and that had received their marks, either in their foreheads, or in their hands. We reade of holy *Polycarpus*, that as he lay in his bed he saw in a vision the bed set on fire under his head; and thus God did forewarne him, and manifest to him what manner of death he should die, and accordingly it fell out, for he was burnt for the cause of Christ, and rejoycingly sealed to the truth with his blood. Mr. *John Hus* was a man eminent in holiness ( he was borne in *Prague* in *Bohemia*, and was Pastor of the Church of *Bethleem* ) his name *Hus* in the *Bohemian* language signifies a Goose; at his Martyrdome he told them, that if they rosted him in the fire, out of the ashes of the Goose, an hundred years after, God would raise up a Swan in *Germany* that should carry the Cause on for which he suffered, and whose singings would affright all those Vultures, which was exactly fulfilled in *Luther* ( whose name in the *Bohemian* language signifies a Swan ) for God raised him up as a famous instrument in his hand, who carried on that glorious Cause with mighty success; and upon his death the *Bohemians* under *Ziska* rose in Armes, and had most admirable success against the Emperour and the Papists. *Luther* was a man of great holiness, and being one time more then ordinarily earnest with God in prayer, he came downe to his Friends, and told them with a very great confidence, that it should goe well with *Germany* all his dayes; he knew what was done in heaven by that which God had done in his own heart, & accordingly it fell out. The Martyr that was burnt last in *Smithfield*, told the people that they should be of good comfort, for he was fully perswaded that he was the last that should suffer under *Queen Mary*, and so he was. Thus you see that men of greatest holiness, have had the clearest and choicest manifestations & discoveries of God, and of his mind made knowne to them; Suitable to that choice promise that you have in that 33 *Jer. 3. Call unto me, and I will answer thee; and shew thee great and mighty ( or hidden ) things, which thou knowest*

not.

not. God will make knowne to his holy ones the most hidden and abstruse things, and the more holy they are, the more they shall know of the most secret and mysterious things of God. *John 7. 17. If any man will doe his will, he shall know of the doctrine whether it be of God, or whether I speak of my selfe.* Christ will be most open to them that are most obedient to him; they shall know most of the doctrine of Christ, who are most complying with the will of Christ. *David* was a man of great holiness, as is evident by that glorious testimony that God has given of him, in that *13 Acts 23. And when he had removed him* (that is, *Saul*, v. 21.) *he raised up unto them David to be their King, to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will,* (*שְׂמֵחָאֲדָמִי*) All my will; to note the eminency, transcendency, universality and sincerity of his obedience. Now if you will but look into that *2 Sam. 7. 27.* there you shall see how the Lord declares and makes knowne himselfe and his intentions towards him; *For thou, O Lord of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house:* But the Hebrew is more full and excellent, in the Original, it runs thus, *Lord thou hast revealed this to the eare of thy servant;* Now the emphasis lyes in those words, *to the eare of thy servant.* When God makes knowne himselfe and his intentions to such as are eminent in holiness, he do's it in their eare: God tells *David* in his eare, that *he will build him an house*, that is, that he would continue his kingdome to him, and to his posterity after him; this was blessed newes, and this God tells in his eare. Such as are our special friends and favourites, we often whisper them in the eare; when we would acquaint them with our most secret and weighty purposes, intentions and resolutions, we give them a whisper in the eare; such persons that are eminent in holiness, are the great favourites of heaven, and God tells them in the eare of many a rare secret, which all others are kept ignorant of. Well Sirs, for a close remember this, that there are no persons on earth that are so prepared and fitted for the clearest, fullest, and highest manifestations of God, as those that are eminent in holiness; nor none that set so high a price upon the discoveries of God, as men that are eminent in holiness; nor

none

bunches of  
Grapes are  
hidden under  
the leaves of  
the Vines. 53

נִלְוָה  
אֶת־אֵזְרָא

8.

Generally

'twas the custom of the Eastern countries to wash before worship.

The very heathen gods would be served in white, the very emblem of purity.

none that are so able to bare the Revelations of his will, as men that are eminent in holiness, nor none that will make such an humble, faithful, constant and through improvement of all that God shall make knowne to them, as men that are famous for holiness; and therefore as ever you would have God in an eminent way to manifest and discover himselfe and his mind unto you, O labour after a greater measure of holiness. But,

Eighthly, To provoke you to labour after higher degrees of holiness, Consider, that the more holy any man is, the more singular delight and pleasure God will take in all his religious duties and services; holiness puts a divine savour upon all a mans services; there are no duties so sweet as those that have most holiness in them. *Mal. 3. 3, 4. And he shall sit as a refiner and purifier of silver: and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the dayes of old, and as in former years.* After the Lord Jesus Christ hath been to his people as a refiners fire, and as Fullers sope, that is, after he hath refined, scoured, and purged his people from their drossiness, filthiness, earthliness, selfishness, and sensualness, &c. then their offerings shall be pleasant to the Lord. Look as light makes all things pleasant and delightful to man, so holiness makes all a mans duties and services pleasant and delightful to the Lord. *Zach. 13. 9. And I will bring the third part through the fire, and will refine them, as silver is refined, and will try them as gold is tryed: they shall call on my name, and I will heare them: I will say it is my people; and they shall say, the Lord is my God.* When God has refined his people as silver is refined, then he will bow his eare, and open his hand, and grant them the desires of their hearts. O the pleasure and delight that God takes in the prayers, tears, hearings, readings, meltings, mournings and repentings of such who are eminently purged and sanctified; the more holiness any man has, the less of the flesh, pollution, and corruption there is in all his duties and services; and the less there is of the old man in all our holy offerings, the more they are the delight of God; the more holiness any man has, the less there will be of man, and the more there will be of Christ and the

Spirit

Spirit in all his duties and services, and doubtless, the less there is of man, and the more there is of Christ in duties, the more pleasant and delightful they will be unto the Lord. The more holy any man is, the more there will be of his heart in his duties, and the more a mans heart is in his duties, the more pleasant and delightful they will be to God; God is a spirit, and he is only taken with those duties wherein the Spirit of a man is; the heart is (*Camera omnipotentis Regis*) the presence chamber of the king of heaven, 'tis his bed of spices, 'tis his royal Throne, on which he delights to sit and rule; a sanctified heart in duties shall carry it with God for crownes, when a silver tongue shall not carry it with God for crums. The more holy any man is, the more delight and pleasure he will take in religious duties and services; the more a mans natural strength is, the more easily he walks, &c. the more delightfully he works; the fuller the wings are of feathers, with the more ease and pleasure the Bird flies; so the fuller the soul is of holiness, the more easily, the more pleasantly, and the more delightfully will it walk, yea run, yea flie in all the wayes of Gods commands; every yoke of Christ is easie, and every command of Christ is joyous to a man that is eminent in holiness; now the more any man delights and takes pleasure in religious duties and services, the more God delights and takes pleasure in his religious duties and services; the more a Christians heart is affected and taken with the duties of Religion, the more the heart of God will be affected and taken with those duties. Look as there is no duty that affects the heart of God, that do's not first affect our own, or that takes the heart of God, that do's not first take our own; so all those duties and services that are divinely pleasing and delightfull to our noble part, they are also pleasing and delightful to God himselfe. The very heathen (as several Authors report) had their store pots of water set at the doores of their Temples, where they used to wash before they went to sacrifice, having this notion and opinion amongst them, that their gods did best accept and most delight in those sacrifices that were offered by those who had washed themselves pure and cleane; sure I am that the great God, who is the God of gods, is most pleased and delighted

Joh. 4. 23, 24.

Psal. 40. 8.

Psal. 119. 32.

Math. 11. 29.

1 Iohn 5. 3.

ted with whole sacrifices of prayers and praises that are offered up with the purest hands, and with the cleanest heart; and therefore as ever you would have God to take singular pleasure and delight in all your duties and services, labour after an eminency in holiness. But,

9.

Ninthly, To provoke you to labour after higher degrees of holiness, Consider, that many who have been won over to Christ later then you, do yet in holiness much excell you; are there not many children, who have been in Christ but yesterday (as it were) and yet how doe they outstrip their parents (not only in parts, but in piety) who have been in Christ many years before them? And are there not many servants to be found, who have not been in Christ seaven years, who yet are more holy, more humble; more heavenly, more spiritual, more serious and every way more gracious then their Masters, who have been in Christ long before them? And are there not many poor, meane, neglected, despised and scorned Christians, who have been converted and sanctified but a few years, who yet are more fearfull of sinning against God, and more carefull of pleasing God, and more studious of glorifying of God, and more wise, and watchfull, and circumspect, in their walking with God, and more laborious and diligent in the use of all holy means, whereby God may be exalted and lifted up in the world, then many great and rich Christians in the world, who yet have been in Christ very many years before them? *Paul had some kinsmen that were in Christ before him (as you may see in that 16 Rom. 5, 7. Likewise greet the Church that is in their house, salute my well beloved Epenetus, who is the first fruits of Achaia unto Christ; Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the Apostles, who also were in Christ before me)* and yet in grace and holiness he excell'd them all. You know many men in riding a Journey do often set out after their neighbours, and yet they do not only overtake them, but also get into their Innes many houres before them: And among Sea-men, is there any thing more common then for those who set saile some dayes after others, yet to get into their Ports before them; so there are many Christians, who have set out heaven-wards, and holiness-wards, after others, and yet they have not only overtaken them, but

2 Cor. 1. 12.  
Ch. 11. 22. -- 30.  
1 Thes. 2. 2.  
-- 13.

but also in grace and holiness gone far before them. As Christ in his non-age, put all the Doctors in the Temple down; so many Christians even in their non-age (as I may say) do put down other Christians, who in respect of their years and opportunities might have been Doctors in Christianity. In this great City you have very many, who have set up many years after others, and yet they are grown far greater and richer then those of their callings, who have set up many years before them; and doubtless there are very many in this City who have set upon the Trade of Christianity, the Trade of godliness, long after others, who yet are grown greater and richer in grace & holiness then those, who have for very many years driven that Trade: And, O how should this Alarm all such to double their diligence, and to strive and labor as for life to be eminent in holiness, yea to perfect holiness in the fear of the Lord. But,

Tenthly, To provoke you to labor after higher degrees of holiness. Consider, that there are no persons under heaven that are so strongly obliged and engaged to perfect holiness in the fear of the Lord, as you are, for you are the onely persons on earth that are made partakers of the divine nature, and that have a more excellent spirit in you then the men of this world have, and that have more excellent principles in you, as knowledge, wisdom, faith, love, self-denial, humility, &c. to help on the advance and increase of holiness, then others have whose souls are strangers, yea enemies to those noble and divine principles: And you are the onely persons on earth, upon whom all exhortations and commands to grow in holiness, to encrease in holiness, and to perfect holiness in the fear of the Lord, do's most immediately, most directly, most eminently, most roundly, and most fully fall, as you may easily see by comparing the Scriptures in the Margent together. O sirs, how gloriously should that house be adorned with holiness, that is of Gods own building? and how fruitful should those vineyards and gardens be, that are of Gods own planting; and how full should those Wells be that are of Gods own digging? and how sweet should those flowers be, that are of Gods own setting? and how ripe should those fruits be that are of Gods own Grafting? O sirs, shall the Eagle flye higher and higher?

T t t

shall

Luke 2.46.47  
48.

*Hierom* writes of *Paulinus*, that in the first part of his life he excelled others, and in his latter part he excelled himself.

2 Pet. 1. 4.  
Dan. 6. 3.  
1 Cor. 2. 12.

2 Pet. 3. 18.

2 Corin. 7. 1.  
Ch. 13. 11.  
Colos. 2. 7.  
Heb. 6. 1.  
1 Corin. 15. 58.  
Jude 10.



Charles the  
Fifth had this  
for his Mot-  
to, *Ultrius*,  
goe on fur-  
ther.

Math. 13. 23.

Mar. 4. 28.

Ezek. 47. 3. 4.

2 Sam. 3. 1.

Hosea. 14. 6. 7.

Rom. 1. 17.

1 Col. 12.

2 Ch. 7.

1 Chron. 11. 21.

Judg. 8. 18.

Job. 32. 18, 19.

shall the Sun shine brighter and brighter? and shall the Gyant refreshed with wine, run swifter and swifter? and shall the woman that is with child, grow fuller and fuller, and greater and greater? and shall not you who are the people of Gods holiness, flye higher and higher in holiness, and shine brighter and brighter in holiness, and run swifter and swifter in the ways of holiness, and grow fuller and fuller, and greater and greater in the births of holiness? O sirs, holiness in a Christian is not like a Star in the Skie, nor a Stone in the Center, nor a Bullet in a Gun which is always equal; but holiness is like to the seed, which being sown in the furrows of the earth, first springs up into a blade, and then into an ear, and then into ripe corn. Holiness is like to the waters in *Ezekiels* Sanctuary that rise by degrees; First it rise to the Anles, then to the knees, then to the Loyns, and then to a mighty river that could not be passed over. Holiness is like to the house of *David* that grew stronger and stronger, and like to the Cedars of *Libanon* that grew greater and greater. O Christians there are none that are so strongly obliged to go on from faith to faith, and from strength to strength, and from holiness to holiness as you are: O! you must labor to be filled up to the brim with holiness: O! you must strive to equalize the first three of *David's* worthies: O! you must endeavor to be like the brethren of *Gideon*, every one resembling the children of a King: O that you could all say as *Elisha* once did, *I am full of matter, my belly is as wine, which hath no vent; it is ready to burst like new bottles.* O my brethren, to be as full of holiness as new bottles are full of wine, or as the Moon is full of light, or as the black clouds are full of Rain, or as Nurses breasts are full of milk, is the greatest happiness in this world. O sirs! there are no persons on earth that are engaged to love the Lord with such a vehement love as you, nor to trust in the Lord with such an inflamed faith as you, nor to hope in the Lord with such a raised hope as you, nor to delight in the Lord with such ravishing delights as you, nor to long after the Lord with such earnest longings as you, nor to fear before the Lord, with so great a trembling as you, nor to be so zealous for God with such a burning zeal as you, nor to mourn before the Lord with so great a mourning as you, nor so have all things

things that are contrary to the nature of God, the being of God, the command of God, & the glory of God, with such a deadly hatred as you. Well, remember this, viz. 'tis no little sin for any Christian to set down satisfied under a little measure of holiness, considering the many and the great obligations that lies upon him to perfect holiness in the fear of the Lord. But,

Eleventhly, To provoke you to labor after higher degrees of holiness, consider, that the more holiness any man attains to, the more bold, courageous, resolute, Masculine and Heroick that man will be for God and godliness: holiness enobles the heart; it raises the heart; and the higher the springs of holiness riseth in the heart, the higher it raiseth the heart, and the more it steels the heart for God and godliness; the more holiness any man has the more resolutely he will set himself against sin, and the more divinely he will scorn the world, and the more courageously he will trample upon temptations, and the more Heroick he will be under all his afflictions; men of greatest holiness have been men of greatest boldness, witness *Nehemiah*, the three children, *Daniel*, and all the holy Prophets and Apostles; *Prov. 28. 1. The wicked flee when no man pursueth, but the righteous are as bold as a Lyon*; yea as a young *Lyon*, (as the Hebrew has it) that is in his hot blood, and fears no colours, and that is more bold then any others holiness; made *Daniel* not onely as bold as a *Lyon*, but also to daunt the *Lions* with his boldness. *Luther* was a man of great holiness, and a man of great boldness, witness his standing out against all the world; and when the Emperour sent for him to *Wormes*, and his friends dissuaded him from going, as sometimes *Paul* did him, *Go*, (said he) *I will surely goe* (since I am sent for) *in the name of our Lord Jesus Christ*, yea, though I knew that there were as many Devils in *Wormes* to resist me, as there be *Tiles* to cover the houses, yet I would goe: And when the same Author and his Associates were threatened with many dangers from opposers on all hands, he lets fall this heroick & magnanimous speech, *Come let us sing the six and forty Psalms, and then let them do their worst*. *Latimer* was a man of much holiness (counting the darkness and profaneness of those times wherein he liv'd) and a man of much courage & boldness, witness his presenting to king

2 Corin. 1. 8,  
9, 10, 11, 12.

Neh. 6. 11.

דָּבָר

Acts and  
Mon. 776.

Acts and  
Mon. 1594.

*Acts and  
Mon. 1380.*

*Hist. Tripart.  
lib. 7. cap 35.*

*The History  
of France in  
the year  
1572.*

*Henry the eighth for a new years gift, a new Testament wrapt up in a Napkin, with this posie or motto about it, Whoremongers and Adulterers God will Judge. Dr. Taylor the Martyr was a very holy man, and being perswaded by some of his friends not to appeare before Stephen Gardner Bishop of Winchester, but to fly; fly you, (said he) and do according to your consciences, but as for my self I am fully determined, by Gods grace, to go to the Bishop, and to tell him to his Beard, that he doth naught. Colonus the Dutch Martyr, called to the Judge that had sentenced him to death, and desired him to lay his hand upon his heart, and then asked him whose heart did most beate, his or the Judges; here was a man of an heroick spirit indeed. Basil was a man of great holiness, and a man of a most masculine and couragious spirit; when the Emperour sent to him to subscribe to the Arian heresie, & to engage him, promised him great preferment; to which he replied, *Alas these speeches are fit to catch little children who shall thus look after such things, but we that are nourished and taught by the holy Scriptures, are readier to suffer a thousand deaths, then to suffer one syllable or tittle of the Scripture to be altered: And when the Emperour threatened him with imprisonment, banishment, death; he answered, Let him threaten boyes with such Brayngs, as for my part I am resolved that neither menaces nor flatteries shall silence me, or draw me to betray a good Cause, or a good Conscience.* Charles the ninth, king of France, who had a deep hand in that barbarous and bloody Massacre of many thousands of the Saints in France; soone after that horrid tragical and perfidious slaughter was over, he called the Prince of Conde, & proposed to him these three things, *Either to go to Mass, or to die presently, or to suffer perpetual imprisonment;* To which he returned this noble, bold, and heroick answer, viz. *That by Gods help he would never chuse the first, and for either of the other two, he left to the kings pleasure and Gods providence.* John Duke of Saxony was eminent in Christianity, and he did heroically assert and maintaine the cause of God, against all opposition in three Imperial Assemblies; And when it was told him, that he should lose the favour of the Pope, and the Emperour, and all the world besides, if he stuck too fast to the Lutheran cause; to which he gave this noble answer; *Here are two ways, said he, I must serve God, or the world; & which**

*of*

of these do you think is the better? and so put them off with this pleasant indignation; and when the States of the Empire forbid all *Lutheran* Sermons, he presently prepared to be gone, and professed boldly, that he would not stay there where he might not have liberty to serve God. And thus you see by all these famous instances, that the more eminent any persons are in holiness, the more bold, resolute, couragious and heroical they will be for God, & for the things of God; and therefore as ever you would be men of high courage and resolution for God, labour to be high in holiness. Such men who in all Ages have been eminent in holiness, have been like *Shammah*, one of *Dauids* Worthies, who stood and defended the field, when all the rest fled. But,

12.

Twelfthly, To provoke you to labour after higher degrees of holiness, Consider, that the more holiness any man attains to, the more serviceable and usefull he will be in his Generation. *David* was a man eminent in holiness, and as eminently serviceable in his Generation. *Acts* 13. 36. *For David after he had served his own Generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.* Men that have but a little Stock of holiness, will be but a little serviceable in their Generation, but men that have a great Stock of holiness, will be greatly serviceable in their Generation; men that have but little Farms & little Stocks, are but a little serviceable to their Countrey, but men that have great Farmes, and large Stocks, and rich revenues, are greatly serviceable to their Countrey. What a world of good sometimes do's one Rich man doe in a Towne, a City, a Countrey? So one Saint that is rich in grace and holiness, O what a world of good do's he do to all that are round about him! Merchants that have great Stocks, trade to the *East* and *West Indies*, and so enrich their Countrey, when as those that have but weak estates can only Barter with their neighbours at home, and so are instruments but of little publike good. A Candle inlightens the Roome, but the Sun inlightens the whole world; the more holiness any man has, the more meete for publike use that man will be: As there was none so holy as Christ, so there was none of so publike a spirit as Christ, he went up and downe doing good, he laid out himselfe, and he laid downe himselfe for publike good; he healed others, but was hurt himselfe; he filled others, but was hungry

2 Tim. 2. 21.

Acts 10. 38.

Num. 14. 11, 12

13, 14, 19, 20.

Deut. 9. 14.

Psalm. 106. 23.

Neh. 5. 14. ult.

Ezra. 4. v. 46.

13.

2 Cor. 3. 18.

Eph. 5. 27.

Job 1. 1, 2.

himself. A man that is eminent in holiness, will be of his minde, who was rather willing to beautifie *Italy*, then his own house. *Moses* was a man of great holiness, and of famous use in his Generation; ah how often did he turne away the fierce anger and indignation of God from sinful *Israel*; and O the famous deliverances and glorious salvations that God brought about by his hand. *Nehemiah* was a very holy man, and he laid out himselfe and his great estate for publike service. *Mordecai* was a very pious man, & a man famously serviceable in his Generation. *Ezra*. 10. 3. *For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, & accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.* King *Jehosaphat*, and *Joshuah*, were men of eminent holiness, and of singular use and service in their Generation; men that have no holiness, & others that have but a little holiness, will be still a carrying on a private interest of honor, or profit, or friends, or Relations, and thus we have seen evident amongst us in these latter dayes; & therefore as ever you would be eminently serviceable in your Generation, labor after an eminency in holiness. But,

Thirteenthly, To provoke you to labor after higher degrees of holiness, consider, that the greatest degrees of holiness are usually attended with the highest degrees of honor. Grace is called glory, and the greatest measures of Grace are commonly crowned with the greatest degrees of glory: *Abraham* was a man eminent in Grace and holiness, and he was highly in honor among the people, *Gen. 23. 6.* *Hear us, my Lord, thou art a mighty Prince amongst us*; Or as the Hebrew has it, thou art a Prince of God amongst us, that is, thou art a notable Prince, thou art an excellent Prince, for so the Hebrews speak of all things that are notable and excellent. *Job* was a man that had attained to a very high degree of holiness, and he was highly honored among the people, *Job 29. 25.* *I chose out their way, and sat chief, and dwelt as a king in the Army*; in all weighty matters *Job* was the onely man, he was chosen by all, and advanced by all above all in all Assemblies and places of Judicature, &c. whoever was of the Committee, yet *Job* was still Chair-man; who ever was of the counsel, yet *Job* was still President; and whoever was of the Court, yet *Job* was still King, yea he

he dwelt as a King in the Army; *Job* was guarded as a King in the Army, and honored as a King in the Army, and beloved and admired as a King in the Army, and obeyed and served as a King in the Army, and feared and revered as a King in the Army. I might give you further instances of this in *Joseph*, *Moses*, *Nehemiah*, *Murdecai*, the three Children, and *Daniel*, but I shall forbear. Faith is but a piece, a part, a branch of holiness; and yet O what an honorable mention doth *Paul* make of the *Romans* faith, in that *Rom. 1. 8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the world.* The *Romans* had attained to an eminency in faith, and the report thereof sounded thoroughout the *Roman Empire*, yea throughout the world, for there being a great resort to *Rome* from all parts of the world, and by every ones discoursing and admiring of the *Romans* faith, their faith came to be spread abroad among all the Churches all the world over. Look as *Christ*'s fulness of grace was his highest glory in this world; so a Christians fulness of holiness is his highest honor in this world. O fir, there is no such way to be high in honor and renown, both in the consciences of sinners and Saints, as to be high in holiness. *Jewel* was a man eminent in holiness, and his holiness set him high in the very judgements and consciences of the Papists: The Dean of the Colledge, though a Papist, yet speaks thus of him, In thy faith I hold thee an Heretick, but surely in thy life thou art an Angel; thou art very good and honest, but a *Lutheran*. Among the very Heathens, those were most highly honored, that were most excellent and eminent in moral vertues. *Aristides* was so famous among the *Athenians* for his Justice, that he was called *Aristides* the Just, &c. O Christians, 'tis your highest honor and glory in this world, to be so eminent and famous for holiness, that men may point at you, and say, there goes such a one the wise, & there goes such a one the humble, & there goes such a one the heavenly, and there goes such a one the meek, & there goes such a one the patient, and there goes such a one the contented, and there goes such a one the Just, and there goes such a one the merciful, and there goes such a one the zealous, and there goes such a one the courageous, and there goes such a one the sincere, and there goes such a one the faithful, &c. well

This is a figurative expression, according to the stile and manner of speaking then.

*Psal. 45. 1, 2.*

*Plutarch.*

for



for a close, remember this, that though great places, great offices, great revenues, and great honours, &c. may exalt you & set you high in the uppermost seats and roomes among men, yet 'tis only an eminency in holiness, that will exalt you and set you high in the consciences of sinners and Saints. But,

14.

Jer. 51. 5.

Fourteenthly, To provoke you to labour after higher degrees of holiness, Consider, that the times wherein you live calls for this at your hands. Ah how is this Land filled with sin, yea with the worst of sins against the holy One of *Israel*! Hell seems to be broken loose, and men strive to exceed and excell one another in all kinds of wickedness; O the scarlet sins that are now to be found under many scarlet Robes! O the black transgressions that are now to be found under many black Cassocks! O the new-found oaths, the hellish blasphemies, the horrid filthinesses, and the abominable debaucheries that are committed daily in the face of the Sun! ah how shameless, how senseless are sinners grown in these dayes! sin every where now appears with a whores forehead; ah what open opposition do's Christ meet with in his Gospel offices, members, wayes, worship and works! ah how do's all iniquity abound, and how bold and resolute are multitudes now in dishonoring of God, in profaning his Sabbaths, in polluting his ordinances, in destroying their own souls, and in treasuring up of wrath against the day of wrath, &c. Now the worse the times are, the better every Christian must labour to be; the more profane the Age is wherein we live, the more holy we must endeavour to be: O Sirs, how else will you recompence the great God (if I may so speak) for all the dishonors that are cast upon him by the matchless looseness and wickedness of the present times? how else will you shine as lights in the midst of a crooked and perverse Nation? how else will you convince the consciences, and stop (or button up) the mouths of wicked and unreasonable men? how else will you be the Lords witnesses against this sinful and adulterous Generation? how else will you manifest your great love to Christ, and your exceeding tenderness of the honor and glory of Christ? how else will you give an undeniable testimony of the glorious operations of the Spirit in you? how else will you satisfie your own consciences, that your hearts are upright with God? and how else will you with *Noah* condemn

Jer. 3. 3.

Math. 24. 12.

Rom. 2. 5.

Phil. 2. 15.

1 Pet. 2. 15.

Isa. 43. 10, 12.  
And ch. 44. 8.

Psal. 18. 20.

-25.

Heb. 11. 7.

demne

demne a wicked world? well Christians, remember this, 'tis more then time for you to perfect holiness in the feare of the Lord, when so many thousands labour day and night to perfect wickedness in despite of the Lord; 'tis time for you to be Angels in holiness, when multitudes strive to exceed the very devill in wickedness: since Christ was on earth, there has been no times that have called louder for the perfecting of holiness, then the present times wherein we live. Bur,

Fifteenthly, To provoke you to labour after higher degrees of holiness, consider, how the men of the world do study and strive to abound and encrease in worldly blessings. O what ado is there among worldlings to lay house to house, and field to field, to make a hundred a thousand, and a thousand ten, &c? Many men rise early and go to bed late, yea they cross their light, & wound their consciences, and decline their principles, and endanger their immortall souls, and all to adde to their worldly stores. This Age is full of such *Ahabs*, that are even sick for their neighbours Vineyards, yea that rather then they will goe without them, will wade through *Naboths* blood to them. And how many rich fools be there amongst us, who instead of minding their souls, and providing for eternity, mind nothing, nor talke of nothing, but pulling down their Barns, & building of greater. What strugling is there for places of honour? what desperate ventures for rich commodities? and what high attempts are there for large possessions? O the time, the strength, the spirits, that many spend in an eager pursuit after earthly things! O how sad is it to consider, that Satan shall have more service of a worldling for an ounce of gold, then God shall have for the kingdome of heaven! though the world in all its bravey, is no better then the Cities which *Solomon* gave to *Hiram*, which he called *Cabul*, that is, *displeasing or dirty*; yet O how mad are men upon it? though all the great, the gay, and the glorious things of the world, may fitly be resembled to the fruit that undid us all, which was faire to the sight, smooth in handling, sweet in tast, but deadly in operation; yet O how fond are men of these things? and how do most long to be touching and tasting of them, though a touch, a tast, may exclude them out of Paradise for ever? O Sirs, what fools in Follie are they, who dare hazard the loss of a Paradise for a wilderness,

15.

Isa. 5. 8.

Psal 127. 1, 2.

1 Kings 21.

Luke 21. 16.

--21.

Psal. 4. 6.

1 Kings 9. 13.

Gen. 3.

*Muliti amando  
res nostras sunt  
miseri, habendo  
miseriores.*  
August. in  
Psal. 16.

ness, of a crowne for a crum, of a kingdom for a Cottage, and of Pearls for trifles ; and yet such fools are all those who spend themselves in multiplying and encreasing of their earthly enjoyments. In that 13 *Gen. 2.* 'Tis said, *that Abraham was very rich in Castell, in silver and in gold* ; but according to the Hebrew דבב it runs thus, *Abraham was very heaue in Castell, in silver and in gold*, to shew that riches, that gold and silver (which is the great god of the world) are but heauey burdens, and rather a hinderance then a help to heaven and happines. Gold and silver which are but the white and yellow guts and garbage of the earth, is fitly called by the Prophet, *thick clay*, which will sooner break a mans back, then satisfie his heart ; and O what folly and madness is it for a man to be still a loading of himself with the clay of this world ! though the Sumpter horse be loaden with rich treasure all the day long, yet when night comes he is turn'd into the dark stinking Stable, with an empty belly, and with his back full of gauls, sores and bruises ; so though vaine men may be loaded with the treasures of this world during the day of their life, yet when the night of death comes, then they shall be turned into a dark stinking hell, with consciences full of guilt and gauls, and with souls full of sores and bruises, and then what good will all their treasures do them ? Though the rich man in the Gospel lived like a Gentleman, a Gallant, yet when he died he went to hell. Though *Mammon* as *Arcinus* and many others observe, is a Syriack word, and signifies *wealth, riches* ; yet *Irenaus* derives *Mammon* of *Adam*, that signifies a *spot*, and *Hon* that signifies *riches*, to shew that riches have their spots ; and yet O how unwearied are men in their adding of spots to spots ? men in their pursuit after the things of this world, seeme to act by an untired power, they are never weary of heaping up bags upon bags, nor of enlarging their Tents, nor of encreasing their revenues, &c. Now O how should this provoke every gracious soul to be adding of grace to grace, and holiness to holiness ? O let not the men of the world out-doe you, let them not out-act you ; O let not nature excell grace ; O let the muck-wormes of this world know, that divine principles are too high and noble to be matcht, or to be out-acted by any thing that they can doe. O Sirs, shall children grow in your families, and oxen grow in your stalls, and fish

Hab. 2. 6.

Luke 16.

fish grow in your ponds, & grafs grow in your fields, and flowers grow in your gardens, &c. and shall not holiness grow in your hearts? well friends, remember this, 'tis infinitely better to be poore men and rich Christians, then to be rich men and poore Christians. But,

Sixteenthly, To provoke you to labour after higher degrees of holiness, consider, that the more holiness you attaine to in this world, the more weighty and heavy, the more bright and glorious will be your faithfull Ministers crowne. O Sirs, as you rise higher and higher in holiness, so the springs of joy rises higher and higher in your Ministers souls. O Christians, 'tis neither your seraphical notions, nor your pompous profession, 'tis neither your good words, nor your sweet looks, 'tis neither your civilities, nor your courtesies, that raises joy in your Ministers hearts, or that will add to your Ministers crowne, but an encrease of holiness will do both. The *Thessalonians* were rare Christians, they were very eminent & high in holiness, as you may see in that *1 Thes.* 1. 5, 6, 7, 8. And they were the Apostles joy and crowne of rejoycing, as you may see in *Ch. 2.* 19, 20. For what is our hope, or joy, or crowne of rejoycing? are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy. The Apostle tells these raised, these renowned *Thessalonians*, that as they were now his hope, his glory, and joy, so at the coming of our Lord Jesus Christ, they should be his joy, and crowne of rejoycing. Look as Christ has his thousand Shekels of silver, so his faithful laborious Ministers have their two hundred Shekels of silver, and that indeed is a great reward. *Can. 3.* 12: *My vineyard which is mine, is before me: thou (O Solomon.) must have a thousand, and those that keep the fruit thereof, two hundred.* O what an honor is it for faithful Ministers to have a fift part of that Reward that Christ has himself; in this *12 v.* Christ opposeth his vineyard (his Church) to that of *Solomons* which is mentioned in *v. 11.* and though doubtless *Solomons* vineyard was one of the rarest, choicest and fruitfulllest vineyards in all *Judea*, yet it was wonderfull inferiour to Christs vineyard; and that partly because Christs vineyard cost him a dearer and a greater price (even the price of his blood) then ever *Solomons* cost him & partly because his vineyard serves to more spiritual, high, honorable and noble

16.

2 Epist. of  
John 4.

Rom. 15. 14.

Shekels of silver were their common money, and a name both for weight and coyne, being in value answerable to our English half-crowns.

1 Pct. 1. 18, 19,

- 1 Tim. 3. 15. ends, then ever *Solomon* did, viz. the glory & exaltation of God, the propagating of truth, the bringing forth of the fruits of the Spirit; viz. love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; the bringing in of sinners, and the building up of Saints; and partly because his eye is still upon it, and his protection is still over it, and his presence is still with it.
- Gal. 5. 22, 23. *Isa. 27. 2, 3. In that day sing ye unto her, a vineyard of red wine: I the Lord do keep it; I will water it every moment; lest any hurt it: I will keep it night and day.* But *Solomon's* eye was not alwayes upon his vineyard, neither was his hand of protection alwayes over it, neither was his kingly presence alwayes with it; and partly because all his treasure is laid up in his vineyard (his Church) his treasures of grace, his treasure of mercy, his treasures of comfort, his treasures of goodness, &c. is all laid up in his Church; but *Solomon* as rich & as glorious a King as he was, yet he had no such treasures laid up in his vineyard; *Solomon* never made his vineyard his treasury; and partly because his vineyard was given to him for ever, as an everlasting inheritance; but *Solomon's* was but temporary and mutable. Now all those that are painfull and faithfull labourers in Christs vineyard, shall receive a noble a liberall compensation and recompence for their labours; no man shall shut a dore nor open a dore in Christs vineyard for nought; no man shall labour an houre there without a reward; all faithfull Ministers are Fellow-labourers with Christ in the spirituall husbandry, they dig with Christ, & they plant with Christ, and they prune with Christ, and they water with Christ, and they watch with Christ, & therefore Christ will allow them a fifth part of the glory and reward with himselfe; as he has his thousand pieces of silver, so he will look to it that they shall have their two hundred pieces of silver; a thousand is the number of perfection, and here it may note that fulness of glory that Christ should have, & the two hundred may note that very great proportion of heavenly glory that all the faithfull labourers in Christs vineyard shall have, who have helpt forward the flourishing estate of that vineyard. Look as the thriving of the child adds to the comfort and the credit of the Nuffe, and the fruitfulness of the field adds to the pleasure and delight of the Husbandman, and the health and increase of the Flock adds to the joy and reward of the Shepherd;
- 1 Tim. 3. 15.  
Gal. 5. 22, 23.  
Psal. 121. 3, 4, 5, 6, 7, 8.  
Eph. 3. 10, 17, 18, 19, 20.  
Psal. 2. 7.  
John 6. 39.  
Ch. 17. 6, 8, 12.  
1 Cor. 3. 8, 9.  
Math. 19. 27, 28, 29.

herd; so the increase of holiness, the thriving, the fruitfulness of souls in holiness, adds to the credit and comfort, to the pleasure and delight, to the joy and reward of faithful painful Ministers, who are Nurses, Husbandmen, and Shepherds, in the language of the holy Scriptures. Though it be true, that faithful Ministers are a sweet savour to God, both in them that are saved, and in them that perish, though their labour whether it hit or miss is accepted, and shall be rewarded of the Lord, (as the Physician has his Fee, though the patient dies, & the Nurse has her wages, though the child don't thrive, and the Vine-dresser has his hire, though the Vines don't bare fruit) yet the more they win men to heaven, and the more by their means the work of holiness is carried on in the hearts & lives of men, the weightier will be their crowne of glory, and the greater will be their joy and rejoicing in the great day of our Lord. O Sirs, did you but see your faithfull Ministers tears, did you but heare their heavy sighs and groanes, were you but acquainted with their fervent and frequent prayers on your behalves, did you but believe how they beare their brains, and how willing they are not only to spend themselves, but even to spit out their very lungs in the service of your souls, how would you call upon your own souls to adde holiness to holiness! yea charge your own souls to perfect holiness in the feare of the Lord. Well friends, as ever you would adde to your faithfull Ministers comfort here, and to their joy and crowne at the coming of our Lord, labour after higher degrees of holiness. But,

Lastly, To provoke you to labour after higher degrees of holiness, consider, that the more holiness you have here, the more happiness you shall have hereafter; the more grace you have on earth, the more glory you shall have in heaven. Now before I come to make good this Argument, *viz.* that some Saints shall partake of more glory in heaven then others shall, give me leave to promise these few things to prevent mistakes.

First, That the object of their happiness, which is God blessed for ever, will be one and the same to all Saints, all glorified Saints shall have but one God among them all; God shall be no more one Saints God, then he shall be every Saints God in heaven, &c.

Secondly, That the beatifical vision shall be seen by all the Saints, and communicated to all the Saints, they shall all have a happy

2 Cor. 2. 15.

Isa. 49. 45.

17.

I.

2.



Psal. 16. ult.

2 Kings 4. 3.  
--8.

Psal. 17. 15.

3.

Ezek. 28. 24.

4.

*Desu nihil co-  
ronari nisi dona  
sua. Aug.*  
When God  
crowneth us,  
he doth but  
crowne his  
own gifts in  
us, &c.

happy and blessed fruition and possession of God; all the vessels of glory shall be filled to the brim with a cleare sight of God, and with a full enjoyment of God; and yet doubtless, for all this, some Saints shall apprehend more of God then others, and comprehend more of God then others, and enjoy more of God then others; though all shall be filled with those everlasting springs of pleasure and delight that be at Gods right hand, yet some shall be able to take in more of those pleasures of Paradise then others shall. Though all the widows vessels were filled to the brim with oyle, yet doubtless, some being greater and larger then others, they accordingly contained more oyle then others; and so 'twill be with the Saints when they come to heaven; There shall be no lack of glory to any of the Saints in glory; all the Saints shall be fill'd with glory according to their capacity. If you bring a thousand vessels of different sizes to the Sea, the Sea fills them all, though their sizes differ, and some are bigger, and others lesser, yet all are fill'd, every little vessel hath its fill as well as the greater; so every Saint shall have his fill of glory when he comes to glory; the felicity of every Saint shall be perfect: God will be all in all to all Saints.

Thirdly, All Saints shall be freed from all evils alike, they shall all be freed from the aking head, and from the unbelieving heart; they shall all alike be free from the evill of sin, and from the evill of sufferings; there shall not be a Saint in glory that shall ever feele a pricking brier, or a grieving thorne; there all sorrow shall be removed from all their hearts, and all tears shall be wipt from all their eyes, *Rev. 7. 17.*

Fourthly, and lastly, the degrees of glory that Saints shall have in heaven, shall not be given out to them upon the account of their merits, or the dignity of their persons, or the worthiness of their works, but upon the account of Gods meere mercy and grace, who in the day of retribution will delight to crowne his own gifts (not our merits) and where he shall finde the greatest measures of grace & holiness, there he will of his own free mercy bestow the greatest measure of glory. Well friends, remember this, you must alwayes carefully distinguish between the essence and substance of glory, and between degrees and measures of glory. Now the essence and substance of glory (which consists in the

the Saints full communion with God, and in their perfect conformity to God, and in their universal subjection to God, and in their everlasting fruition of God) be common to all the Saints; so that no one Saint shall have more of the essence and substance of glory then another has, yet the degrees and measures of glory shall be distributed to some more, to some less. Now that there shall be different degrees of glory in heaven, answerable to the different degrees of grace and holiness that the Saints reach to here on earth, and that God will at last proportion his Rewards according to the different degrees of labour, service, and sufferings of his people in this world, may be made evident. 1. By cleare Scriptures. 2. By Arguments. Now there are severall Scriptures that speaks out this truth: take these for a taste.

First, that 1 Cor. 3. 8. *Now he that planteth, and he that watereth, are one, and every man shall receive his own reward, according to his own labour.* The Apostle having compared his own and *Apollo's* work together, adds, *That both should receive their reward according to their work*, that is, as their work differed, so should their reward differ; though they both preached one and the same doctrine, and had both one and the same designe and purpose, viz. to bring in souls to Christ, and to build up souls to Christ, yet according to their different degrees of labour, so should be their different degrees of reward. Though no man should work in Gods vineyard for nought, yet he that was most faithful, diligent, and laborious in planting or in watering Gods Husbandry, should have the greatest reward. *Paul* and *Apollo* shall at last receive their different reward according to their different labour; or neerer the Original, they shall each of them receive *ὅτι ἕκαστος ἰδίαν ἀμοιβὴν* & *ἰδίαν ἀμοιβὴν*, their proper reward, according to their proper work.

A second Scripture is that 1 Cor. 15. 41, 42. *There is one glory of the Sun, and another glory of the Moone, and another glory of the Stars; for one Star differeth from another in glory: so also is the resurrection of the dead.* Mark here is the full stop, and these words are not to be referr'd to those following words, viz. *That the body is sown in corruption, and riseth againe in incorruption.* For the Apostle speaks not here of the difference between glorious and inglorious, corruptible and incorruptible things; but he speaks here of the difference that is between heavenly and glorious things; for, saith he, *one Star differs from another in glory.* 'Tis very observable, that the comparison runs between the glorified condition of some Saints that shall rise,

rise, and other some; that shall rise in the great day. So that look as one Star differs from another Star in glory, so one Saint shall differ from another Saint in glory at the resurrection of the dead. Though every Star is bright, shining, and glorious, yet some Stars are more bright, shining and glorious than others are, so though every Saint shall shine gloriously in heaven, yet some Saints shall have a greater lustre, glory, and shine upon them than others shall. Look as some heavenly bodies are more glorious than others; so in the morning of the resurrection some Saints shall be more glorious than others, &c.

3.

A third Scripture is that 2 Cor. 9. 6. *But thus I say, He which soweth sparingly, shall reap sparingly; and he which soweth bountifully, shall reap bountifully.* A sparing liberality shall be attended with a sparing reward, and a bounteous liberality shall be attended with a bounteous reward. Look as the harvest answers the measure of seed that is sown, so that he that sows but little reaps but little, and he that sows much reaps much; so Saints reaping at last will be answerable to their sowing here. All mens charities shall at last be rewarded proportionable to the severall degrees of it; he that gives a pound shall have a greater reward than he that gives a penny; he that sows thousands, shall reap more than he that sows hundreds; he shall have the most plentiful crop in heaven, who has sown most seed here on earth, &c. They shall have interest upon interest in heaven, who sow much on this side heaven.

4.

*Mina* here translated a pound, is twelve ounces and a halfe, which pound according to five shillings an ounce, is three pound two shillings and six pence sterling money.

Math. 2. 2.  
Rev. 17. 14.  
And ch. 1. 5.

A fourth Scripture is that *Luk* 19. 12.- 20. Now in this Parable you have a great Lord going into a far Country; but before he goes he gives ten pounds to ten of his servants to trade with till his returne. Now upon his returne, he that had increased his pound to ten pounds, was made ruler over ten Cities, v. 17. And he that made five of one, was made ruler over five Cities, v. 19. Here he that gained most received the greatest reward. The Nobleman in this Parable is our Lord Jesus Christ, who is truly and highly noble, he being coeternall and coequal with his Father in respect of his Deity; he was borne a King, and is now King of kings, and Lord of lords, and Prince of the Kings of the earth. The far Countrey that he is gone to is heaven, for thither he went at his ascension; now when he shall returne from heaven to judge the quick & the dead, he will then bring men to an account, to a reckoning about their improvement of all the gifts and graces that he has intrusted them with, and according to the different improvement that men shall make of their Talents, so shall be their reward; he that makes the greatest improvement of his pound, he shall have the greatest reward, he shall be Ruler over ten Cities, that is, he shall be very highly honored and exalted, and he that makes a lesser improvement, he shall have a lesser reward, he shall be Ruler over five Cities; he that makes a great improvement of a little, he shall, if I may so speak, sit at Christs right hand, but he that makes a lesser improvement, he must be contented to sit at Christs left hand. God will proportion out mens reward at last answerable to their improvement of that treasure that he has put into their hands; and yet this doth not infer merit of works, but a gracious disposition in God to encourage his servants in a way of well-doing, &c.

A fur

The fifth Scripture, is that, *Dom. 12. 3. And they that bee wise shall shine, as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.* The glory of Heaven, is here laid out in shining terms, for look how gloriously the shining of stars, doth excel the shining of the Firmament; so some Saints shall as far out-shine others in glory, as the Stars do now out-shine the Firmament; look as the Stars are a more beautiful, and glorious part of the Orb, than the Firmament is; so some Saints shall have a great deal more beauty and glory upon them, than others shall: And look as there are different degrees of glory, between the glory of the Firmament, and the glory of the Stars now, so there shall bee different degrees of glory, between one glorious Saint and another at last. All the Saints shall at last shine as the firmament; but those that by their Doctrine, Instruction, and Conversation, turn many to righteousness, these shall shine as the Stars, for ever and ever: Some of the highest seats in glory, shall bee for such, *who turn sinners from darkness to light, and from the power of Satan to Jesus Christ.* 'Tis very observable, that as the Apostles were very eminent in this work, so Christ has given it under his own hand, that they shall sit upon twelve Thrones, as so many Kings, judging the twelve tribes of *Israel*; they had done and suffered more for Christ than others, and therefore Christ will put a greater glory upon them than upon others; though many learned men differ about the interpretation of those words, *yet also shall sit upon twelve thrones, judging the twelve tribes of Israel*; and therefore I dare not peremptorily conclude this or that to bee the sense of them, yet this is most plain and evident in the Text, that the Apostles are under a promise, of some peculiar and more eminent degree of honour, glory, and dignity, than others are under? look as their Service to Christ was a peculiar and eminent service, so Christ promises them a peculiar and eminent Reward; every man of them shall have his particular Throne, and every one of them shall have the honour, and dignity of judging, that is of governing, and ruling the twelve tribes of *Israel*. Look as Embassadors, and cheif Counsellors, and

From this very Text, your English Annotations conclude that there are degrees of glory in Heaven, &c.

Act. 26. 18.

Math. 19. 28.  
Luke 22. 28. 29.

Heb. 12. 22, 23

Presidents have the highest and chiefest seats in the Kingly Assembly; so the Apostles shall have the highest, and the chiefest seats in the general Assembly, and Church of the first born in Heaven, they shall sit as it were on the Throne, or on the Bench with Christ, so highly and greatly shall they bee exalted. If wee cannot hit upon the meanings of the Reward here promised, yet wee may safely and easily gather from the description of it, that there shall bee different degrees of glory, in Christs Kingdome of glory. The Apostles followed Christ through great tribulations and afflictions, and they continued with him in all his temptations, they forsook all to waite on him, and after they had faithfully, laboriously, successfully, and very eminently served him, they made themselves an offering for him (as I have formerly shewed you) and therefore Christ will at last in a more eminent way exalt them, and glorifie them, than hee will others that have never seen that of Christ, nor received that from Christ, nor done that for Christ, nor suffer'd that for Christ as they have done. degrees of glory shall at last bee proportion'd our answerable to those degrees of service, which in this life men have been drawn out to. Such a thing as this the Apostle Paul do's more than hint (if I mistake not) in that, *1 Thes. 2. 19, 20. For what is our hope, or joy, or Crown of rejoycing? are not even you, in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and joy: the crown that Paul speaks of here, is not that common crown of righteousness, nor that common crown of life and immortality, nor that common crown of glory, that all the Saints shall bee crown'd with at last; but hee speaks here of an Apostolical crown, of a special, peculiar crown, that should accrue to him upon the account of his serviceableness to their Soules, and of this crown hee speaks again in that, *Phil. 4. 1. Therefore, my brethren, my dearly beloved and longed for, my joy and crown, so stand fast in the Lord my dearly beloved: hee calls the Philipians, his crown, and that partly because their spiritual growth, constancy, and perseverance, was now his glory among other Churches, but mainly because they should bee his particular**

CROWN

2 Tim. 4. 8.

Jam. 1. 12.

Rev. 2. 10

1 Pet. 5. 4.

crown of rejoycing, in the great day of our Lord Jesus; hee knew that the *Philippian* profit would bee his crown, and his advantage another day. The Apostle alludes here to the custome of the *Romans*, who as they had their common crowning of Bayes, Ivie, and Layrell &c. (and these were such, that their horses which won the race were often crown'd with, which occasioned *Theocritus* to say, see what poor things the world glories in; for as their Conquerours are crown'd, so are their Horses) so they had their peculiar, their special crowns that were the rewards of their Conquerours, that had done special service for their country. So there are common crowns, that belong to all the Saints, as Saints, as the crown of righteousness; the crown of life, and the crown of glory; and as there are these common crowns, so there are special and peculiar crowns, that they shall bee crown'd with, that are exercised in more high and excellent services, than others have been employed in; and this is the crown that here the Apostle speaks of; hee knew very well that his reward should bee answerable to his work, for though God never did, nor never will reward men for their works (as if they were, the meritorious cause of the reward) yet hee will for degrees, reward them according to their works, there are peculiar crowns, special crowns, for those that have done peculiar, and special services for Christ on Earth.

A fix Scripture is that, *Matth. 5. 11, 12. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake: Rejoyce, and bee exceeding glad: for great is your reward in Heaven: Suffering Saints, persecuted Saints, shall bee sure of great rewards: God will reward upon his people, not only their innocencie, integrity, patience, and courage under their sufferings, but the more their sufferings, revilings, and persecutions are multiplied in this world, the more shall their recompence and reward, bee multiplied in another world. 'Tis true Christ hath many lovers of his Crown, but few bearers of his Cross, all would rejoyce with him, but few care to suffer for him, but yet 'tis as true on the one hand*



2 Cor. 1.45.

viz. that they who bear most of his Cross, shall bee greatest sharers in his Crown; they that suffer most for him on Earth shall bee most blest and rewarded by him, when they come to Heaven. Look as the consolation of the Saints, rises higher and higher in this world, even as their sufferings, rise higher and higher; so the glory of the Saints, shall rise higher and higher in the other world, as their sufferings has rise higher and higher in this world. The persecuted Christians in *Tertullian* cries out, *Cruelitas vestra gloria nostra*, your cruelty is our glory, and the harder wee are put to it, the greater shall bee our reward in Heaven. One speaking of the Martyrs, said, look how many sufferings they have; so many crowns they shall have; for every suffering, God shall set a crown on their heads: By how much mens sufferings have been greater (saith *Chrysostom*) by so much the more their crown shall bee bright and splendent. The greater conflicts and buffetings, any Saint hath endur'd, the greater shall bee his reward, and the more ample shall bee his glory saith *Austin*: A: Christ hath many crowns upon his head, suitable to the multitude of his sufferings and victories, so Christians at last shall have crowns suitable to the multitude of their sufferings, and suitable to those famous victories they have gained over a tempting Devil, and a persecuting world; certainly it will bee but Justice, that they should receive the weightiest Crown, who have bore the heaviest Cross.

Rev. 19.7.

1 Joh. 5. 4. &  
chap. 2. 13, 14.

The seventh and last Scripture that I shall produce, is that, *Matth. 10. 41. Hee that receiveth a Prophet, in the name of a Prophet, shall receive a Prophets reward*; that is say some, they shall bee partakers of the same reward, that is laid up for the Prophets. Without all dispute these two things lyes fair in the Text,

First, that there is some special and eminent degrees of reward due unto a Prophet above other men. And,

Secondly, that he that shall entertain a Prophet, and perform any offices of love and favour to him, under that name and notion, hee shall bee partaker of that reward; hee that receives a Prophet, as hee is Gods messenger, and implo-

ed

ed in his service, and sent about his errand, and not upon any carnal or worldly respects, hee shall receive a Prophets reward, that is, hee shall receive either such a reward as the Prophet himself shall receive at last, or hee shall receive such a large ample and noble recompence as is meet for one to receive, that received a Prophet, as coming from the Lord; and as acted by the Lord: Look as suc. who give an honourable reception, to th: Ambassadors of Kings, or Princes, do highly raise themselves in the favour and esteem, of those Kings or Princes, that had sent them; so those that receive the faithful Prophets of the Lord, as the Ambassadors of God, they shall bee highly interested in the favour of God, and as nobly bee rewarded by God. I might produce several other Scriptures, that sound to the same purpose, as these Seven do; but enough is as good as a feast.

As that Mar. 6.  
10. Joh. 14. 2.  
Mar. 10. 20. to  
the 24.

I shall therefore in the Second place come to the Reasons that may further evidence and confirm this great truth, viz. That there shall bee different degrees of glory in Heaven; among many other reasons that might bee given, I shall only give you these five.

First, there are diversities of degrees of Angels in Heaven; There are Cherubims and Seraphims, and there are Angels and Archangels; now the Cherubims and Seraphims, are a lower rank and order of Angels; and the Archangels, are a higher rank and order of Angels. And the Apostle speaks clearly of several ranks and orders of invisible creatures, in that Col. 1. 16. here you have an enumeration of, *Thrones, Dominions, Principalities, and Powers*, and so in that Eph. 1. 21. *Far above all Principalities, and Powers, and Might, and Dominion*. These principalities and powers, are the blessed Angels that Minister before the Lord, and that are subordinate unto one another; and here they are reckoned up by ascending, power is above principality, and might above power, and dominion above might. To define those orders and degrees of Angels, with which God is invironed, is a work too high and hard for mee; and though the Papists, and several School-men are so bold as to define

I.

Dionysius. Areopagita, Thomas Aquinas, &c.

\* Mat. 9. 34 & chap. 12. 34 Mark 3. 22.

The very supposition of order supposeth inequality, and disproportion.

their particular offices and orders, yet I dare not be wise above what is written; where the Scripture is silent, I love to be silent, and where the Scripture hath no tongue, there I desire to have no ears. There is an order in Hell, an order among the Devils, and therefore you read in \* three Scriptures of the Prince of Devils; and so much also that expression imports, that you have in that *Mat. 25. 41. The Devil and his Angels*, which intimates a Prince among those unclean and damned spirits. Now shall there be order in Hell, and confusion in Heaven: Shall there be order among the evil Angels, and shall there not much more be order among the good Angels? Certainly that God that is the God of order, and that hath made all things in order, and that to this day keeps all things in order here below, will never suffer the least disorder and confusion, to be among those Princes of glory, that stand continually before him. Hee that denies order in Heaven, denies Heaven to be Heaven; and hee that grants order in Heaven, grants degrees of glory in Heaven. Though there is no difference between the Angels *in natura Angelica*, the Angelical nature being alike in all, yet *in officio*, in office there is a great deal of difference in the glory of the Angels; for God employs some of the Heavenly Host in more high, noble, and excellent services than others, and answerable thereunto shall their reward bee. Though all Angels shall share alike in the essential, and substantial glory of Heaven, yet there is an additional glory, an accidental glory, an over-plus of glory, that shall be conferred upon the Angels, answerable to the several and various services that they have managed and engaged in. Now the Scripture tells us plainly, *that in Heaven wee shall be like to the Angels*; and therefore if there be degrees of Angels, and if the Angels in Heaven shall have a different glory and reward, according to the work in which they have been employed, then the glory of the Saints in respect of degrees shall bee different also. But

Muth. 12. 30

Secondly, There are degrees of Torments in Hell, and therefore by the Rule of Contraries, there shall bee degrees of Glory in Heaven. Now that there are degrees of torments

in Hell, is most evident from several plain Scriptures, as from that 10th. of *Matth.* v. 14, 15. *And whosoever shall not receive you, nor hear your words, when you depart out of that house, or City, shake off the dust of your feet. Verily I say unto you, it shall be more tollerable for the Land of Sodom and Gomorrah, in the day of judgement, than for that City; Sodom and Gomorrah shall have an easier and cooler Hell, than such Cities shall have, that have contemned the tenders of Grace, and the offers of Mercy.* 'Tis very observable, that the punishments that God in this life hath inflicted upon the *Jews* for their contempt of Christ, and his everlasting Gospel, have been more terrible, than his raining Hell out of Heaven upon *Sodom* and *Gomorrah*, for on a sudden, and in a moment God consumed them, and burnt them up; but God hath for above this sixteen hundred years, been raining Hell out of Heaven upon the *Jews*; hee hath for a long time vexed them with all manner of adversity, and to this very day hee hath made them all the world over, a spectacle of his dreadful severity; but all those plagues and punishments that the *Jews* have been, and still are under, are but flea-bittings, and scratches on the hand, to those dreadful and amazing judgements, that God in the great day of account, will inflict upon all Christs refusers, and Gospel-despisers. And so chap. 11. 20, 21, 22, 23. *Then began hee to upbraid the Cities, wherein most of his mighty works were done, because they repented not. Woe unto thee Chorazin, woe unto thee Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tollerable for Tyre and Sidon, at the day of Judgement, than for you. And thou Capernaum, which art exalted up to Heaven, shalt be brought down to Hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.* The more mercy hath been upon the bare knee intreating sinners to repent, the more earnest the Lord Jesus hath been in wooing sinners to believe on him, and to resign up themselves wholly and only to him, the more clearly and sweetly the everlasting Gospel hath sounded in sinners ears, and the more neer, and the more often Heaven

Contempt of  
Christ and his  
Gospel, is worse  
than *Sodomy*.

Heaven hath been brought to sinners doors, and yet they have bid defiance to all, and hardened themselves in their sins, with the greater violence, and with the more dreadful vengeance, shall such be plunged into the lowest Hell. And so in that, *Mat. 23. 14. Woe unto you Scribes, Pharisees, and Hypocrites, for yee devour Widows houses, and for a pretence make long prayer; therefore yee shall receive the greater damnation.* Hypocrites shall bee double-damned, the hottest and the darkest place in Hell is reserved for them. Give him his portion with hypocrites; for number and weight there are no torments in Hell to the torments of hypocrites. Counterfeit sanctity is double iniquity, and therefore 'tis but justice that the hypocrite should have double torment. And so in that, *Luke 12. 47, 48. That servant that knows his Masters will, and doth it not, shall be beaten with many stripes, and hee that knew it not, and did commit things worthy of stripes, shall bee beaten with few stripes.* Sins against light and knowledge, are sins against the noblest remedy; they waste and wound the conscience most; they most open sinners mouths to blaspheme God; and they most harden sinners hearts in sinning against God; and every way they dare God most, and provoke God most to strike with an Iron-Rod, and to whip the knowing transgressor, not with Rods, but with Scorpions. 'Tis very observable, that the more light and knowledge men sin against in this world, the greater judgements God gives them up to, even in this life; take a remarkable instance in the most refined and civil Heathens (who are presumed to have most light and knowledge) who were given up to the most beastly errors about the nature of God, as the *Romans* and *Grecians*, who worshipped Feavers, and humane passions, yea every paltry thing, &c. whereas the *Scythians*, and more barbarous Nations worshipped the Sun, and the Thunder, &c. things terrible in themselves. Oh how much more then will God in the great day give them up to the greatest judgements, who have given themselves up to the greatest sins! Certainly the Professors of this age, yea of this City, whether they go to Heaven or Hell, will be the greatest debtors that shall be in either place; the one to the Free-grace of God,

and

Rom. 1. 21, 22,  
23.

And the other to his Justice; that they that have most of Hell in their mouths, and most of Hell in their hearts, and most of Hell in their lives, should have most of Hell in their souls at last, is but justice. I shall conclude this second Argument with a saying of one of the Ancients; Look (saith hee) as in Heaven one is more glorious than another, so in Hell one shall be more miserable than another. Now if there be degrees of torments in Hell (which I suppose the Scriptures but now cited doth undeniably prove) then doubtless there will be degrees of glory in Heaven.

Augustin.

Thirdly, God in this life dispenses the gifts and graces of his Spirit unequally among his Saints; to some hee gives two Talents, to others five, and to others ten. Hence 'tis you read both of a weak Faith, and of a strong Faith. *Why are yee afraid, O yee of little Faith? And, O woman great is thy Faith.* And, *Verily I have not found so great Faith, no not in Israel.* And hence it is that you read both of weak Christians, and of strong Christians. *Hee that is weak in the Faith, receive. Another who is weak eateth herbs.* And to the weak, *I became as weak, that I might win the weak. Wee then that are strong, ought to bear the infirmities of the weak, and not to please our selves, When I am weak, then am I strong.* And hence 'tis that you read of Babes, and of Children, and of young Men, and of old Men, in the Scripture. Saints are of different growths. Some are but babes in gifts and grace, others are children, others young men, and others old men. That God that distributes the good things of this world unequally among the Sons of men, as to some more, to others less; to some great things, to others little things; to some high things, to others low things; that God unequally distributes spiritual blessings among his dearest children; to some hee gives more light, to others less; to some a greater measure of love, to others a less; to some a greater degree of joy, to others a less, &c. Some Saints shine in grace and holiness as the Firmament; and others shine in grace and holiness as the Stars; some shine in grace and holiness as the Moon, and others shine in grace and holiness as the Sun, and all this springs from those different measures of grace and holiness, that God bestows upon

Matth. 25. and  
ch. 8. 10, 26. &  
ch. 15. 28.

Rom. 14. 1, 2.

1 Cor. 9. 21.

2 Cor. 12. 10.

Heb. 5. 13, 14

1 Pet. 2. 2, 7, 1.



his people. Now doubtless men may as well plead for equal degrees of grace, as they may for equal degrees of glory; they may as well plead for an equal share in the good things of this world, as they may plead for an equal share in the happiness and blessedness of that other world. Doubtless as God dispenses his gifts and graces unequally in this life, so hee will dispense his Rewards unequally in the other life. As mens gifts and graces are different here on earth, so their glory shall be different when they come to Heaven; without all peradventure they shall have the whitest and the largest Robes of Honour, and the heaviest and the brightest Crowns of Glory; whose souls are most richly adorned with grace, and whose lives are most eminently bespangled with holiness. The more grace and holiness any Saint hath here, the more hee is prepared and fitted for glory, and the more any Saint is fitted for glory, the more that Saint shall at last be filled with glory. The greatest measures of grace & holiness do most enlarge the soul, and widen the soul; and capacitate the soul, to take in the greatest measures of glory; and therefore the more grace, the more glory; the more holiness the more happiness a Saint shall have at last. Certainly God will crown his own gracious works in his children, proportionable to what they are, but they are different and unequally in all his children (in respect of measures and degrees) and therefore God will set different Crowns of glory upon the heads of his children at last. But

Fourthly, They that have more grace and holiness than others, they are more like to God than others. They bear his glorious Image in a greater print, they have a brighter character of God upon them, and they are the most lively picture of God in all the world.

Now wee know, though Parents love their children well, and with all their children well, and do for all their Children well; yet commonly they love them most, and provide for them best that resemble them most. Parents cannot but love those children most, and lay up for them most, who have most of themselves in them; and cannot see how God can do otherwise than love them most, and provide for them best,

best, who most resembled him to the life; the nature of God is a holy nature, and so there lies a holy necessity on his nature, to love them most who have most grace and holiness in them; look as 'tis natural to God to hate wickedness, so is natural to God to love holiness; and as the higher men rise in wickedness, the more a holy God hates them; so the higher men rise in holiness, the more a holy God loves them; now the more any are like to God, and the more they are beloved of God, the higher doubtless in glory shall they be advanced by God. The best and the largest Portion is laid up for that Childe that is most like his Father; the more any man in holiness resembles God on Earth, the greater and the larger Portion of glory, that man shall have when he comes to Heaven. But,

Psal. 45 7.

Fifthly, and lastly; to deny degrees of glory in Heaven, and to say that God won't sute mens wages to their works, nor their rewards to their services, nor crown the highest improvements of grace with the highest degrees of glory, is to render useles, many glorious exhortations, that are scattered up and down in the Scripture; as that in the 1 Cor. 15. 58. *Therefore my beloved Brethren, bee ye stedfast, unmoveable, alwaies abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.* If this were not a truth, that I have been all this while asserting, why then, when men meet with this exhortation, they may say, why, 'tis no great matter whether we are stedfast, unmoveable, and alwaies abounding in the work of the Lord or no, for if wee are, wee shall never advance our reward in Heaven, wee shall never add Pearls to our glorious Crown, wee shall never add one mite to our happiness and blessedness; and if wee are not, wee shall bee as high in Heaven, and our reward as great, and our crown as weighty, as theirs shall bee who are stedfast, unmoveable, & alwaies abounding in the work of the Lord. And so the denyal of degrees of glory in Heaven, will take off also the edge of all those other exhortations of perfecting holiness, of sowing liberally, of growing in grace, of bringing forth much fruit, and of adding vertue to vertue, &c. yea, this will cut the throat of

1 Cor. 7 1.  
cap. 9. 6. 2 Pet.  
3. ult. Joh. 15.  
8. 27 Pet 1. 51  
6. 7.

all divine endeavours, for who will labour to bee rich in grace, and to bee much in service, and to abound in all the fruits of righteousness and holiness, when none of all this will turn to a mans advantage in another world? If hee that sows little, shall have as great a Harvest, as hee that sows much, if hee that is dull and negligent in the work of the Lord, shall have as great a reward, as hee that is active and abundant in the work of the Lord. If those trees of righteousness which bring forth much fruit, shall have no greater a recompence, than those trees of righteousness which bring forth many leaves ( of profession ) but little fruit, &c. who would sow much, and who would bee active, and abundant in the work of the Lord? and who would bring forth much fruit, verily but few, if any. But now the opinion or rather the truth, that I have been labouring to make good, viz. that there shall bee different degrees of glory in Heaven, and that God will proportion mens reward to their work, and that he will measure our happiness and blessedness to them at last, according to the different measures of grace bestowed upon his people, and according to the work, service, and faithfulness of his people, in this world. This truth I say held forth in its luster and glory, is a marvellous encouragement, and a mighty provocation to all sincere Christians, to labour after the highest pitches in Christianity, and to bee very eminent in grace and holiness; for what man is there that will not reason thus, the more grace the more glory, the more holiness the more happiness, the more work the more wages, and the greater my service shall bee here, the greater shall bee my reward hereafter; and therefore, O my Soul! grow in grace, perfect holiness, and abound in the work and service of the Lord, knowing that *thy labour shall not bee in vain in the Lord*: And thus I have given you the reasons, that prove that there shall bee degrees of glory in Heaven.

Now I have nothing further to do upon this point, but to give a few brief Answers, to such Objections, as are commonly raised against this truth, that I have asserted and proved.

*Obj.* First, Some object and say, that one Christ bought us all; and that all our portions are bought by the precious blood of our Lord Jesus Christ, and that therefore all believers shall share alike in the inheritance of the Saints in light. *Ans.* To this Objection I shall Answer.

First, That all Saints shall be equal sharers, in the substantial, and essential glory of Heaven. *But* but of this I have spoken before: and therefore.

Secondly, Though a Father buyes a rich inheritance for all his Children, yet this laies no necessity nor obligation at all upon him, to allot to every one of his Children an equal portion: so though our Lord Jesus Christ, hath by his blood purchased a rich inheritance for his Children, yet this layes no necessity nor obligation at all upon Jesus Christ, to divide this rich inheritance, by equal portions among his Children; tis true, that Christ hath purchased all with his blood, and tis as true, that hee may divide his purchase among his people as hee pleases; if every man may do with his own as hee pleaseth why may not Christ, must hee needs bee bound when others are free?

Thirdly, and lastly, I answer, that as it is true, that the merits and satisfaction of Christ, is the ground and foundation of our reward, and that alone which makes our works capable of a reward; so tis as true, that our works are the subject of reward, and this is most agreeable to the compact that was made between Christ and his Father; that everlasting happiness and blessedness; that eternal glory and felicity should bee measured out to the Saints, according to their different measures of grace; and different degrees of service that they have been engaged in, in this world; and all this upon the credit of Christs blood; certainly there is nothing under heaven below the blood of our Lord Jesus Christ, that can make differing works, capable of a different reward: the Papists are most sadly out, for they are so blinde and bold as to affirm that the more grace any man hath, the more glory hee merits by his grace, these men make degrees of grace and not the blood of Jesus Christ, to be the meritorious cause of degrees of glory, and therefore of all men I think they are

furthest from glory: certainly this is the beleevers glory, and his crown of rejoycing that all recompences and rewards shall flow in upon him, not upon the account of his merits, but upon the account of Christs blood, and thus much shall suffice, to have spoken by way of Answer to this Objection.

2.

*Obj. 2.* But now in the Second place, I shall come to answer their grand and main objection, and that is taken from that Parable in the 10. *Math.* where the Kingdom of Heaven is compared to a vineyard; now in this Parable there is mention made of a Husband-man that call'd several Labourers into his vineyard, at several hours in the day, some hee call'd at the first hour, and some hee call'd at the third, and some at the ninth, and some at the eleventh, now when they came all to receive their wages, the story tells us that hee gave every man a penny, hee gave every man an equal reward, they that laboured from the first hour, and they that laboured from the third hour, and they that laboured from the sixth hour of the day, had no greater a recompence than hee that came in at the eleventh hour, and so had labour'd but one hour in the vineyard, and bore but little, if any, of the heat of the day, from whence the Objectors conclude that there are no degrees of glory in Heaven; but that all shall have glory alike, happiness and blessedness alike, every man shall have his penny, every man shall have an equal reward, and no mans penny in Heaven shall bee brighter or bigger than anothers.

Now by way of answer, to this objection, give mee leave to premise these three things?

First, That this Parable of the householder, in giving to every man a penny, hath no reference at all to Heaven, nor to the reward, nor to the glory that shall bee confer'd upon the Elect, and this I shall clearly and fully prove, by these four following Arguments.

First, This illative particle, *for*, in *vers. 1.* sheweth that this Parable is inserted to expound the former conclusion, *viz. that the first shall be last, and the last shall be first*, and therefore the end of the Parable is concluded, with the repetition of the same sentence, *vers. 16. the last shall be first,*

and

and the first shall be last. Christ by this Parable would teach his hearers, that there is no reason under Heaven why they which are first called in respect of time should boast or triumph over others, because hee can easily call the uncalled at pleasure, and either make them equal with them, or else prefer them before them which are first. The scope of Christ in this Parable is not to set forth the equality of celestial glory, 'tis not to prove that the happiness and blessedness of the Saints shall be equal in Heaven, but the very drift of the Parable is to shew, that they which are first called and converted, have no cause at all to despise the uncalled, & unconverted, or to trample upon them with the foot of pride, considering that they who are yet in their sins, and in their blood, and in an unconverted, and un sanctified estate, may yet be called, and either made equal to them, or preferred before them. But

Secondly, Interpreters do generally agree in this, that by the Husbandman wee are to understand God himself, and by the Labourers men upon earth, and by the Vineyard the Church of God; and several of them say, that by the five hours in the Parable, wee are to understand the five ages of man.

First, By those who were called in the morning, and sent into the Vineyard, wee are to understand those who in their childhood are called and converted, they are such who begin to seek the Lord, and to serve the Lord, even as soon as they are capable of the use of reason. As *Saman* did, and as *Jeroboam* did, and as *Isaiah* did.

Secondly, By those who are called at the third hour, wee are to understand those who are converted, and turned to the Lord in their youth, in the prime, and spring and morning of their daies.

Thirdly, By those who were called at the sixth hour, wee are to understand those who are turned to the Lord in their strength, and in their full and perfect age.

Fourthly, By those who were called at the ninth hour, wee are to understand those who are converted and turned to the Lord in their declining age.

And

*Crisostom, Origen, Irenaeus, Gregory, Augustine.*

See my Apples of Gold.



And fifthly, By those who were called at the eleventh hour, wee are to understand those who are converted and turned to the Lord in their decrepit old age, when they have one foot in the grave, and there is but a short step between them and eternity; when with the Thief upon the crosse they are even ready to bee turned off of the Ladder of life. Now the Vineyard being the Church, all that this parable proveth is no more but this, that whether men are cal'd into the Vineyard of the Church either sooner or later; either at the first hour, or at the ninth or eleventh hour. Yet this shall neither greaen nor lessen their reward, for if they are called at the first hour, their recompence shall bee never the greater upon that account, or if they are called at the eleventh hour, their reward shall be never the lesser upon that account; the reward shall not bee different according to the different times of mens being called and converted, and that this Parable proves; but the reward shall bee different according to the diversity of our works, and that my former arguments prove. But,

The Roman penny is the eighth part of an ounce, which after five distillings the ounce, is seven pence half penny.

Thirdly, If the Penny that every one had in the Parable be meant of glory, then it will roundly follow, that murmurers shall be saved, and glorified as well as others, for the murmurers had their Penny as well as the rest, *vers. 10, 11, 12.* But when the first came, they supposed that they should have received more, and they likewise received every man a Penny. And when they had received it, they murmured against the good master of the house, saying, These last have brought but one penny, and thou hast made them equal unto us, which have borne the burden and heat of the day. The Greek word *ζῆλον*, that is rendered murmured, signifies to grudge as Swine grunt, they grumbled and grunted, and they grunted and grumbled, and pray tell mee what should such Swine as murmurers are do grunting and grumbling in Heaven, doubtless the Crown of Glory is too bright, too noble, too glorious, and too weighty a Crown to be set upon murmurers heads. Heaven would be no Heaven, if there were but one grunter or murmurer there; in Heaven all the vessels of Glory shall be full, and there shall not be the least shadow of envy, or re-

pining

ping there. In the streets of that new *Jerusalem* above, none shall ever complain that others have too much, or that themselves have too little; every glorified Saint shall sit down fully satisfied and contented with his portion there. Now should wee by the Penny understand a glorified estate and condition, then this would unavoidably follow, that many shall be brought to a state of glory, which are not elected, nor sanctified nor prepared for glory; but this can never, nor must never be granted; and therefore without all peradventure this Parable doth no way hold out that state of glory and felicity which all the called and chosen of God, shall have at Christs coming to judge the quick and the dead. But

Fourthly, The Penny that is here mentioned in this Parable, cannot, nor may not be interpreted, so as to signifie an equality of glory, or an equality of happiness and blessedness, that the Saints shall have in Heaven, because such an interpretation, such an exposition is cross and contrary to the common and received Rules of interpreting and expounding of Scripture. Now among other Rules that are to be observed in the interpreting and expounding of Scripture, there are these two.

First. You must so interpret and expound one Text of Scripture, that you do not set it at strife and variance with another Text of Scripture; for though there is a seeming contradiction between Scripture and Scripture, yet there is a blessed harmony, and a glorious correspondency between all the parts of Scripture. 'Tis a very dangerous thing so to interpret Scripture, as to raise contests and opposition between Scriptures and Scriptures; 'tis an evil thing to raise up Scripture against Scripture, and so to interpret one as to make it affront another. Woe to him that by his interpretations of Scripture proclaims the Scriptures to be at open war amongst themselves. Now to interpret the Penny in the Parable, so as to make it signifie an equality of glory and happiness among the Saints in Heaven, is to set this Scripture at variance, and strife, withall those Scriptures that I have produced to prove an inequality in the glory and happiness of

the Saints in Heaven, and therefore such an interpretation is rather to be abhorred, than to be received. But

Secondly, Another Rule that is to be observed in the interpreting of Scripture, is this, wee must alwaies interpret those Scriptures that are more dark and mysterious by those Scriptures that are more plain and clear, and not interpret those Scriptures that are plain and clear, by those that are dark and mysterious, for this were to darken counsel by words without knowledge. Now they that interpret the Penny in the Parable to signifie an equality of glory among the Saints in Heaven; they transgress this second Rule; for they must then interpret all those clear and plain Scriptures that I have brought to prove degrees of glory in Heaven by this dark and mysterious Parable, whereas they should interpret this dark and mysterious Parable (if I may so say) by those plain and clear Scriptures that I have already cited; and therefore their interpretation must be rejected. 'Tis true, of some Parables wee may say as *Gregory* doth, viz. That they rather require a Practicer, than an Interpreter. And 'tis as true, that other Parables are so dark, obscure, and mysterious, that wee shall never understand them, without the sweat of our brows, and the beating of our brains; and such a Parable this seems to be, and therefore wee must interpret the parts of it rather by other clear Scriptures, than to make clear and plain Scriptures bow to this that seems to have a vail upon it. And thus you see by these Arguments that the Penny in the Parable hath no reference at all to Heaven, nor to any equality of glory that shall be among the Saints there.

Secondly, *Chrysostome's* counsel on the Text should be eyed and followed, saith hee, Wee should not strain every particular of a Parable, but only consider the scope of Christ in the propounding of it, and accordingly apply it. Wee look not on every particular colour in a well drawn picture, but on the whole peice: so when wee come to view a Parable, 'tis enough that wee cast our eye principally upon the general intencion and scope of it; hee that is very exact and curious to view and observe every particular circumstance about

Job 38. 1.

Psal. 49. 4. &

Psal. 78. 2.

John 16. 29.

Vide *Chrysostom*  
in hunc locum.

bout Parables, may easily draw blood instead of milk out of the breasts of Parables. Parables are like to the Role which *Ezekiel* saw in a Vision spread before him, which was written within and without; without the History was written, and within the mystery was written. Now though the out-side, the history of a Parable be like the Golden Pot, yet the inside, the mystery of a Parable, is like the *Manna* that was hid therein, and 'tis the *Manna*, the *Manna*, that wee must seek after. Look, as 'tis their wisdom, who deal in curious rich stuffs that are wrought on both sides, to cast a special eye upon the flowers that are on the inside of those stuffs: So 'tis our wisdom to cast a special eye upon the inside of Parables, upon the mystical reference that Parables have, than to lye poring upon the outside of Parables. Now the scope of this Parable is not to prove that there is an equality of glory in Heaven, but to reprove the *Jews*, who being called into the Lords Vineyard betimes in the morning, repined and murmured that the *Gentiles*, who were called in at the latter end of the day, who were called in some thousand years after them, that they should through the riches of grace have an equal share with them in the reward; and stand upon as good and as noble terms with God as themselves, who had so long bore the heat of the day. God, to shew that his gifts, his grace, and his rewards are free, will give his pennies as well to those who have laboured but a little, as to those who have laboured much; and this is no prejudice at all to his truth and justice, that his grace is free. But

Thirdly and lastly; That by the Penny wee cannot, nor wee may not understand everlasting happiness and blessedness; but some other reward that Hypocrites may attain to as well as sincere-hearted-Christians, and the reason is obvious; for hee that was sent away for his envious grumbling and grunting, was sent away also with his Penny; take thy Penny, and be packing. By the Penny some pious Interpreters do understand some competent gift or other (whatever it were) which might be well managed and improved to advantage. The Vineyard is the Church, and every one that is called to labour in the Vineyard, is called to labour in the use and im-

*Ezek. 2. 10.*  
*Hier. in cap. 2.*  
*Ezek.*

Some by the Penny do understand, worldly honour, and the estimation and approbation of men.

provement of Ordinances. Now every one that is laborious in the use of Ordinances, shall be sure to get something; no man shall kindle a fire on Gods Altar for nought. And yet it many times comes to pass, that those who have been called and converted long before others, do yet make no greater, nor no better yearnings on it, than those do that have been called and converted long after them; hee that is called at the first hour sometimes gets no more than hee that is called at the eleventh hour. 'Tis in the Trade of Christianity, as it is in other Trades. Now you know that many men who have been set up in this or that Trade, ten, nay twenty years before others, yet they many times make no more yearnings, no more advantage of their Trade, than they that have set up but the other day, as wee say. Why so many that have been called long to the Trade of Christianity before others, yet they make no more yearnings, no more advantage of that Trade, than those that have been called to it but yesterday, as I may speak; his gifts, his gain, his yearnings that is called in at the eleventh hour of the day, is many times equal to his that was called in at the first hour of the day. Yea I have formerly proved, that sometimes many that are called later than others, do yet in gifts and grace excel those that were called long before them. Now these Objections being answered, that Truth stands firm, like *Mount Zion*, viz. That the more holiness you have here, the more happiness you shall have hereafter; the more grace you have here on Earth, the more glory you shall have when you come to Heaven.

And so I come to the second thing proposed, namely, To acquaint you with some means, helps, and directions, that may enable you to make a progress in holiness, and to perfect holiness in the fear of the Lord. And

First, If ever you would perfect holiness, if ever you would attain to higher degrees of holiness than any yet you have attained to, then labour to bee more and more sensible of your spiritual wants and deficiencies of grace and holiness. Ah Christians! you must bee often in casting up your accounts, and in looking over the defects of your holiness; hee that hath most holiness, yet

wants

wants much more than what hee hath attained to, witness the prevalency of his corruptions, witness his easie falling before temptation, witness his aptness to faint in the day of affliction, witness his staggering in the day of opposition, witness his shifts in the day of persecution, and witness his actual unpreparedness and unsuitness, for the day of his dissolution. The more any Christian sees himself defective in holiness, the more hee will labour after holiness, *Psa. 119. 59, 60. I thought on my wayes, and turned my feet unto thy testimonies: I made haste, and delayed not to keep thy Commandements.* The Hebrew word *אָמַן* that is here used for thinking, signifies to think on a mans waies accurately, advisedly, seriously, studiously, curiously; this holy man of God, thought exactly and curiously, on all his purposes and praetises, on all his doings and sayings, on all his words and works, and finding too many of them to be short of the rule, yea, to bee against the rule, hee turns his feet to Gods testimonies, having found out his errors, upon a diligent search, a strict scrutiny, he turns over a new leaf, and frames his course more exactly by rule: O Christians! you must look as well to your spiritual wants, as to your spiritual enjoyments, you must look as well to your layings out, as to your layings up, you must looke as well forward to what you should be, as backward to what you are; certainly that Christian will never be eminent in holiness, that hath many eyes to behold a little holiness, and never an eye to see his further want of holiness; hee that is more affected with that holiness hee hath, than hee is afflicted about those great measures of holiness that hee needs, will never bee but a Puny, a Dwarf in holiness; the more sensible wee are of our own weakness and emptiness, the more pleasure God will take to fill us with his own fulness, and to perfect in us the work of holiness. But,

Secondly, If ever you would perfect holiness, if ever you would attain to higher degrees of holiness, then set the Lord alwaies before your eyes, set your selves alwaies as in his presence: *David* was a man that was very high and eminent in holiness; but how came hee to so great a height?

*Psal. 41. 12.  
1 Sam. 2. 1. 3.*



*Athenodorus* a  
Heathen could  
say that all  
men ought to  
bee careful in  
the actions of  
their lives, be-  
cause God was  
every where,  
and beheld all  
that was done.  
1 King. 20. 39.  
Psal. 39. 1.  
Jer. 20. 10.  
Job 10. 12.

why hee tells you how in that 16. Psal. 8. *I have set the Lord alwaies before mee, because hee is at my right hand, I shall not bee moved.* David did not by fits and starts set the Lord before him, *but hee alwaies set the Lord before him in his course,* hee had his eye upon the Lord; and so much the Hebrew word *שמר* imports; I have equally set the Lord before mee, that is, the force of the original word, that is, I have set the Lord before mee, at one time as well as another, without any irregular affections, or passions, &c. in every place, in every condition, in every company, in every employment, and in every enjoyment, I have set the Lord equally before mee; and this raised him, and this will raise any Christian by degrees, to a very great height of holiness; *Psa 119. 168. I have kept thy precepts, and thy testimonies: for all my waies are before thee.* The Hebrew word (*שמר* *shamar*) that is here rendred kept, signifies to keep carefully, diligently, studiously, exactly; it signifies to keep as men keep prisoners, and to keep as a watchman keeps the City, or the Garison, yea, to keep as a man would keep his very life; but now mark what was the reason that *David* kept the Precepts and the testimonies of the Lord; so carefully, so sincerely, so diligently, so studiously, and so exactly? why the reason you have in the latter part of the verse, *for all my waies are before thee.* O Sirs! tis as necessary for him that would bee eminent in holiness, to set the Lord alwaies before him, as tis necessary for him to breathe; in that 31. of *Job* you have a very large narrative of that heigh and perfection of holiness, that *Job* had attained to, and the great reason that hee gives you for this, is in the 4. verse, *Doth not hee see my waies, and count all my steps?* the eye of God had so strong an influence upon his heart & life, that it wrought him up to a very high pitch of holiness. The Schollar writes most exactly, whilest his Masters eye is upon him, and the Childe walks most exactly whilest his Fathers eye is upon him, and the Servant works most exactly whilest his Masters eye is upon him: and so certainly all the Sons, and Servants of the most high God, do hear most exactly, and pray most exactly, and walk most exactly, when they set themselves

most

most as in the presence of the great God, who is all sight, who is *Totus oculus*, all eye. Ah friends! as ever you would bee high in holiness, possess your hearts with a serious apprehension of Gods presence, set your selves dayly as in his sight, as under his eye; and remember, though a man may easily baffle his conscience, and put out his light, and deceive the world, like that counterfeit *Alexander* in *Josephus* his story, yet hee shall never be able to baffle or deceive the eye of Gods omniscieny; you shall as soon get out of the reach of his hand, as you shall get from under the view of his eye: God hath his windows in all our breasts, and curiously and narrowly observes all that is done within us, and all that is done by us; and if the serious consideration of his all seeing eye, will not influence us to labour after the highest degrees of holiness, I know not what will. It was *Seneca's* advice to his friend *Jucilius*, that whatsoever hee was doing hee should imagine that *Cato* did behold him; and *Plutarch* advised his friends to demean themselves so circumspectly as if their enemies did alwaies behold them: But my advice to you shall bee this, upon every occasion, in every condition, and in every action, set the Lord alwaies before you; if the sharp and severe eye of a holy man, or of a holy friend, or of a holy relation will so over-awe you, and so exceedingly influence you to the best of actions; then certainly the sharp peircing and all-seeing eye of God will do much more, and therefore let the Lord bee alwaies in your sight. But,

Thirdly, If ever you would attain to higher degrees of holiness, then fix and settle your selves under a holy Ministry; resigne and give up your selves to his Ministry who makes it his great business and work, to preach holiness, to promote holiness, to countenance holiness, to encourage holiness, to exalt holiness, and to remove all obstructions that may any waies hinder the progress of holiness. Some there bee that spend their time rather to please, than to profit, and to tickle their hearers ears than to touch their hearts; from these turn aside, and some there bee who make it their work rather to destroy Churches, than to build them up in faith and holiness, and from these turn aside; some there

Isa. 30. 10.

Gal. 1. 23.

Phil. 4. 14.  
Jer. 14. 14.

there are who make it their business to delude and deceive the simple, by venting, and setting to sale the devices of their own heads, and the deceits and visions of their own hearts. How many are there in these daies, whose glorious visions are but golden delusions, and whose Seraphical phrases are but brain-sick phantasies, and whose new notions are but new nothings; from these turn aside.

Gal. 2. 18.  
2 Pet. 2. 20, 21;  
22.

And others there be that build the things that they have destroyed, and are returned (after they had been seemingly waiht) with the Dog to his vomit, and with the Sow to her wallowing in the mire. They say that if tame Foxes break loose and turn wilde, they do more mischief than any. Julian was once a Professor, but turning back to Heathenism, hee drew more from the Faith by his fraud, than his predecessors did by force; therefore from these turn aside.

Mat. 15. 1.--7.  
Mark 7. 1.--14.

Some there be that cry up the commandements of men above the Commandements of God, and that set up the ordinances of men, above the Ordinances of God, and that prefer humane institutions before divine institutions; from these turn aside.

1 King. 10. ---  
26.  
2 Cor. 10. 10.

And others there be, that have a vein of scorning and reproaching, of disdainng and triumphing over the persons, names, and credits of those faithful Ministers of Christ, who upon all accounts, excel them, and whom upon a dying-bed, and before a Judgement-sear, they will wish that they had imitated, and not envied. These labour to darken and obscure others, that their own Sun may shine the brighter; these labour to lessen others reputation, hoping thereby to greaten their own; these admire themselves, and condemn others; these look upon themselves as the greatest Doctors, and upon all others as the worst of Dunces; from these turn aside.

Some there be that spend their time and their strength in studying and preaching of dry and sapless controversies, which are so far from bettering of mens hearts, and from reforming of mens lives, that they leave men as much, and many times more under the power of sin, and dominion of Satan, than they were before; from these turn aside.

And others there be that stand most upon easie things, and little

these things, upon things of least worth; and weights; and in these they will be very nice and curious, and yet readily pass over the great and the weighty things both of the Law and of the Gospel; they stand more upon circumstantial, than upon substantial, upon a Saints-day, than upon a Sabbath-day, upon an *Easter*-offering, than upon offering up of themselves to the Lord; upon a Pipe, a Vesture, a Gesture, than upon saving of immortal souls, from these turn aside.

Some there be that speak two words for Christ, and ten for themselves, that are very zealous to fleece their flocks, but are neither headed, nor hearted to feed their flocks; that mind mens goods more than their good, and the serving of themselves, than the saving of souls. So they may be clad sprucely and fare deliciously, and live lazily, they care not though millions of souls go to Hell yearly; to pick your purses, they will indulge your consciences; and so it may go well with them in this world; they care not what becomes of you in the other world; from these turn aside.

And others there be that take more pains to make Profelites, than to make men holy; they make it their great business to win over men to their opinions, when they should be a winning of men over to Jesus Christ; they make it more their work to convert men to their way, than they make it; their work to better mens hearts, or mend their lives, or save their souls; they will compass Sea and Land to make men one with themselves, and yet think all that time and pains lost, that is spent in endeavouring to make men one with Christ; these are Factors for Hell; and resemble the Prince of darkness to the life; for as hee, so they will spare no pains to gain Profelytes; from these turn aside. And give up your selves to their labours, who make it the top of their glory to preach holiness, to advance holiness, to magnifie holiness; and to practise holiness; and this will be an excellent means to raise you up to higher degrees of holiness. But

Fourthly, Be most in with them that are most eminent and excellent in holiness; let the delights and joy of your hearts run most out to them, who are still adding to their stock of holiness. This is was with that Princely Prophet in that *Psalm*

1 Tim. 1. 5, 6, 7.  
Mat. 23. 23. &  
ch. 6. 34, 5.

Ezek. 13.  
2 Pet. 2. 13, 33,  
4  
Rev. 18. 13,  
13, 13.

Mat. 23. 15.

Act. 18. 5.

16. to 37. My goodness extendeth not to this: But to the Saints that are in the Earth, and to the Excellent, in whom is all my delight. The Disciples by discoursing with Christ had a holy flame raised up in them, Luk. 24. 32. And they said one to another, did not our hearts burn within us, while he talked with us by the way, and opened to us the Scriptures? And when Paul met Silas and Timotheus, hee burned in spirit: these two men were eminent in holiness, and by their company and communion, the zeal and courage of the Apostle Paul was very much heated and raised. Look as one flaming Bavin may kindle a thousand, so one precious Saint, in whom grace is strong, and holiness is high, may by a divine and secret operation, convey heat and life, power and vigour into all that touch him, or come neer unto him; even as the Load-stone by a secret operation conveyeth power and vigour into Iron. The prayers, the conferences, the counsels, and all the carriages of a man eminent in holiness, will mightily help on the work of holiness in their hearts, where the streams of holiness run but low. Look as rich and costly Banquers do refresh, and raise, and strengthen their spirits, that are weak and faint. So men that are rich in grace and holiness, will raise and strengthen their spirits, who are weak in grace, and who for want of greater measures of holiness, are apt to faint. Look as young plumes will not thrive under dropping-trees: so such as are weak in holiness, will never thrive so long as they only associate themselves with those that are weak. Look, as many times one rich man makes many poor men rich: so many times one man rich in holiness makes many rich in holiness; and therefore as ever you would abound in holiness, look not so much at gifts, as at grace; look not so much at Saines, our sides, as at their in-sides; look not so much at their external faith, as at their internal worth, and almighties make them your choicest, and your chiefest companions, who do most excel in grace and holiness: their tongues, their lips, their lives, will still be a dropping divine marrow and fatness, and therefore be sure to keep smother in with them. But still be sure to grow as the Root.

Fifthly, If ever you would attain to higher degrees of holiness

Wells, then be much in the exercise and use of those holiness you have; all the honour and glory that God hath from us in this world, is from the exercise of holiness. Look, as the frequent doings of sin is the strengthening of sin; so the frequent doings of holiness is the strengthening of holiness. Look, as the *non* exercise of holiness brings upon the soul a decay of holiness; so the exercise of holiness breeds in the soul an increase of holiness. Holiness is always made more and more perfect by using. Look as Wells are the sweeter for drawing, and Fountains the better for overflowing; so holiness is sweetest and best when it is drawn into action. Look as the running Water is the best and sweetest water; so the active Christian is the best and sweetest Christian. That musical Instrument always makes the sweetest melody, that is most frequently used; and so doth that Christian that is most frequent in the exercise of grace and holiness. Wee get nothing by dead and useless habits; talents hid in a Napkin, gather rust; and the noblest faculties are imbrued, when not improved in exercise; and therefore the Apostle exhorts *Timothy* to stir up the gift of God that was in him, in that *1 Tim. 1. 6*. The words are an allusion to the fire in the Temple, which was alwaies to be kept burning. *Paul* would have *Timothy* to be alwaies a blowing his spark into a flame. Look as fire is preserved and maintained by blowing and stirring of it up; so holiness is preserved and maintained in the soul by being stirred and blown up in the soul. The habits of grace and holiness are like dull coal-fires, which if they are not now and then blown and stirred up, will certainly dye and go out.

should be alwaies flaming in our hearts, wee must do all we can to foster it, and keep it burning.

O Sirs! 'tis not the having, but the husbanding of holiness that brings glory to God; for a man to have the habit of holiness, and not to put it in practice, is all one as for a man to have a Talent, and to wrap it up in a Napkin. 'Twas a notable observation of *Philo* upon *Esau*, the famous Painter, that had the habit of painting above all of his time; but

Ἀναζωοποιῶν, It signifies to rekindle, or revive; when the words, the flesh, and the Devil, go about to put out that Divine Fire that



but, That great Art and skill that Adam had, had been to no purpose, had hee not exercised and practised it, upon some Table, so is with the habits of grace and holiness in the Saints, if they are not brought forth into exercise, into action, tis all one as if they had no such habits at all: Holiness out of action, is like a candle under a bushel, that yeelds no comfort to a mans self, nor no light to others. Though Gold bee Gold in the myne, and though it bee the most precious & desirable mettall in the world, yet so long as tis only in the myne, what profit or advantage have we by it; but now when tis dig'd out of the myne, and becomes a Treasure in mens hands, and is fitted for use and service, then it brings profit and advantage to men, and then the lustre and glory of it appears: So though grace and holiness in the habit (in the myne) bee grace and holiness; yet what profit or advantage is there in those habits, till they are brought forth into action, into exercise, and till then all the lustre and glory of grace and holiness, lies hid and obscure; the more the habits of holiness are brought into action, the more holiness will bee augmented and increased; and therefore above all look to the frequent exercises & usings of that holiness you have: and this will bee a ready way to turn your drop of holiness into a sea, and your spark of holiness into a flame, and your two mines of holiness into a vast treasure. But

Mat. 6. 5, 9.

Sixty, If ever you would attain to higher degrees of holiness, if ever you would perfect holiness in the fear of the Lord, then be much in secret prayer, be much in closet duties: Christ takes a great deal of pleasure to hear and to see his people pour out their souls before him in a corner; *Cant. 2. 14. O my Dove! that art in the clefts of the rock, in the secret places of the Sikkres, let me see thy countenance; let me hear thy voice; for sweet is thy voice, and thy countenance is comely.* Look as secret meals are very fattning, so secret duties are very soul-nourishing; secret Prayers are the Pillars of smock, whereby the soul ascends to God, out of the Wilderness of this world; secret Prayers are the wings of the Soul, whereby it flies to God in a more still and silent way; for the Increase and Augmentation of Holiness, the

tender dew, that falls in the silent night, will abundantly  
 more cause sweet herbs to flourish and grow, than great  
 showers of rain that falls in the stirring day; so secret prayer  
 will abundantly more cause the sweet herbs of grace and holi-  
 nesses to grow and flourish, than all those more open and vi-  
 sible duties of Religion, which too often are mingled, and  
 mix'd, with the Sun and Wind of Pride and Hypocrisy.  
 O Sirs! secret prayer is *Jacobs Ladder*, where you have  
 God in his fulness and holiness, descending down into the  
 Soul; & tis that Ladder whereby the soul ascends to the high-  
 est pitch of communion with God; witness *Ambrose*, who  
 was wont to say, I am never left alone, when when I am all  
 alone, for then I can enjoy the presence of my God, most  
 freely, fully, and sweetly, without interruption. And  
 witness that Heaven-born-Lady, who spent most of her  
 time in secret duties, in closer communion with God; and  
 when persons of great quality came to visit her, she would  
 to entertain them, as she would be sure not to omit her  
 set times for secret prayer; she would rather rudely take  
 her leave of them (as some call'd it) than omit her closer  
 communion with God; shee had found such rare advantages  
 by closer duties, that shee would not upon any terms ne-  
 lect them, or in the least turn her back upon them. And  
 'twas a most sweet and divine saying of *Bernard*, O Saint!  
 knowest thou not (saith hee) that thy husband Christ is bath-  
 ing, and will not be familiar in company, retire thy self  
 therefore by meditation into thy closet, or the fields, and  
 there thou shalt have Christs embraces. O Sirs! tis an ex-  
 perienced truth, that there is no such way under Heaven to  
 be rich in grace; and to be high in holiness, as by driving  
 and maintaining a secret trade with God. When had *Peter*  
 that glorious vision, and manifestation of grace but when  
 hee was alone and on the house top praying? And when  
 was that soul ravishing, that soul chearing, and that soul  
 strengthening message dispatcht by the Angel to *David*? tis  
 that hee was greatly beloved of God, but when hee was a-  
 lone praying? and doubtless many thousand Saints have  
 had their hearts melted, their corruptions weakened, their  
 fears

And *Constantine*  
 that great Em-  
 perour, made it  
 his constant  
 practise (as  
*Eusebius* re-  
 ports) to shut  
 up himself dai-  
 ly in a secret  
 place in his  
 Palace where  
 hee went to  
 private pray-  
 er.

Cant. 1. 11, 12,  
 Act. 10. 11, 12.  
 Dan. 9. 20, 21,  
 22, 23.

Compare these  
Scriptures to-  
gether, Mar. 14.  
27. Mar. 6. 46.  
Luk. 5. 16. and  
cap. 6. 12. Ma.  
26. 36, 39, 42,  
44. Luk. 12. 32,  
44; 45. John.  
17. 17.

fears scattered, their doubts resolved, their holiness raised, and their assurance fast'd, whilst they have been in closet-duties? Look as men many times gives their best, their choicest, and their richest gifts in secret, so doth God many times give the choicest discoveries of his love, and the sweetest dainties and delicacies of glory, and the richest measures of grace and holiness to his people in secret. Look as there was none so holy as Christ, so there was none so much in secret prayer as Christ; look as many men in this famous City, by driving a secret trade, a private trade, gain very great estates, beyond what many do, who drive more publick trades; to many Christians that drive a secret trade, a private trade with God in their closets, they grow abundantly more rich in grace, in holiness, in communion with God, and in all gracious experiences, than many other Christians who make a great deal of business in the world, and who are much in the Publick trade of Christianity; viz. hearing the word, conferences, family duties, &c. but very rarely shall you finde them in their closets, as ever you would bee eminent and excellent in holiness, keep up your private trade with God, maintain your closet communion with the holy one of Israel. But,

Seventhly, If ever you would attain to higher degrees of holiness, then fall with all your might upon subduing and crucifying your most raging corruptions, and your most darling lusts. O do not defer! O do not delay the work of spiritual mortification! O do not think that you can both fight and overcome, fight and triumph in one day! O do not think that your golden and your silver Idols will lay down their Arms, and yeeld the field, and lye at your feet, and let you trample them to death without striking a blow. O remember that your Idols will do all they can to keep their ground, and therefore you must arise with all your strength against them, and lay them in a mofet, and stamp them to powder, and burn them to ashes! O deal with them, as they dealt with the Levites Concubines, force them to death, and cut them to peeces! O leave not the Palm, the skull of this cursed Jew, undevoured and undestroyed! O deal by your

Judg. 19.  
1. King. 9.

most enraged lusts, as the *Philistines* did, deal by *Saul*, pluck out their eyes; and make them to grinde in the Mill of Mortification, till their strength be utterly consumed and wasted. Whilst *Saul* lived and kept the Throne; and was in his strength, little *David* was kept exceeding weak and low; but when *Saul* was dethroned and slain, little *David* quickly grew stronger and stronger: so all the while a darling sin lives, and keeps the Throne in the hearts gates and holiness will be kept exceeding weak and low; but when your darling sin is dethroned and slain by the power and the sword of the Spirit, grace and holiness will quickly grow stronger and stronger, and rise higher and higher. When men would have a rough field sowed for the plow, and sowed to bring forth fruit, will they not first fall with all their strength, and with all their might, upon grubbing up by the roots the strongest Trees, and the sturdiest Oaks, knowing that when these are grubbed up, weaker trees will easily fall: so, as ever you would have your hearts and lives full of the fruits of righteousness and holiness, fall with all your strength, and with all your might upon grubbing up by the very roots your beloved sins, your strongest lusts, and then the rest of your corruptions will easily fall. When *Goliath* was slain, the *Philistines* fled, and were easily brought under; when a General in an Army is cut off, the common soldiers are quickly routed; down but with your darling sins, and then the conquest of other sins will be easie.

2 Sam. 3. 1.

Rom. 8. 10, 13.

When a man hath eat poison, nothing will make him thrive, till hee hath vomited up the poison that hee hath eaten; 'tis not the most wholesome food the choicest dainties, nor the richest cordials under Heaven, that will increase blood, and spirits, and strength, in such a person, hee will throw up all, and nothing will stay with him to do him good, till his poison be cast up, and cast out. Beloved sins, they are the poison of the soul, and till these are vomited up, and cast out by sound repentance, and the exercise of Faith in the Blood of Christ, the soul will never thrive in grace and holiness; all the wholesome food of the Gospel, and all the dainties and cordials of Heaven, will never begin good blood,

blood, nor noble spirits, nor divine strength in their souls, that upon no terms will part with their darling sins; and therefore as ever you would be strong in the grace of the Lord, draw up all the strength that ever you are able to make, and fall on with the greatest courage upon your bosome sins, and never cease till in the strength of Christ you have got a complete victory and conquest over them. In the Law 'twas the blood of the Sacrifice, and the Oil that cleansed the Leper; and that by them was meant the blood of Christ, and the Spirit of Grace is agreed by all. Ah friends! as ever you would be cleansed from your darling sins, which do so exceedingly hinder the increase of holiness, be often in looking upon a crucified Christ, and in the application of his blood to your own souls.

I have read of five men, that being asked what was the best means to mortifie sin, gave these Answers; saith the first, The best means to mortifie sin, is, to meditate of death. Saith the second, The best means is, to meditate of the judgement day. Saith the third, The best means is, to meditate on the Joyes of Heaven. Saith the fourth, The best means is, to meditate on the torments of Hell. But saith the fifth, The best means is, to meditate on the blood and sufferings of Christ; and doubtless the last bit is to a hair, If any thing under Heaven, will subdue and bring under darling sins; it will be the daily sight of a bleeding, groaning, dying Saviour. Philosophy (saith *Lactantius*) may cover vices, but it never cuts off vices; it may hide a lust, but it can never quench a lust. As black patches instead of plaisters may cover some deformities in nature, but they can never cure them. Ah Sirs! if you do not kill your darling sins, they will kill your precious souls. When *Senacherib's* Army was destroyed by an Angel, and hee returned home with a hook in his nose, and a bridle in his lips, hee enquired of one about him, what hee thought the reason might be, why God so favoured the Jews; to which hee replied, That there was one *Abraham* their Father, that was willing to sacrifice his beloved Son to death at the command of God; and that ever since that time God favoured that people; well said *Senacherib*.

if, if that be it, I have two beloved Sons, and I will sacrifice them both to death, if that will procure their God, to favour mee; which when his two Sons heard, they (as the story goes) slew their Father, being more willing to kill, than be killed. Oh friends if you must kill, or be killed; if you are not the death of your beloved sins, your beloved sins will prove the death and ruine of your immortal souls; and therefore never leave looking up to a crucified Christ, till vertue flow from him to the crucifying of those special sins that do most obstruct and hinder the growth and increase of holiness. But

isa. 37. 38.

Eightly and lastly, If ever you would attain to higher degrees of holiness, then dwell much upon the holiness of God. O be still a musing, be still a pondering upon the holiness of God. Certainly, if there be any means under Heaven, to raise you up to higher degrees of holiness, 'tis this, and therefore keep alwaies a fixed eye upon the infinite and most glorious holiness of God. Now that this direction may the better work, premise with mee these eight things concerning the holiness of God.

First, Premise this with mee, that God is essentially holy, and in this sense none is holy but himself. Now essential holiness is all one with God himself; Gods essential holiness is Gods conformity to himself; holiness in God is not a quality, but his essence, *Quicquid est in Deo, est ipse Deus*, whatsoever is in God, is God; holiness in Angels and Saints is but a quality, but in God it is his essence. The fallen Angels keep their natures, though they have lost their holiness; for that holiness in them was a quality, and not their essence. Look as created holiness is the conformity of the reasonable creature to the Rule; so the increased holiness of God, is Gods conformity unto himself. Gods holiness, and his nature are not two things, they are but one; Gods holiness is his nature, and Gods nature is his holiness. God is a pure Act, and therefore whatsoever is in God, is God; 'tis Gods prerogative royal, to be essentially holy; the most glorious creatures in Heaven, and the choicest souls on Earth, are only holy by participation, 1 Sam. 2. 2. *There is none holy*

Mar. 19. 17.  
There is none good but God, that is, there is none essentially good but God, &c.

100 alleg. 100  
100 mod. 100  
100 has. 100  
100 to. 100  
100 100  
100 100  
100 100



Exod. 3. 14.

in the Lord, Gods holiness is so essential, and co-natural to him, that hee can as soon cease to be, as cease to be holy. Holiness in God is a substance, but in Angels and men 'tis only an accident, or a quality, the essence of the creature may remain, when the holiness of the creature is lost. As you may see in *Adam*, and the fallen Angels; but Gods essence and his holiness are alwaies the same; his very nature is holy, and therefore 'tis that hee is called *Jehovah*, and *I Am*, because what hee is really, that hee is essentially. Though men (for our information) do distinguish between the Attributes of God, and the Nature of God, yet in him they are the same. Look as the Willdome of God, is the wise God, and the Truth of God, the true God, and the Power of God, the powerful God, and the Justice of God, the just God, and the Mercy of God, the merciful God, and the Mightiness of God the mighty God, and the Righteousness of God the righteous God, and the graciousness of God the gracious God; so the Holiness of God is the holy God, Gods Nature, and his Name are one and the same. God is essentially holy, and that is the top of all his glory. But

Secondly, As God is essentially holy, so God is unmixedly holy, the Holiness of God is a pure Holiness, 'tis an unmixed Holiness, 1 *John*. 1. 5. *God is light, and in him is no darkness at all.* There are no mixtures in God; God is a most clear, bright-shining light; yea hee is all light, and in him is no darknesse at all. The Moon indeed when it shines brightest, hath her dark spots, and specks, but God is a light that shines gloriously, without the least spot or speck. Now look as that darknesse which hath not the least light attending it, is the grossest, the thickest *Egyptian* darknesse that can be; so that light that hath not the least cloud of darknesse attending it, must be the most clear, splendid light that possible can be, and such a light is the holy one of *Israel*. 'Tis very observable, the Apostle to illustrate the perfect purity and sanctity of God, adds a Negative to his Affirmative; *John* is no darkness at all, that is, God is so pure, that not the least spot, the smallest speck can cleave to him; hee is so holy, that no iniquity can be found in him; there is no defect

nor

Plato calls God  
the boun of  
plenty, and the  
Ocean of beau-  
ty, without the  
least spot of in-  
justice, &c.

not defective in the Nature of God; hee is a God of Truth, and without iniquity, just and right is hee. As *Moses* spake in that *Dist. 32. 4.* God is a pure, a most pure God, without the least potentiality, defectability, or mutability, and therefore in the highest sense hee is light, and in him is no darkness at all. Surely there is no unrighteousness in God, no evil can dwell with him, or come neer unto him. God stands at such a distance from iniquity, yea hee so abhors it, that hee never did, nor never will bestow a good look upon it, *Psalm. 11. 13.* *Thou art of purer eyes than to beholde evil, and canst not look on iniquity.* There are four things that God cannot doe: 1. He cannot lye: 2. Hee cannot dye: 3. Hee cannot deny himself: nor 4. Hee cannot look with a favourable eye upon iniquity. God doth indeed look upon iniquity with a barefute eye, with an angry eye, with a revengeful eye, and with a vindictive eye, but hee never did, nor will look upon iniquity with an eye of detestation, or with an eye of approbation, witness his hurling the fallen Angels out of Heaven, and his banishing of sinning *Adam* out of Paradise. By all this you see that the Holinesse of God is a pure Holinesse, 'tis a Holinesse without mixture; but now all the holinesse that is in the best and choicest Saints in the world; is but a druggie holinesse, a mixt holinesse, a weak and imperfect holinesse; their unholinesse is alwaies more than their holinesse. Ah what a deal of pride is mixt with a little humility, and what a deal of unbeloeif is mixt with a little faith, and what a deal of passion is mixt with a little meeknesse, and what a deal of earthlinesse is mixt with a little heavenlinesse, and what a deal of carnalnesse is mixt with a little spirituallnesse, and what a deal of hardnesse is mixt with a little tendernesse. O but now the Holinesse of God is a pure Holinesse, 'tis a Holinesse without mixture, there is not the least drop, nor the least druggie of unholinesse in God; 'tis true, the Gods of the Heathen were such as had been impure, beastly, filthy men, and therefore severall writers have taken a great deal of pains to convince Heathens of their impiety and folly, in worshipping such gods upon whom they fastened many heirid, ridiculous, lascivious, and impious actions; and therefore they conclude

Eccc 3

against

*Arnobius, Au-  
stin, Tertullian,  
&c.*

against them, that they are no gods; tis most certain, that the true God, that Hee that is the high and the holy one cannot bee charged with any iniquity, no nor with the least shew or shadow of vanity.

In God there is wisdom without folly, truth without falsehood, light without darkness, & holiness without sinfulness. But,

Thirdly, As God is unmixedly holy, so God is Universally holy, hee is holy in all his waies, and holy in all his works, his precepts are holy precepts, and his promises are holy promises, and his threatnings are holy threatnings, his love is a holy love, and his anger is a holy anger, and his hatred is a holy hatred, &c. His nature is holy, his attributes are holy, and all his actions are holy, hee is holy in punishing, and holy in sparing, hee is holy in justifying of some, and hee is holy condemning of others, hee is holy in bringing some to Heaven, and holy in throwing others to Hell; God is holy in all his sayings, and God is holy in all his doings, God is holy in what ever hee puts his hand to, and hee is holy in what ever hee sets his heart to, his frowns are holy, and his smiles are holy, his liftings up are holy, and his castings down are holy, when hee gives, his givings are holy givings, and when hee takes away, his takings are holy takings, &c. But

Fourthly, As God is universally holy, so God is eminently holy, hee is transcendently holy, hee is superlatively holy, and therefore hee is said to bee glorious in holiness, there is no fathoming, there is no measuring, there is no comprehending, there is no searching, of that infinite Sea of holiness, that is in God; as neither Men nor Angels, can see banks or bounds to Gods holiness, so neither Men nor Angels can sound to the bottom of Gods holiness; all that holiness that is in Angels and Men, is but a spark to Gods flame, tis but a drop to his sea, tis but a beam to his sun, tis but a mire to his millions, &c. O Sirs! you shall as soon, stop the Sun in his course, and change the day into night, and raise the dead, and make a world, and rell the stars of heaven, and empty the sea with a Cockle-shell,



Heb. 6. 13.

hath sworn by his holiness, that to the daies shall reman upon you, that hee will take you with him, and your posterity with fifth-  
bonds: Look as the great men of the World are wont to swear upon their honour (when they would give us the greatest assurance of what they will do.) because such Oaths are look't upon as most sacred and inviolable, so the great God swears by his holiness, because his holiness is his greatest Honour, and because hee hath no greater, nor no better, nor no choicer, nor no sweeter, nor no preciouser things to swear by; let mee, saith God, bee never owned as a God, nor honoured as a God, nor trusted as a God, nor feared as a God, nor valued as a God, if I do not inviolably keep my promises, and make good my threatnings, having sworn thereunto by my Holiness. Now you know the Scripture saith, *when God could swear by no greater, hee swears by himself;* so I may say, when God could swear by no greater Attribute, by no greater Excellency, hee swears by his Holiness; that being the top and the glory of all. Look as all the wisdom of the creatures compar'd with the wisdom of God, is but folly; and as all the goodness of the creatures compared with the goodness of God is but naughtiness; and as all the fulnesse of the creature compared with the fulnesse of God is but emptinesse; and as all the power of the creature, compared with the power of God is but weaknesse; and as all the righteousness of the creature, compared with the righteousness of God, is but unrighteousnesse: So all the holiness of the creature, compared with the holiness of God, is but unholiness; mans highest purity, is but impurity, when tis compared to the purity of God, yea, the very holiness of Angels, compared with the holiness of God, is chargeable with folly; *Joh. 4. 18.* That fulnesse of holiness that is in Angels or Saints, is only the fulnesse of the Vessel, but that fulnesse of holiness that is in God, is the fulnesse of the Fountain; that fulnesse of holiness that is in Angels or Saints, is but the fulnesse of the Branches, but that fulnesse of holiness that is in God, is the fulnesse of the Root; that fulnesse of holiness that is in Angels or Saints, is but the fulnesse of Sufficiency, but that fulnesse

fulnesse of holinesse that is in God, is the fulnesse of redundance. But,

Fifthly, As God is infinitely holy, transcendently holy, superlatively holy; so God is originally, radically, and fundamentally holy; the Divine Nature is the root, original, and spring of all holinesse and purity; all that holinesse that is in Angels and men flows from God, as the streams from the Fountain, as the beams from the Sun, as the branches from the Root, and as the effect from the Cause. There is no holinesse to be had, but from the Holy One, hee is the Author and Original of all the holinesse that ever was, or that is this day in the world, all the seeds of holiness, and all the roots of holiness that are to be found in Angels or men, are of the Lords sowing and planting. All that holiness that the Angels had in Heaven, and all that holiness that Adam had in Paradise, and all that holiness that Christ had in his humane nature, and all that holiness that ever any Saints have had was from God, and all that holiness that any Saints now have is from God. The Divine Nature is the first root and original fountain of all sanctity and purity, James 1. 17. Ministers may pray that their people may be holy, and Parents may pray that their children may be holy, and Masters may pray that their servants may be holy, and husbands may pray that their wives may be holy, and Wives may pray that their husbands may be holy: but none of these can give holinesse, none of these can communicate holinesse to their nearest and dearest relations; tis only God that is the giver and the Author of all holinesse. If holy persons could convey holinesse into others souls, they would never suffer them to go to Hell for want of holiness; to hand out holiness to others, is a work too high for Angels, and too hard for all mortals; tis only the Holy One that can cause holiness to flow into sinners hearts; tis only hee that can form, and frame, and infuse holiness into the souls of men.

A man shall sooner make a man, yea make a world, and unmake himself, than hee shall make another holy; tis only a holy God that can enlighten the mind, and bow the will and melt the heart, and raise the affections, and purge the

conscience,

Phil. 1. 11.



Isa. 44. 24.  
Rev. 1. 18.

conscience, and reform the life, and put the whole man into a holy gracious frame and temper. But

Sixthly, As God is originally, radically, and fundamentally holy; so God is independently holy; the Holiness of God depends upon nothing below God. God is the *Alpha*, the fountain from whence all holiness springs, and hee is the *Omega*, the Sea to which all glory runs. As all our holiness is from God, so all our holiness must terminate in the honour and glory of God. 'Tis God alone that is independently holy. All that holiness that is in Angels and men, is a dependent holiness, it depends upon the Holiness of God, as the streams depend upon the Fountain, the beams upon the Sun, the branches upon the Root, and the members upon the Head. God is (*Unum principium ex quo cuncta dependent*) one beginning, upon whom all things depend. God hath his Being only of himself, and 'tis hee alone that gives Being unto all other things. God is the first cause; and without all causes himself; the very Beings that Angels and men have, they have by participation from God. And 'tis the first cause that giveth unto all causes their proper operations, *Isa. 44. 6. I am the first, and I am the last, and besides mee there is no God.* God never had a cause of his Being, as all other creatures have; He is a glorious being, a holy being, without all causes, either efficient, or formal, or material, or final; and therefore hee must needs be independently holy. Look as the power of God is an independent power, and the wisdom of God an independent wisdom, and the goodness of God an independent goodness, and the righteousness of God an independent righteousness; so the holiness of God is an independent holiness. And as it is the glory of his power, that his power is an independent power, and the glory of his goodness, that his goodness is an independent goodness; so 'tis the glory of his holiness, that his holiness is an independent holiness. And look as all that power that Angels and men have depends upon the power of God; and as all that wisdom that Angels and men have, depends upon the wisdom of God, and as all that goodness that Angels and men have depends upon the goodness of God; so all that ho-

liness

linesse that Angels and men have, depends upon the holiness of God, &c. *Philo* could say, that God is such a fountain, that hee breaks forth with the streams of his goodness upon all things, but receives nothing back again from any to better himself therewith. There are none in Heaven, nor none on Earth that are absolutely independent but God alone.

Seventhly, As God is independently holy; so God is constantly holy, hee is unchangeably holy, hee was holy yesterday, and hee is holy to day, and hee will be holy for ever; What is natural is constant, and lasting: Now Gods holiness is natural, to him; 'tis as natural for God to be holy, as 'tis for us to breathe, yea as 'tis for us to bee unholy. God can as well and as soon cease to bee, as hee can cease to be holy; Holiness is his nature, as well as his name; and therefore his holiness cannot decay; though ours may, whatever wee may lose of our holiness, yet 'tis certain that God can never lose one grain of that holiness that is in him. Here our holiness ebbs and flows, but the Holiness of God never ebbs, but is alwaies a flowing, and over-flowing, there is still a full tyde of Holiness in God. Though the Saints cannot fall from that seed of holiness that is sown in their hearts, yet they may fall from some degrees of holiness, that they have formerly attained to, they that have been old men in holiness, may fall from being old men, to be but young men in holiness, and they that have been young men in holiness, may fall from being young men to be but children in holiness, and they that have been children in holiness, may fall from being children, to be but babes in holiness; but now that holiness that is in God, is never subject to any decayings, abatings, or languishing; that spring, that Sea of holiness that is in God, is no waies capable of diminution, nor of Augmentation.

*Plato* could say that God is one and the same, and alwaies like himself. And it was a custome among the *Turks* to cry out every morning from a high Tower, God alwaies was, and alwaies will bee, and so salute their Mahomet; O Sirs! God hath been alwaies holy, and God will bee alwaies holy;

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1 Joh. 3.9.

1 Joh. 2.12,

13, 14.

2 Pet. 1.1, 2, 3.

Petrum.

whatsoever men may lose, yet God is resolved that hee will never lose his honour, nor his holiness. But

Levit. 20. 26.  
Remember  
this, you and I  
must answer  
for examples, as  
well as precepts

Eighthly and lastly, As God is continually holy; so God is exemplarily holy. Hee is the Rule, Pattern, and Example of holiness, 1 Pet. 1. 15. *Be ye holy, as I am holy.* Gods Holiness is the great example and pattern of all that holiness which is in the creatures. Gods holiness is the Copy that we must alwaies have in our eye, and indeavour most exactly to write after. Carnal friends, and this blinde world, and Antichrist, and such as love to Lord it over the conscience, will be still a presenting to you other examples and patterns, but tis your wisdom, and your work, to cast them all behinde your backs, and to trample them under your feet, and to follow that form and pattern that the Lord hath set before you. And that is, to bee holy as hee is holy. All our holiness is to be brought to the Holiness of God, as the standard and measure of it; and therefore, oh what cause have wee to be still a perfecting holiness in the fear of the Lord. And thus I have done with the second thing, viz. Means to increase holiness, and to raise you up to the highest pitches and degrees of holiness.

And so I come to the third thing proposed, and that was, to lay down some signs or evidences whereby persons may know whether they have attained to any high pitch, or eminent degrees of holiness or no. Now Sirs, if you desire in good earnest to know whether you have attained to any perfection of holiness, or no, then seriously weigh these following particulars, and try your selves by them.

First, The more a man can warm his heart at the Promises, and cleave to the Promises, and rest upon the Promises, and suck marrow, and fatness, and sweetness out of the breasts of the Promises; when Divine Providences (seem to) run crosse to Divine Promises. The greater measure of holiness that man hath attained to, where there are but little measures of holiness, there every seeming contrariety to the Promise troubles a man, and every little cloud that hangs over the Promise, will mightily perplex a man, &c. But where holiness is raised to any considerable height, there that man will

will suck honey out of the flint, hee will suck sweetness out of the Promise, even then when providence looks sowrely upon the Promise; yea when Providence seems to bid defiance to the Promise; witness *Jacob*, in that *Gen. 32. 6, 7, 8.* compared with *v. 9, 11, 12.* And the *Messengers* returned to *Jacob*, saying, *We came to thy Brother Esau, and also hee cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid, and distressed: and hee divided the people that were with him, and the Flocks, and Herds, and the Camels into two bands; And said, if Esau come to the one company and smite it, then the other company which is left, shall escape. And Jacob said, O God of my Father Abraham, and God of my Father Isaac, the Lord which saidst unto mee, return unto thy Country, and to thy Kindred, and I will deal well with thee: Deliver mee, I pray thee, from the hand of my Brother, from the hand of Esau: For I fear him, lest hee will come and smite mee, and the Mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the Sea, which cannot be numbered for multitude. Now here you see holy *Jacob* in the midst of all his fears, and frights, in the midst of all his perils and dangers, in the midst of all his damps and dreads, and in the midst of all cross atmakings, and amusing providences, hee turns himself to the breasts of the Promise, and sucks marrow and sweetness out of those breasts. *Jacob* puts the Promise into suit, hee sues God upon his own bond, and so bears up sweetly under dark and dismal providences. And so did *Moses*, first at *Numb. 10. 29.* And *Moses* said unto *Hobab*, the Son of *Raguel*, the *Medianite*, *Moses* Father-in-law, we are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning *Israel*. *Moses* had been almost now forty years in the wilderness; and many thousands were fallen on his right hand, and on his left; yet saith hee to *Hobab*, in the face of all those dismal providences, come go along with us, and be as eyes unto us, and wee will certainly do thee good; but *Hobab* might have objected; Alas! what good can I expect in a wilderness condition, where so many are weak, and so many*

Verf. 31.

are sick, and so many thousands are fallen asleep; and where all the people are every day surrounded with a thousand dangers, difficulties, and deaths; well, saith hee, though al this be true, yet go along with us, and be serviceable and useful to us, and wee will do thee good; for the Lord hath spoken good concerning Israel. Here this holy man *Moses* turns himself to the Promise, and in the face of all sad providences hee draws comfort and encouragement from the Promise: And so did *Jehosaphat*, in that *2 Chron.* 20. When the children of *Ammon*, and *Moab*, and *Mount Seir* came against him to battel, *v.* 1. 10. hee turns himself to the Promise, *v.* 7, 8, 9. and gathers life and spirit from thence. And so did *David*, in that *Psal.* 60. in the 1, 2, 3. *v.* you have a Narrative of many cross and dreadful Providences, and yet in the face of them all, holy *David* sucks strong consolation out of the breasts of the Promise, *vers.* 6: *God hath spoken in his holiness, I will rejoyce: I will divide Shechem, and mete out the valley of Succoth.* God hath promised in his Holiness, that *David* should be King over all *Israel*, and therefore notwithstanding all strange providences, *David* triumphs in the Promise, and looks upon himself as Master of all those strong-holds that are mentioned in *v.* 7, 8, 9. And so *Abraham*, hee wanted a Son; and God promised him an *Isaac*. Now in the face of all his own deadnes, and natural infirmities (as to generation) and *Sarah's* deadnes and barrenness, hee turns about to the Promise, and his Faith and Holiness being high, hee draws sweetness and satisfaction from thence. Notwithstanding present providences; the naked Promise was a well of Life and Salvation to him.

Rom. 4. 17, 18,  
19, 20, 21

O Sirs! 'tis an Argument of a very great measure of holiness, when troubles and difficulties vanish upon the sight of a Promise; when all things work quire cross and contrary to sense and feeling. Now for a man to imbrace a Promise, to hug a Promise, to kiss a Promise, and to draw content and satisfaction from a Promise, argues a great degree of holiness. 'Tis a very hard and difficult thing for a man exactly to take the picture of Divine Providence at any time; for many are the voices and the faces of providence, and there are

as great deeps in Providences, as there are in Prophecies; and many Texts of Providence are as hard, as dark, and as difficult to be understood, as many Texts of Scripture are; 'tis as hard to reconcile the Works of God, as 'tis to reconcile the Word of God; for as in the Word of God there are many seeming contradictions; so in the Works of God there are many seeming contradictions; for here one providence smiles, and there another frowns; here providence lifts up, and there providence casts down; here providence strokes, and there providence strikes; here Providence leads towards *Canaan*, there providence leads towards a wilderness; here Providence leads towards *Zion*, and there Providence leads towards *Babylon*; here Providence speaks us very fair, and there Providence doth severely threaten; here Providence is bright and lovely, and there Providence is dark and dreadful. Now under all such Providences, for a man to run to a Promise, and to draw out life, and strength, and sweetness from a Promise, is a clear evidence of a very high pitch of holiness that such a person hath attained to. I have read of an Emperour that put on a new-suit every day; O Sirs! when the great God shall every day apparel himself in strange changeable Providences. Now for a man to hang upon the breasts of a Promise, and to suck milk out of a Promise argues a very great increase of holiness. But

Secondly, The more a man can overcome evil with good upon holy and gracious accounts, as upon the account of Gods Command, Gods Honour, the Credit of the Gospel, and the Conviction, Conversion, and Salvation of Souls; the greater measure of holiness such a person hath attained to, to return reproach for reproach, reviling for reviling, and cursing for cursing, and scorning for scorning, and defaming for defaming, is exceeding natural to us; but to love them that hate us, to bless them that curse us, to do good to them that abuse us, and to pray for them that persecute us, and that despise us, according to Christs express command, in that *Math. 5. 44*, are things exceeding contrary to nature, and exceedingly above nature; the power of grace and holiness appears in nothing more than in bringing the

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heart

Psal. 36. 6.

Rom. 11. 33.

I have read that *Marica*, a *Roman* Princess being great with child, had the Babe in her killed with lightnings, when shee herself escaped.

*Austin* saith, that Christ made a Pulgite of the Cross, and the great Lesson hee taught Christians, was to love their enemies.



heartily, sweetly and ready subjection to such commands as are most contrary to flesh and blood. As those are in that *Rom. 13. 19, 20, 21.* *Recompence no man evil for evil. Dearly Beloved, avenge us your selves, but rather give place unto wrath: for it is written, vengeance is mine, and I will repay it, saith the Lord.* Therefore if thine enemy hunger, feed him; if hee thirst, give him drink: But not overcome of evil, but overcome evil with good. And for that in *1 Thes. 5. 15.* See that we render evil for evil unto any man; but ever follow that which is good, both among your selves, and to all men. To return good for evil, and kindneses for injuries, to behave our selves courteously, humbly, meekly, tenderly and sweetly towards those who behave themselves discourteously, proudly, passionately, harshly and sowrely towards us, argues a very great degree of holiness. *David* was a man eminent in holiness, and hee was good at this good work, as you may see in that *2 Sam. 1. 24. The Daughters of Israel weep over Saul, who clothed you in Scarlet, with other delights, who put on Ornaments of Gold upon your Apparel.* Hee doth not envy against *Saul*, nor insult or rejoyce over *Saul*, as many carnal & unsanctified hearts would have done, nor hee doth not provoke, or stir up the Daughters of *Israel* to rejoyce in the death and destruction of such a Tyrant, that had hurred him up and down as a Partridge, and that had often designed his ruine, and that had alwaies returned him evil for good, and that had bathed his sword in the blood of *Abimelech* the High-Priest, and in the blood of fourscore more of the Priests of the Lord, and that had forsaken the Lord, and gone to a Witch, yeare to the Devil for help in his need: O no! hee conceals what was bad, and remembers what was good; hee passes over those things that were condemnable, and hee instances only in those things that might make his memory most acceptable, commendable, and delightful among the weaker Sex, viz. his making of bravery and gallantry fashionable amongst them. And so *Joseph* was a man eminent in holiness, and hee was good at this hard work, as you may see in that *Gen. 50. 16, — 23.* And *Moses* was a man of great holiness, and hee was good at his difficult work, as you may

may see in that 106 *Psalm* 16. 23. 33. compared together. And *Stephen* was a man full of the Holy Ghost, and hee was good at praying for them that made a prey of him, *Act.* 7. ult. And *Paul* was a man of the same mind & mettle, as you may see by comparing the 2 *Cor.* 11. 24. with the 1. 2. 3. And *Eusebius* affirms that when *Paul* was threatened, under *Dioclesian* the Emperour, hee prayed both for *Jews* and *Gentiles*, for the Multitude assembled, and also for the Judge and Executioner, that his death might not one day, be laid unto their charge, *Calvin* was a man of great holinesse, and therefore though *Luther* (who was a man of a most violent bitter passionate spirit) had wofully wranged him, and reviled him, yet saith hee let *Luther* hate mee, and in his wrath call mee a thousand times Devil, yet I will love him and honour him and acknowledge him; a choice and precious servant of God. Mr. *Fax* that writ the Book of Martyrs, was so famous in the practise of this hard peece of Christianity, that it became a Proverb; If any man would have Mr. *Fax* do him a good turn, let him do him an injury, and hee will be sure to do him a good turn for it: Send mee to my Toads again [in the Dungeon] where I may pray for your Lordships conversion; Said Mr. *Sanders* the Martyr to the Bishop of *Winchester*, thus you see that the more eminent any persons are in holinesse, the more they overcome evil with good, the more good they will do them that do evil to them; and thus to do, is but to conform to Christ your head, for hee shed tears for them, that were to shed his blood, and hee gave them his blood to drink, who gave him gall to drink and vinegar to drink; *Act.* 2. That man is almost got up to the very top of Holinesse, whose Soul is habituated to overcome evil with good, upon holy and precious accounts: *Julius Caesar*, and *Augustus Caesar* (in whose time Christ was born) and *Titus Vespasian*, *Camillus*, *Darius*, *Licurgus*, *Plato*, *Pericles*, and *Hercules* that is mentioned in *Act.* 12. 23. with many other Heathens have done something this way, but what they did they did by fits and starts, and from poor low principles and to vain glorious ends, and therefore all that they did this way

is not worth a reciting; well Christians the more you can overcome evil with good, the more certainly your hearts are filled with good, that mans heart is full of the fruits of righteousness and holiness, that upon divine considerations is accustomed, not to bee overcome of evil, but to overcome evil with good. But,

Thirdly, When men in the main, I say in the main are as holy out of religious duties, as they are in religious duties, when in the main of their lives they are as spiritual, as heavenly, as humble, as gracious, as serious, as watchful, as circumspect, &c. as they are in their most religious performances and duties; this argues not only the truth of holiness, but a very high degree of holiness; *Moses* Face did shine as gloriously when he came off from the mount, as ever it did shine when he was upon the mount. O Sirs! if when you come off from the mount of duties, there remains some rayes, and shinings of God upon you, 'tis an argument that the waters of Sanctity are risen to a considerable height in your Souls. Ah how lively, how warm, how enlarged, how holy, how humble, how heavenly, how spiritual, how serious, how zealous, how religious, how gracious, are many in duties, in ordinances: but ah! how dead, how cold, how straitned, how unholy, how proud, how worldly, how carnal, how slight, and how irreligious are they out of duties, out of ordinances, now certainly these have either no holiness at all, or else they have attained to but a very little measure of holiness: But now when a man in the main, when a man in his course is the same out of duties, out of ordinances, that hee is in duties, in ordinances, 'tis a very great, and glorious Argument, that such a person hath in a very great measure, perfected holiness in the fear of the Lord. But,

Fourthly, The more a man can Divinely joy and rejoyce under tribulations, and afflictions, the greater measure of holiness hee hath attained to; 'tis a mercy not to grumble, not to mutter, not to murmur, not to fret, not to faint, not to dispond, not nor to despair, 'tis much to bee silent under afflictions, and to bee quiet and patient under tribulation

Exo. 34. 29. 30.  
Ez. 35.

Ezek. 47. 2. - 6.

bulations; oh but divinely to joy and rejoyce under afflictions, under tribulations, argues a very great height of holiness Rem. 5. 3. 4. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience: And patience, experience, and experience hop: That glorying and rejoycing, are both one in the New Testament, is sufficiently known; they differ only in degrees, glorying being a step above rejoycing: 'Tis much to rejoyce in tribulations, but 'tis more to glory in tribulations; yea, to glory in them as an Old Souldier glories in all those marks and scars of honour that hee hath met with, in the service of his King and Country: and yet to this height, the beleiving Romans were raised, which argues a very great measure of holiness in them. And so in that 2 Cor. 7. 4. Great is my boldness of speech towards you, great is my glorying of you, I am filled with comfort; I am exceedingly joyful in all our tribulation, or as the Greek runs I do over-abound exceedingly with joy; I have a superabundance of joy in all our tribulation; and so in chap. 12. 9. 10. Most gladly therefore will I rather glory in my infirmities, that the power of Christ might rest upon me: Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake: for when I am weak, then am I strong. Paul rejoyces, and glories more in his heavy afflictions, and in his various tribulations, than hee did in his glorious and glorious Revelations; the more hee was afflicted and distressed; the more hee had of the visible presence of Christ, and the more hee had of the glorious assistance of Christ, and the more hee had of sweet communion and fellowship with Christ, and the more hee had of the choise supports and singular comforts of Christ, and therefore hee takes pleasure in all the pressures that were upon him; and so in that Jam. 1. 2. My brethren count it all joy, when you fall into divers temptations: that is, into divers afflictions; O Sirs! to bee divinely merry in misery, to rejoyce in the Cross, as men rejoyce in a Crown, to rejoyce in adversity, as others rejoyce in prosperity; to rejoyce in a stinking prison, as others rejoyce in their stately palaces; to rejoyce in restraint, as others rejoyce in liberty; to rejoyce in wants, as others

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rejoyce

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ὑπερπερισ-  
σένονμαι.

rejoyce in abundance; to rejoyce in reproaches, as others rejoyce in their honours, &c. is very much, but to bee joyful in such cases, not with a little joy, but with exceeding great joy is more. All joy is an Hebraism, and it signifies great joy, full joy, exceeding joy, perfect joy; O! thus to rejoyce and that not only when you fall into some afflictions, but when you fall into divers afflictions, argues a very great measure of holiness; but ah! how rare is it to finde such souls in these daies, that can not only bear the Cross, but also rejoyce in the Cross, that can not only bear reproaches, but also wear reproaches, as their Crown and Glory. But,

Fifthly, The more extensive a mans obedience is to divine commands, the greater measure of holiness that man hath attained to; *Caleb* had a very great measure of the spirit of holiness upon him, and hee is said to have followed the Lord fully, or as the Hebrew hath it, hee fulfilled after mee, that is, his obedience was full, universal, resolute, and constant to the end; the contrary is affirmed of *Solomon* in that; 1 *King.* 11. 6. *And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his Father*; or as the Hebrew hath it, hee fulfilled not after the Lord, that is, his obedience was not so full, so universal, so sincere, so resolute, and so constant, as *David* his Fathers was. *Zacharia* and *Eliab* were persons of great holiness, and their obedience was very extensive, for they walked not only in some, but in all the commandments, and not only in all the Commandements, but also in all the Ordinances of the Lord blamelesse. *Luke* 11. 3, 6. their obedience was of such an universal extent and latitude, that it comprehended and took in all the duties both of their general, and particular callings, they had an eye to the duties of the second Table, as well as they had an eye to the duties of the first; and they subjected themselves to the duties of their particular calling, as well as to the duties of their general calling. As they had an eye to mine, annise, and cumming, that is, to the lesser, and lower duties of Religion; so they had an eye, to the great-

Num. 14. 24.

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*Vajemalle*, the Hebrew word, is a Metaphor, taken from a Ship under sail which is strongly carryed with the wind, as if it feared neither rocks nor sands.

Mat. 23. 23.

er, and weightier duties of Religion, viz. Judgement, Mercy and Faith, &c. But now Christians at their first conversion, and whilst they remain weak in grace and holiness, their obedience is more strait and narrow, for commonly they spend much, if not most of their time in praying, fasting, hearing, reading, Christian-conference, &c. and neglect a hundred other duties that are incumbent upon them; they are very forward and warm in the duties of their general Calling, but very cold and remiss in the duties of their particular Calling, they are very frequent and fervent in some duties, and very rare in other duties; but now the more they grow in grace and holiness, the more extensive will their obedience be, and the more their hearts will be dilated and extended to all the duties both of the first and second Table. But

Sixthly, The more a man conflicts with heart-sins, with spiritual-sins, with invisible-sins, with sins that lye most hid, and obscure from the eyes of the world, and the more spiritual victories and conquests a man obtains over them, the greater measure of holiness that person hath certainly attained to. When the heart rises with all its strength and might against secret Pride, secret Self-love, secret burlings of Lusts, secret Carnal-confidence, secret Murmuring, secret Hypocritise, secret Envy, secret Self-applause, secret Malice, secret Hatred, secret Snares, secret Temptations, &c. It is an Argument that Holiness is grown up to some considerable height there. A little Grace, a little Holiness, will work a man to conflict with grosse sins, with outward sins, with bodily sins, with such sins that every one may see their eyes on, and lay their hands on; yea where there is no Grace, no Holiness at all, the light of Nature, the common convictions of the Spirit, the Laws of Men, the eyes of Men, the threats of Men, the examples of Men, a smiting Rod, and good Education, may work men to conflict with such sins; O but when all the strength and might of the soul is engaged against those very sins that lye not within the sight or reach of the most sharp and piercing men in the world, but in the heart; and about the heart, and are only obvious to an Omniscient eye, this argues a great degree of Holiness; And therefore *As-*

2 Chron. 32. 26.  
Psal. 119. 80.  
2 Cor. 12. 7, 8, 9.  
Psal. 30. 6, 7.  
Rom. 7. 23, 24.  
2 Cor. 7. 1



Aug. 5. serm. 4.  
de verbis Do-  
mini.

Jan. 3. 7.  
Hiraculus motto  
was, a Deo vi-  
ctoria, 'tis God  
that giveth vi-  
ctory.

*gustine* hit the mark when hee said, that it is a harder thing for a man to fight with his lusts (understand it especially of heart-lusts, of spiritual-wickednesse) than 'tis to fight with the Crosse. And *Austin* hath long since complained, that wee do not tame the beasts in our own bosomes. O! 'tis an easier thing to tame all the beasts in the world, than 'tis to tame one beast in the bosome; all the beasts in the world may be tamed; and brought under by a humane power, but no power below that power that raised Christ from the Grave, can tame the beasts that bee in our bosomes. Now look as conflicts with heart-sins, with spiritual-sins, &c. argues some eminency in Holinesse: so victory over heart-sins, over spiritual sins, over those sins that lye most remote from the eyes of others, argues a very great degree of Holinesse; when a Christian doth not onely resist heart-sins, but vanquishes heart-sins, when hee doth not onely combat with heart-sins, but conquers heart-sins; when hee doth not onely fight with heart-sins, but also overcomes heart-sins, when hee doth not onely wrestle with heart-sins, but also overthrows heart-sins; this speaks out holiness in its growth. 'Twas a good saying of *Cyprian*, there is no such pleasure (saith hee) as to have overcome an offered pleasure, neither is there any greater conquest, than that that is gotten over a mans corruptions. And 'twas an excellent saying of *Eusebius Emesenus*, our Fathers overcame the torments of the flames, let us overcome the fiery darts of vices; and indeed 'tis an easier thing to overcome the flames, than 'tis to overcome those flaming lusts and corruptions that bee in our own hearts. *Philosophy* may teach us to indure hardships, as it did *Calanus* in *Curius*, who willingly offered his body to the fire, to the flames, but 'tis only grace, 'tis only holinesse that can inable us to overcome our lusts, our heart-lusts; wee read of many that out of greatnesse of Spirit could offer violence to Nature, but were at a losse when they came to deal with their corruptions.

I remember a notable saying of *Ambrose*, speaking of *Sampson*, *vincula solvit hostium*, &c. Saith hee, hee brake the bonds of his enemies; but hee could not break the bonds of his own lusts: hee choaked the Lion, but hee could not choak

Ambros. Apol.  
De v. d. Poit. c. 3.

choak his own wanton love: hee set on fire the harvest of strangers, and himself being set on fire with the spark of one strange woman, lost the harvest of his vertue. And this saying of *Ambrose* puts mee in minde of a great *Roman* Captaine, who as hee was riding in his triumphant Chariot through *Rome*, had his eyes never off a Courtizan that walke along the streer, which made one say, Behold how this goodly Captaine that conquered such potent Armies, is himself conquered by one silly woman. O tis not Philosophy, nor Morality, nor Civility, &c. but holinesse, but sanctity that will make the soul victorious over iniquity; and the more victories and conquests a man makes upon heart sins, upon spiritual sins, upon secret sins, the greater measures of holinesse that person hath certainly attained to. But

Seventhly, The more a man is exercised and busied in the most internal and spiritual duties of Religion, the greater measures of holinesse that man hath attained to. You know there are external duties of Religion, and there are internal duties of Religion: There are external duties of Religion, as publick Preaching, hearing the Word, reading the Word, fasting, singing of Psalms, Christian conference, Communion of Saints, and receiving the Lords Supper. Now such Christians as have but small measures of grace and holinesse, and Hypocrites and Formalists that have not the least measure of true grace and holinesse; these are most commonly exercised and busied about the external duties and services of Religion; but very seldome, very rare shall you finde them in the more inward and spiritual duties of Religion; but then as there are external duties; so there are internal and spiritual duties, as Self-examination, Self-resignation to God, Self-loathing, Self-judging, Divine-meditation, praying in the Spirit, Watchfulness over the Heart, and making application of the blood of Christ, the death of Christ, the grace of Christ, the love of Christ, and the word of Christ to a mans own soul. Now the more any Christian is exercised and imployed, in these internal spiritual and Evangelical duties and services, the greater heights and degrees of holinesse that Christian is grown to, *Phil. 3. 3. For wee are the circumcision,*

Mar. 6. & ch.  
23.

Isa. 7. 11--19,

Isa. 58. 1, 2, 3.

4, 5.

Zach. 7. 4, 5, 6, 7

which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. These Philippians were eminent in grace and holiness, as you may see in chap. 1. And they place no confidence in circumcision, nor in any such outward performances, or services, but they were much in the exercise of grace, and in worshipping of God in the Spirit, and in rejoicing in the Person of Christ, the Nature of Christ; the Offices of Christ, the Discoveries of Christ, the Communications of Christ, the glorious Operations of Christ, the precious Promises of Christ, and in the heart-warming and heart-cheering Blood of Christ.

Now to be much exercised in the most internal, spiritual, and Evangelical duties of Religion, argues a very great height of holiness. But

Schly. The more spiritual, internal, & intrinsecal Principles, Motives, and Considerations, carries a person on in Religious duties and services, the more holy that person is; when a man is carried on in the duties of Religion, from a sense of Divine Love, or from a sense of the special presence of Christ with his Spirit, or from a sense of the excellency and sweetness of communion and fellowship with God, or from a sense of the graciousness and goodness of God towards him, or from a sense of singular influences and incomes from God, or from a sense of the choice and precious discoveries of God, or from a sense of the beauty and glory of God, &c. This argues a very great measure of holiness, that such a person hath attained to; The more the sweet looks of Christ, the secret visits of Christ, the private whispers of Christ, the divine joggings of Christ, the blessed Love-tokens of Christ, and the holy kisses, and glorious embraces of Christ doth incite and provoke a person to Religious duties; the greater degrees of holiness that person hath reacht to; but now 'tis an Argument that the Streams of holiness runs but low, when external Motives and Considerations have the greatest hand in carrying a person on in Religious duties. The more bare customs, the eye of the creature, the favour of the creature, the example of the creature, the applause of the creature, the rewards of the creature, or the keeping up of a mans parts,

or

Psa. 119. 1, 2, 3.

1 Joh. 1. 1, 2,

3, 4.

Isa. 38. 16, 17,

19, 20.

Psa. 43. 1, 2, 3.

or the keeping up of a mans name, esteem and repute in the world, doth influence a Christians heart to Religious duties, the lesse holinesse that Christian hath. Yea 'tis considerable; that outward Motives, and natural Principles have carried many Heathens to do many great and glorious things in the world. Did not *Sisera* do as great things as *Gideon*? the difference did only lye here, that the great things that *Gideon* did, hee did from more spiritual Principles, and raised Considerations, than any *Sisera* was acted by; And did not *Diogenes* trample under his feet the great and glorious things of this world as well as *Moses*? the difference did only lye in this, that *Moses* trampled under his feet the gay and gallant things of this world, from inward, holy Principles, and from high and glorious Considerations, and Motives, whereas *Diogenes* did only trample upon them from poor, low Principles, and from carnal and external Considerations.

Heb. 11.

I have read of one *Cosmus Medicus*, a rich Citizen of *Florence*, that hee confessed to a neer friend of his, that hee built so many Magnificent Structures, and spent so much on Scholars, and Libraries, not for any love to Learning, but to raise up to himself the Trophies of fame and renown. And many of the *Romans* have done very great and glorious things for their Country, but all from natural Principles, and from carnal and external Motives and Considerations; as for a great name, a puff of honour, a little applause, &c. and therefore their most glorious actions have been but shining fims. God alwaies writes a nothing upon all those services, wherein mens Principles and their Ends are naught and low. 'Twas a notable saying of *Luther*, one work of a Christian (saith hee) is more precious then Heaven and Earth, and if I might have my desire, I would rather chuse the meanest work of a Country Christian, or poor Maid, than all the Victories and Triumphs of *Alexander* the Great, and of *Julius Caesar*, because whatsoever a Saint doth, though it be never so small and mean, yet it is great and glorious, because he doth all in Faith, and by the Word. And saith the same Author further, let our works be never so small, servile, womanish, yet let but this title be added, the Word of the Lord; and then

Jer. 31. 23.

then they will be all glorious, yea such as shall remain to all eternity. O Sirs! all our works and services must be wrought from God, for God, in God, and according to God, or else they will be but *splendida peccata*, glistering sins; well the more spiritual and internal, the principles, motives, and considerations are, that carries a Christian on in religious duties, the greater measure of holinesse hath that Christian arrived to. But,

Ninthly, The more solid, precise, exact, and accurate a Christian is in religious duties and services, the greater measure of holinesse that Christian hath attained to, and the more any Christian grows in holinesse, the more spiritual, the more savory, the more exact, and accurate hee will grow in all his religious services and performances: The more a Christians heart is endeared to religious duties, & the more his heart is affected with the heavenly nature of religious duties, and the more easily, the more holily, the more freely, & the more spiritually, he performs religious duties, the more he is thriven & grown in holiness. A young Carpenter gives more blows, & makes more noise & chips, than an old experienced workman doth, but the old experienced workman doth his work more solidly, more exactly, and more accurately, than the young Carpenter doth; So many young Christians that are but newly entred into the trade of Christianity, and that are raised up, but to a very small degree of sanctity, these may multiply duties upon duties, these may abound in religious performances, these may be much in adding of service to service; but yet the aged and experienced Christian in grace and holinesse, doth duties more solidly, more spiritually, more exactly, and more accurately, than the young Christian doth: Wee must never judge of an eminency in holinesse, by the number or multitude of our duties, but by the seriousness, the graciousness, the solidness, the spiritualness, the holiness, the heavenliness, and the accuratenesse of our hearts, in duties. A young Musitian may play longer, and more quick and nimble upon an Instrument, than an old Musitian can, but yet the old Musitian playes with more art, accuratenesse, skill, judgement

ment, and understanding, than a young Musiti an doth; so young Christians in grace and holiness may hold out longer and bee quicker and numbler in religious duties, than others that are more aged in grace and holiness; but yet they that are aged in grace and holiness, do perform religious duties with more spiritual art, and accurateness, and with more divine skill, judgement, and understanding than they do in whom the spring of holiness runs low. A young Scholar may run over more paper, and write more paper, and make more letters, than his Master doth, but yet his Master writes more understandingly, exactly, and accurately, than hee doth.

So many young converts may run over more duties than others, and yet others may perform duties more understandingly, and more exactly, and more accurately than they do; let the duty bee never so short, yet if there bee much spiritualness, holiness, brokenness, seriousness, and accurateness in it, it will carry all before it, 'twill win the blessing, and obtain the crown, when the longest duties (wherein there is no such frame nor temper of spirit) shall not prevail with God at all. *Zach. 7. 4, 5, 6. Isa. 58. 1.—6.* It argues a very great measure of holiness, when the soul is habitually carried on in religious duties, with much solidness, seriousness, spiritualness, exactness, and accurateness. But,

Tenthly, The more any man makes it his great business and work, in all his duties, waies, and walkings, to approve himself to God; and to bee accepted of God, the greater height of holiness that man hath attained to; *David* was a man of great holiness, and how studious and industrious hee was to approve his heart to the Lord, you may see in that *139. Psalm. 23, 24. Search mee, O God! and know my heart, try mee and know my thoughts; and see if there bee any wicked way in mee, and lead mee in the way everlasting.* The Psalmist knew that God had an eye upon him, both at home and abroad, both at bed and at board, both in publick, and in private, both in his family, and in his closet, hee knew that God had an eye in every corner of his

*Jer. 12. 3. Psa. 17. 3.*

The Hebrew word, *חקרתי* *Chakrenti*, signifies, a very strict careful, diligent search, and inquisition, &c.



his house, and in every corner of his heart, and therefore hee appeals to God, and hee approves his heart to God, and nobly ventures upon the tryal of God; *Search mee O God, and know my heart, &c.* this frequent repetition and doubling of words, *Search mee O God, and know my heart, try mee, and know my thoughts, &c.* doth not only note the earnestnesse, and seriousnessse of *Dauids* spirit in prayer, but also the soundnesse, the uprightnessse, the plainnesse and the unfeignednesse of *Dauids* heart, in that hee was very willing and ready to submit himself to the search, tryal, examination, and approbation of God. And so *Peter* that great Apostle of the *Gentiles*, makes it his great businesse to approve himself to Christ thrice together, *Lord, thou knowest that I love thee, Lord thou knowest that I love thee, Lord thou that knowest all things, thou knowest that I love thee*, Christ best knew the reality and sincerity of *Peters* love, and therefore *Peter* appeals to him, as to a judge, that would bee sure to judge righteous judgement; *Thou knowest that I love thee*. And so the Apostle *Paul* speaking in the Name of his fellow Apostles, saith, wherefore wee labour, that whether present, or absent, wee may bee accepted of him: The Greek word that is here rendred labour, is a very Emphatical word, it signifies to labour and endeavour with all earnestnesse and might, to endeavour with a high and holy ambition, to bee approved of by God, and to bee accepted of God, judging it to bee the greatest honour, and the most desirable happiness in all the world, to bee graciously owned, approved, and accepted of the Lord; as ambitious, industrious, and laborious, as *Haman* was to bee highly accepted with King *Ahasuerus*, yet he was not more ambitious to bee accepted with the King, than the Apostles were ambitious to be accepted of the King of Kings. O Sirs! when in every Sermon you hear, and in every prayer you make, and in every fast you keep, and in every action you do, and in every way that you walk, and in every mercy that you enjoy, and in every cross that you bear, &c. you make it your great businesse and work, to approve yourselves to the Lord, and that though the world should dis-

counenance

Joh. 21. 5, 16,  
17.

2 Cor. 5. 9.  
φιλοτιμοςμε-  
θα.

courtenance you, and friends hate you, and near and dear Relations reject you; that yet you may find blessed acceptance with God; this argues holiness to be upon the Throne, when in all your dealings and tradings with God, you make it your Heaven to approve your selves to God; and when in all your transactions with men, you make it your happiness to approve your selves to God; 'tis an Argument that the springs of holiness are risen high in your souls. But

Eleventhly, The more a man lives by the Rule of Expediency, as well as by the Rule of Lawfulness, the greater measure of holiness that person hath attained to. Weak holiness hath only an eye upon the Rule of Lawfulness, but raised holiness hath one eye upon the Rule of Lawfulness, and the other upon the Rule of Expediency. Weak holiness saith, O this is lawful, and that is lawful! O but saith raised holiness, is it expedient? is it expedient as well as lawful! That Angelical Apostle Paul had still his eye upon the Law of Expediency, 1 Cor. 6. 12. *All things are lawful unto mee, but all things are not expedient; all things are lawful for mee, but I will not bee brought under the power of any.* And so ch. 10. 23. *All things are lawful for mee, but all things are not expedient; all things are lawful for mee, but all things edifie not.* And so in that 2 Cor. 12. 1. *'Tis not expedient for mee doubtles to glory.* Many things may bee lawful, that yet may bee very inexpedient for our place, state, calling, and condition in the world. 'Twas lawful for the Apostle to eat meat, but 'twas not expedient for him to eat meat; when his eating of meat would make his weak Brother to offend, or grieve, or stumble, or fall; And therefore hee resolves, that rather than hee will eat meat to offend, hee will never eat meat whilst the world stands. The more unchangeably resolved any person is to eye the Rule of Expediency, and to live by the Rule of Expediency, the greater measure of holiness that person hath certainly attained to, the streams of holiness runs low in that Christians heart that hath two eyes to behold the Rule of Lawfulness, but never an eye to see the Rule of Expediency, it argues a very great height of holiness for a man to make as much conscience of living by the Rule of Expedien-

Joh. 16. 7.  
2 Cor. 8. 10.

Rom. 14.

1 Cor. 8. 13.

cy, as hee doth of living by the Rule of Lawfulness. For a man to be often a looking over his Natural actions, his Moral actions, and his Religious actions, and to be still a putting this question to himself; O my soul! dost thou eye what is expedient? dost thou eye as well what is expedient, as what is lawful? Such a frame and temper of spirit speaks out much of Christ and Holiness within. O the sins! O the sorrows! O the shame! O the reproach! O the troubles! O the travels! O the trials, &c. that might have been prevented, had the Law, had the Rule of Expediency been more minded and followed by Christians in these daies, &c! But

Twelfthly and lastly, The more a man can deny himself, when hee hath an opportunity, power and authority to raise himself, to greaten himself, to seek himself, and to lift up himself, the greater measure of Holiness that man hath attained to. Providence often puts many a rare and fair opportunity into *Moses* his hand, whereby hee might have raised himself, and have greatned himself in the world, and yet then, even then hee denies himself. And *Nehemiah* was a man of the same mind and metal; hee stood upon the advantage ground, to have greatned himself, and to have lifted up himself, as others had done before him; but instead of this hee lessens himself, hee denies himself, hee degrades himself, and being of a very noble, generous publick spirit, hee turns his back upon his own worldly interest, and keeps a very free and bountifull Table, upon the account of his own particular Revenue, and not upon the account of a publick purse. And so *Daniel* was one in Spirit with the former; when God had brought him into high favour with the Prince of the Eunuchs, and given him a great deal of heart-room there, yet upon no terms would hee defile himself with the Kings meate, or comply with the requests of the Prince of the Eunuchs, it argues a great deal of holiness; for a man to deny his temporal self, to dethrone his temporal self, when hee stands upon the advantage ground to advance his temporal self, and to throne his temporal self in the world.

I have read of *Trajan* the Emperour, how hee sent *Eusebium*, one of his chiefeft Captains against the *Barbarians*, who

Exod. 32.9.—

15.

Deut. 9.13, 14.

18, 19, 20.

Heb. 12.14, 25.

Nehem. 5. 14.

— *ult.*

Dan. 1. 8, 9,

10, 11.

Rev. 4. 10, 11.

who having vanquished them, returned home : The Emperour being very joyful at this good news, goes to meet him, and brings him gloriously into the City: Now *Eusebius* being high in the Emperours favour, 'twas but ask and have, speak and speed, but on this very day of Pomp, Triumph, and Glory; hee chose rather to suffer the Martyrdome of himself, his wife and children, than with the Emperour to offer sacrifice to *Apollo*; and so denies himself, and all his present Pomp and Glory, when hee might greatly have enriched himself, and advanced himself. Nothing speaks out greater measures of holiness, than for a man to deny himself when hee may seek himself, and exalt himself if hee pleases.

I have read of a godly man, who being sorely tempted by Satan, was much in duty; to whom Satan said, why takest thou this pain? thou dost watch, and fast, and pray, and abstainest from the sins of the times. But, O man! what dost thou more than I do? art thou no Drunkard? no more am I; art thou no Adulterer? no more am I; dost thou watch? why let mee tell thee, I never slept; dost thou fast? why I never ate nor drank; what dost thou more than I do? why I will tell thee Satan, said the holy man, I pray, I serve the Lord, nay more than all this, I deny my self: nay, then saith Satan, thou goest beyond mee, for I am proud, and I exalt my self, and so vanished. O the excellency of self-denial! and O the holiness and the happiness of that man that can deny himself, that can debase himself, that can even trample upon himself, when hee hath power and authority in his own hand to greaten himself, and to exalt himself. Power and authority will try what metal men are made of. Ah how many have there been among us of late years, who when they have had no power nor authority in their hands to help themselves, have seemed to be great deniers of themselves; but no sooner had they power and authority in their hands, but ah what self-love, what self-interest, what self-seeking, and what self-exalting was to be found amongst them! O how have many among them, instead of loving God, to the contempt of themselves, loved themselves to the contempt of God? and who instead of debasing themselves that they might ex-

alt. God, have defaced God, that they might exalt themselves, and who instead of losing themselves that they might finde God, have lost God, that they might finde themselves.

These put mee in minde of the Abbot in *Melancthon*, who lived strictly, and lookt demurely, and walkt humbly, so long as hee was but a Monk, but when by his seeming sanctity and humility, hee had got to be Abbot, hee grew most intollerable proud, and insolent, &c. and being asked the reason of it, hee confessed that his former lowly looks was but to see if hee could finde the keyes of the Abby; how many such Abbots wee have had amongst us, you all know. Ah how rare is it to finde a man to deny himself, when hee is advantaged to seek himself, such a man is worth gold, but this Iron-age affords few such golden-men. Where this frame of spirit is, there the streams of holiness runs deep. And thus much for this Use of Trial and Examination.

And so I come now to the last Use of this Doctrine, and that is for Comfort and Consolation to all those that have this real holiness, without which there is no happiness. O Sirs! open wide the everlasting doors of your souls, that not a River, but a Sea of joy and comfort may flow in upon you. For

First, Know for your comfort, That real holiness is the seal of your eternal Election. Some are elected to glorious offices in this world, others are elected to eternal glory in the other world. *Judas* was chosen to be an Apostle on Earth, but not to be a Saint in Heaven; but the *Thessalonians* were elected to eternal glory in Heaven, though they were not chosen to any glorious offices here on Earth. It may be thou art a poor creature, that never wast, nor never art like to be elected to any noble or honourable employments, either in Church or State; O but if thou art a holy person, then know for thy everlasting comfort, that thy real holiness is a real seal of thine Eternal Election; 'tis the counterpane, as it were, of all that gracious love, good will, and eternal favour that God bears unto thee, *Ephes. 1. 4. Hee hath chosen us in him before the foundation of the world, that wee should be holy.*

God

Joh. 6. 70.

1 Thes. 1. 4.

God did not chuse us either because wee were holy, or because hee did fore-see that in time wee would be holy; but hee chose us to that very end that wee should be holy. Look as *Esther* was first chosen out among the Virgins, and then purified and decked with Rich and Royal Ornaments and Garments, before shee was brought into the presence of the King: So God first chuses poor sinners, and then hee purifies them, and adorns them with the rich and glorious Garments of Grace and Holiness, that so they may be meet and fit to enter into his Royal Presence, *1 Thes. 1. 4. Knowing, Brethren, Beloved, your Election of God. Vers. 5. For our Gospel came not unto you in word only; but also in Power, and in the Holy Ghost. Vers. 9. And how yee turned, to God, from Idols to serve the Living and True God.* When the Gospel comes in Power, and in the Holy Ghost, and turns persons from Idols, to serve the Living God; 'tis a clear and evident sign of their Election, real Sanctification, is a sure evidence, a fair copy of a mans Election. Look as the Pattern is known by the Picture, and the Cause by the Effect; so Election is known by real Sanctification.

Esther 1.

Psal. 45. 13.

A Christian need never put himself to the charge of making a Ladder to climbe up to Heaven, to search the Records of Glory, to see whether his Name is written in the Book of Life, in the Book of Election or no, but rather make a strict and diligent enquiry whether hee be really and thoroughly sanctified, or no; for where there is real sanctification, there the glorious Image of Gods Election is in Golden Characters stamp't upon the soul. A man may have his Name set down in the Chronicles, yet lost; wrought in durable Marble, yet perish, set upon a Monument equal to a Colossus, yet be ignominious, inscribed on the Hospital gates, yet go to Hell, written in the front of his own house, yet another come to possess it. All these are but writings in the dust, or upon the waters, where the Characters perish so soon as they are made, they no more prove a man happy, than the fool could prove *Pontius Pilate* happy, because his Name was written in the Creed, but in real Sanctification a man may see his Name so written in the Book of Gods Election, as that it shall remain



is legible to all Eternity. But  
 Secondly, If thou art a holy person, if thou hast that real  
 holiness, without which there is no happiness, then know  
 for thy comfort, that the Lord takes singular pleasure, delight  
 and complacency, both in thy holiness, and in thy person, *Psa.*  
*149. 4, 5. For the Lord taketh pleasure in his people; hee will*  
*beautifie the meek with salvation. Let the Saints be joyfull in*  
*glory; let them sing aloud upon their beds.* The Hebrew word  
*Rosfeh*, that is here rendred pleasure, is from *Rasah*, that sig-  
 nifies pleasure, delight, complacency, content, &c. O, God  
 takes singular pleasure, singular delight, singular complacen-  
 cy, and singular content in all his Saints, in all his sanctified  
 ones. Holiness is the expresse Image of God, and therefore  
 hee cannot but take pleasure in it, and in all those that bear  
 it, *Zeph. 3. 13. The Remnant of Israel shall not do iniquity, nor*  
*speak lies: neither shall a deceitful tongue be found in their*  
*mouth.* Well, here are glorious Characters of their holiness,  
 but what pleasure, what delight, &c. doth God take in these  
 holy ones? why certainly very much, as you may see in *ver.*  
*17. The Lord thy God in the midst of thee is mighty: hee will*  
*save, hee will rejoyce over thee with joy; hee will rest in his love;*  
*hee will joy over thee with singing.* Look as a Bridegroom re-  
 joyces over his Bride; so will the Lord rejoyce over his holy  
 ones; and look what delight, complacency and content the  
 Bridegroom takes in his Bride, the same, yea greater God  
 takes in all his sanctified ones. Yea look as a fond Father  
 joyes over his dear childe that hee carries in his arms, or  
 dandles upon his knee, with singing: so God will joy over  
 all his holy ones (which are his fondlings) with singing;  
 such is the singular delight, satisfaction and content that hee  
 takes in them. Look as the Husbandman delights much in  
 that ground that was once barren, but is now fruitful; and as  
 the Captain takes a great deal of pleasure in that souldier that  
 once run from his colours, but is now returned, and fights  
 valiantly and resolutely against all opposers and adversaries;  
 and as the Father takes a great deal of joy, content, and sa-  
 tisfaction in the return, reformation, and amendment of his  
 Prodigal Son; even so a holy God is wonderfully delighted,  
 pleased,

*Isa. 62. 4, 5.*

*Luke 15.*

pleased, enamoured, and, even overjoyed; when such  
brought forth nothing but the thorns and briars of wicked-  
ness, do now bring forth the pleasant fruits of righteousness  
and holiness; and when such as have run from Christ the  
Captain of their salvation, and run from their profession,  
and run from their principles; and run (almost) from eve-  
ry thing that is good, shall now return to the Captain of  
their Salvation, and fight it out most valiantly, and reso-  
lutely against the world, the flesh, and the devil; and  
when such as have proved Prodigals; and spent all that por-  
tion, all that stock, and all that treasure that they have  
been intrusted with, shall now break off their sins, and  
humble themselves, and reform their lives, and mend their  
waies; God is so infinitely pleased and delighted in these,  
that hee Records their Names in Heaven, *Luke 10. 20.*  
*Rejoyce not in this, that the spirits are subject unto you; but  
rather rejoyce because your names are written in Heaven; tis  
matter of the greatest joy in the world; for a man to have  
his name inrol'd in Heaven; look as tis the sinners hell,  
that his name is ingrossed in the book of perdition; so tis  
the beleevers heaven that his name is ingrossed in the book of  
election.*

10. I have read of a Senatour, who relating to his Son the great honours that were assign'd to some Souldiers, whose names were written in a certain book, whereupon the Son was very importunate to see that book, his Father shews him the outside, and it seemed so glorious, that hee earnestly desired him to open it; no saith the Father by no means, for it is sealed by the counsel; then saith the Son, pray tell mee if my name bee written there, his Father replies no, because all the names of those Souldiers, were kept secret in the breasts of the Senatours: The Son studying how hee might get some satisfaction, desired his Father to acquaint him with the names of those Souldiers, whose names were written in that book, the Father relates to him their noble achievements, and worthy acts of valour, wherewith they had eternized their names, such are written said hee, and none but such must bee written in this book, whereupon the

*Tasickes.*

Iiii

## Son

Son consulting with his own heart; that he had no such Trophies to shew, but had spent his time in courting of Ladies, rather than in encountering of Knights; and that hee was better for a dance than for a march, and that hee knew no Drum but the Fabrick, nor no courage, but to bee Drunk and Rant; hereupon hee presently reined himself, repented, entered into a combate with his own lusts, and affections, and subdued them, and became temperate, continent, valiant and vertuous; Now when the Souldiers came to receive their Wreaths, their Crowns, their Honours, &c. Hee steps in and challenges a Wreath, a Crown for himself, but being asked upon what title his challenge was grounded, hee answered, if honours be given to Conquerours, then they must bee given to mee too, for I have gotten the noblest conquest of all, and it being demanded, wherein, he answered, these have subdued strange Foes, and conquered their outward enemies, but I have subdued my self, I have conquered the enemies that were in my own bosome. O Sirs! there are no mens names written in the book of life but theirs who by grace and holinesse have subdued and brought under their sinful selves, and who have conquered the corruptions that bee in their own bosoms, that is in respect of love, and dominion; many there bee who are exceeding inquisitive to know whether their names are written in Heaven or no; I would say to such, there is no such way to know this, as by your holinesse; hast thou broke off thy sins by sound repentance, hath the Gospel chang'd thy inside and thy outside, hath it made thee a new creature, and turned thee from darkness to light, and from the power of Satan to Jesus Christ? &c. then without all peradventure thy name is written in Heaven; and thou art the person that hast the greatest cause in the world to joy and rejoyce.

Again the Holy Christian is the best Christian in the world, say hee is such a one of whom this world is not worthy, and therefore God cannot but take singular pleasure and delight in him; many there are which are accounted deep Scholars, great Linguists, profound Philosophers, good Grammarians, excellent Mathematicians, sharp Logicians,

Phil. 4. 3.  
Heb. 11. 38.  
Seneca, though  
a Heathen, saw  
so much excellency, that morality put upon  
a man, that hee  
cries out (*Ipse  
aspectus boni  
viri delectat*)  
the very looks  
of a good man  
delights one.  
*Sapiens dei  
comet est*, saith  
Philo.

ans, cunning Politicians, fine Rhetoricians, sweet Musicians, &c. but the truth is, hee is the best Grammarian, that hath learn't to speak the truth from his heart: and hee is the best Astronomer, that hath his conversation in Heaven, and he is the best Musician, that hath learn't practically, to sing out the praises of God, and hee is the best Arithmetician, that knows how to number his daies, and hee is the best reader in *Liberty*, that every day grows holier and holier, and hee is the best skild in Oeconomicks, that trains up his Family in the fear of the Lord, and hee is the best Politician, that is as good at taking good counsell, as hee is at giving good counsell, and hee is the best Linguist, that speaks the language of *Canaan*, and therefore God cannot but take the greatest content and satisfaction in such.

Again the Holy Christian, is the only man for whom God hath wrought the greatest miracles, hee can tell you that he was blinde, but now God hath given him eyes to see sin to bee the greatest evil, and Christ to bee the choicest Good, hee can tell you that once hee was so deaf, that though God called very often and very loud upon him, by his word, and by his works, by his rods at home, and by his judgments abroad, and by his spirit and conscience that were still a preaching in his bosome, sometimes Life, sometimes Death, sometimes Heaven, and sometimes Hell, yet hee could not hear; but now God hath given him an hearing ear, so that now hee can with delight hear the sweet Musick of the promises; on the one hand; and with a holy trembling listen to the voice of divine threatnings on the other hand; hee can tell you that once hee was so dumb, that if hee might have had the whole world, hee could not have spoke a good word for God; nor for his wifes, nor for his people, nor for his ordinances, nor for any of his concerns in the world; O but now! his tongue is as the pen of a ready writer, and hee is never better, than when hee is a speaking either of God, or for God, and his concerns, now hee can contend for the faith, and speak for Saints, and plead for Ordinances, and though in some cases hee may want power to act for God, yet hee never wants a tongue

Psal. 45. 1.

Jude 3.

The very Hea-  
then could say  
*quando sapiens*  
*loquitur aulea*  
*animi aperit.*

When a wise-  
man speaketh,  
hee openeth the  
rich trea-  
sure and war-  
drob of his  
minde.

to speak for God. The Spouses lips drop honey combs; in that 4 Cant. 11. *And the tongue of the just is as choice silver*; in that 10. *Prov. 20.* yea, his tongue is a tree of life; whose leaves are medicinable, in that 13. *Prov. 18.* Hee can tell you that once hee was so lame, that hee was not able to move one foot Heaven-wards, or Christ-wards, or Holiness-wards, &c. but now his feet delights, not only to go, but to run in all the waies of Gods commands; *Psal. 119.* 32. Yea, hee can tell you that once hee was dead, as to all his soul concernments, but now hee is alive, and the life that hee leads in the flesh, is by the faith of the Son of God, that hath loved him and given himself for him. *Gal. 2. 20.* It was by a miracle that the River *Jordan* was driven back, and tis no less a miracle to see a sinner that was accustomed to do evil, habituated now to do good. That the ryde of sin, which before did run so strong, should bee so easily turned, that the sinner which a little before was sailing Hell-ward, and wanted neither wind nor ryde to carry him thither, should now on a sudden alter his course, and tack about for Heaven; what a miracle is this? To see the earthly man become heavenly; a carnal man become spiritual, a loose man become precise, a proud man become humble, a covetous man become liberal, and a froward man become meek, &c. is to behold no less than miracles. To see a sinner move crosse and contrary to himself in the waies of Christ and holiness, should bee as wonderful in our eyes, as to see the Sun go backward, or the Earth to fly upward, or the Dead to raise themselves, or the Bowl to run contrary to its own byass: Now how can God but take infinite delight and pleasure in his holy ones, considering the many miracles, that hee hath wrought both in them, and for them?

Again there are no persons under Heaven, that take any real pleasure, delight, content, and satisfaction in God, but those that are holy; the worldling takes pleasure and delight in his baggs, and the ambitious man in his honours, and the voluptuous man in his pleasures, and the malicious man in his revenge, and the envious man in the harms that befalls o-  
thers

thers, and the drunkard in his cups; and the adulterer in his harlots, and the gambler in his shifts and cricks; and the player in his fopperies, fooleries, and mockeries; 'tis only the holy man that takes pleasure and delight in God, as you may see by comparing the Scriptures in the margin together; to delight and take pleasure in God, is a work too high, too hard, too spiritual; and too noble for any but holy persons: there are none headed, nor hearted, nor spirited, nor anointed, nor principled, for taking Pleasure in God, but holy ones. *Abraham* did not take more pleasure in his *Isaac*, nor *Jacob* did not take more delight in his *Joseph*, nor *David* did not take more satisfaction in his *Abalom*, nor *Jonah* did not take more content in his *Gourd*, than a holy man (when hee is himself) takes pleasure, delight, satisfaction, and content in God; and therefore how can God but take pleasure and delight in him: Shall the Childe take delight in the Father, and shall not the Father delight again in the Childe? and shall the Wife take pleasure and satisfaction in the Husband, and shall not the Husband take pleasure and satisfaction again in her? Look as God hates them that hate him, so hee takes pleasure in them that take pleasure in him; now what a singular cordial and comfort is this to all Gods holy ones, that God takes singular pleasure, delight, satisfaction, and content in them? what though the world hate you, and scorn you, and despise you, and prefer every *Barabas* and *Judas* before you, yet cheer up your spirits with this cordial, and warm your hearts at this fire, that God takes singular pleasure and delight in you; what cares the Childe though others slight him, so long as his Father at home delights in him; and what cares the Wife though others despise her, as long as her Husband at home honours her, and takes pleasure in her; and what cares the Innocent person though the Malefactor at the Bar rails upon him, as long as the Judge upon the Bench acquies him; and what should a Christian care though all the world should abhor him, as long as the Lord takes singular pleasure and delight in him. But

Job. 22. 25, 26.  
Cant. 2. 3. cap.  
7. 6. Psal. 33. 21.  
Psal. 48. 11.  
Isa. 41. 16. Joel.  
2. 33. Hab. 3.  
18. 2. eech. 10. 7.

Thirdly, If thou art a holy person, if thou hast that real ho-



Joh. 17. 20, 21.  
ch. 15. 5.  
Eph. 4. 16.  
1 Pet. 2. 4, 5, 6.  
Eph. 5. 25. to  
the end.

liness, without which there is no happiness; then know for thy comfort, that thy real holiness is a substantial evidence of thy real union with Christ; his true holiness is the immediate fruit of our real union with Christ; upon our union with Christ, Christ is made, not only Wisdom, Righteousness and Redemption, but hee is also made Sanctification to us, 1 Cor. 1. 30. Christ and a holy person are one, as Father and Son are one, and they are one, as the Vine and the Branches are one, and they are one as Head and Members are one; and they are one, as the Foundation and the Building are one; and they are one as Husband and Wife are one, and that which speaks out their oneness, their union, is their holiness. Hee that is in Christ is a new creature, 2 Cor. 5. 17. Hee that is ingrafted into Christ, hee that is initiated into Christ, hee that is united unto Christ, hee is a new creature; hee hath a new head, a new heart, a new lip, a new life, a new spirit, new principles, and new ends; hee can truly say with that convert, *Ego non sum ego*, I am not the man that I was; of a Lion, holiness hath made mee a Lamb; of a Wolf, holiness hath made mee a Sheep; of a Raven, holiness hath made mee a Dove, &c. And what doth all this speak out but a mans being in Christ, but a mans union with Christ; renovation speaks our union, and union speaks our renovation; renewing by Christ speaks out the souls in-being in Christ, and the souls in-being in Christ, speaks out the souls renewing by Christ. Look at there could be no depravation but from our union with the first Adam, so there can be no renovation but through our union with the second Adam, Col. 3. 10. But Fourthly, If thou art a holy person, if thou hast that real holiness, without which there is no happiness, then know for thy comfort, that God will certainly bless all thy blessings to thee, and hee will bless every estate and condition to thee, most men have many blessings, but 'tis only the holy man that hath his blessings best unto him, Gen. 22. 17. *In blessing I will bless thee*, saith God to holy Abraham, i. e. I will bless thy blessings to thee. The holy person is in Covenant with a holy God; and therefore

Psa. 34. 12, 13,  
14.

all the blessings of the Covenant are his, all they that partake of the Holiness of the Covenant, they shall certainly partake of the blessings of the Covenant; Now this is one of the blessings of the Covenant, that all our blessings shall be blest unto us. O Christian! all thy right hand blessings shall be blest unto thee, and all thy left hand blessings shall be blest unto thee; all the blessings of the upper springs shall be blest unto thee, and all the blessings of the lower springs shall be blest unto thee; &c all the blessings of the Throne shall be blest unto thee, and all the blessings of the foot-stool shall be blest unto thee. And as all thy blessings shall be blest unto thee, so every estate, and every condition shall be blest unto thee; thou shalt be blest in health, and blest in sickness; blest in strength, and blest in weakness; blest in wealth, and blest in want; blest in honour, and blest in dishonour; blest in life, and blest in death; thou shalt be blest at home, and blest abroad; blest at board, and blest at bed; blest lying down, and blest rising up; blest in liberty, and blest in bonds. Look as all the blessings of a wicked man are curst unto him; and as all the relations of a wicked man are curst unto him, and as all estates and conditions that are incident to a wicked man are curst unto him; so all the blessings of a holy man are blest unto him, and all the relations of a holy man are blest unto him, and all estates and conditions that are incident to a holy man are blest unto him, *Isaac* tills the ground, and sows his seed, and God blesses him with an hundred-fold; And *Cain* tills the ground, and sows his seed, but the earth is cursed to him, and commanded not to yeeld to him her strength. But on a second day, God will speak to thee.

Firstly, If thou art a holy person, if thou art one that hath that real holiness, without which there is no happiness, then know for thy comfort, that thy holiness is a glorious witness and evidence of thy Effectual Vocation; 1 *Pet. 1. 25.* *As hee who hath called you is holy, so bee ye holy in all manner of conversation.* Many are externally called, that are not internally called, and many are ineffectually called; that are not effectually called. But now real holiness that speaks out an internal call, an Effectual Call, a call out of darkness

*Psa. 50. 5.*  
*Psa. 105. 42.*  
*Ezek. 36. 25,*  
*26.*  
*Zach. 3. 3, 4.*  
*Psal. 84. 11.*  
*Pro. 12. 21, &c.*

A little blest is better than a world enjoyed. If thou art a holy man, the God of all mercies, and all the mercies of God, the God of all comforts, and all the comforts of God are thine, and what wouldst thou have more?

*Prov. 3. 33.*  
*Mal. 2. 12, 13.*  
*Levit. 26.*  
*Deut. 28.*

*Gen. 26. 12.*  
*ch. 4. 12.*

1 *Pet. 2. 9.*

into

Gen. 41.

2 Tim. 1. 9.

1 Pet. 4. 10.

Gal. 4. 6.

John 1. 12.

Rom. 8. 17.

into marvelous light; it speaks out such a call as makes sinners Saints, slaves Sons, enemies Friends, and strangers Favourites. As *Joseph* a stranger was called out of a prison, a dungeon, and made a very great Favourite in *Pharaohs* Court: so real holiness is a glorious witness and evidence that you are effectually called out of the prison of sin, and the dungeon of wrath, and made a Favourite to the King of Glory. The Author of this Call is a holy God; our holy Calling depends upon the purpose of God, the power of God, and the grace and good pleasure of God; the means of our holy Calling are the Spirit of God, and the Word of God; and the ends of our Calling are Holiness, and the Glory of God. O Sirs! you are not called upon the account of your Parents Faith or Nobility, nor upon the account of any intrinsecal vertues in you, nor upon the account of any extrinsecal services done by you, but upon the account of Gods peculiar Election, and particular Vocation; and therefore by Holiness make good the honour of your High-Calling. And if any should object against you the meanness of your birth, and outward calling, put them in minde of your High and holy Calling, and ask them what they think of *Lazarus*, that is now asleep in *Abrahams* bosome; And if others should object against you your former wickedness, and call your sins as dirt and dung in your faces; let them know, that *St. Paul* can tell them from Heaven, that though once hee was a wretched blasphemour, and a bloody persecuter, that yet now hee is a glorious Saint in Heaven. But

Sixthly, If thou art a holy person, If thou art one that hast this real holiness, without which there is no happiness, then know for thy comfort, that thy holiness is a blessed evidence of thy Adoption and Sonship. If thou art a holy person, then of a childe of wrath, thou art become a childe of God, a childe of love, and of an heir of Hell, thou art become an heir of Heaven, and of a slave, thou art become a Son, Gal. 4. 4, 5, 7. But when the fulness of time was come, God sent forth his Son made of a woman, made under the Law, To redeem them that were under the Law, that wee might receive the Adoption of Sons, wherefore thou art no more a servant, but a Son,

Rom.

Rom. 8. 14. *For as many as are led by the Spirit of God, are the Sons of God.* The leadings of the Spirit are all holy leadings, and there are none that are the Sons of God, but such as are under the holy leadings of the Spirit of God, *Phil. 2. 14. That ye may be blameless, and harmless, the Sons of God, without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as lights in the world.* There are none worthy of this title of Honour, viz. the Sons of God, but such who in the main of their lives and conversations are blameless, and harmless, without rebuke, and that are as shining lights in the world.

There are two waies whereby wee may know fire to bee real fire, and that differences real fire from painted fire, or from imaginary fire; the first is by the heat of it, and the other is by the flame of it: Now though sometimes it so falls out, that the fire do not flame, yet at that very time you may know it to bee real fire by the heat it gives: So there are two waies of knowing our Adoption; the first is by the Spirit of Adoption, crying *Abba* Father in our hearts; And the other is by our Sanctification and Holiness; now, though sometimes it may so fall out, that the flame, the witness of the Spirit of Adoption may bee wanting, yet the heat of Sanctification and Holiness remains, and wee may have recourse to this fire, and warm our hearts at it, and sit down satisfied, and assured of our Adoption; for as fire may bee known to be fire by its heat, though it want a flame; so though the Spirit of Adoption do not witness our Adoption to us, yet wee may know our Adoption by our real Sanctification and Holiness. Every holy person is a high-born person, for as his Divine Birth, so his Divine Adoption is high, very high, exceeding high, yea even as high as Heaven it self. 'Tis a very high honour to be the Son of a King, yea to be the Son-in-Law of a King, for so *David* reckoned it. *Seemeth it* (saith hee to *Sauls* servant) *a light thing to you, to bee a Kings Son-in-Law, seeing that I am vile and lightly esteemed.* Oh then what an honour it is to be the Son of God, to bee the Son of the King of Kings, and Lord of Lord! 'Tis a very high honour to be Gods servant, and so *David* accounted it,

Gal. 4. 6.  
Rom. 8. 16.

John 3. 5. 8.  
ch. 1. 13, 13.

1 Sam. 18. 23.  
24.

Rev. 1. 6.

as you may see in that 2. Sam. 7. 5, 8. (And so did Theodosius the Emperour, and Constantine the Great, and many others account it) O then what an honour must it be to be Gods Son! The blessed Apostle cannot speak of this high privilege; but with great admiration; as you may see in that 1. Joh. 3. 1. *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God.* 'Tis an infinite condescension in God, to honour us with the title of Sons; and therefore wee should never think of it, nor never speak of it, but with much Admiration. O Sirs! what matter of Admiration is this, that the great and glorious God, who hath many millions of glorious Angels waiting on him, that hee should look upon all holy persons as his Sons, and that he should love them as Sons, and delight in them as Sons, and cloathe them as Sons, and feed them as Sons, and protect them as Sons, and stand by them as Sons, and lay up for them as Sons, and lay out himself for them as Sons, that they that have not deserved a smile from God, a good word from God, a bit of bread from God, or a good look from God, should be made the Sons of God? What manner of love is this, that they that have so highly provoked God, that they that have walkt so cross and contrary to God, that they that were so exceeding unlike to God, that they that have preferred every lust, and every toy and vanity before God, that they that have fought many years under Sarans Banner against God, that they that have refused all the offers of mercy that hath been made by God, that they that have deserved to be reprobated by God, to be damned by God, and to be thrown to Hell by God, that these should be made the Sons of God? O stand and wonder! O stand and admire at the freeness of Grace, and at the riches of Grace! But

Seventhly, If thou art a holy person, if thou art one that hast that real holiness, without which there is no happiness, then know for thy comfort, that thou art an undoubted heir of everlasting Glory, Rom. 8. 29, 30. *For whom hee did fore-know, hee also did predestinate to be conformed to the Image of his Son (that is in holiness) that hee might be the first born among many Brethren. Moreover, whom hee did predestinate, them*

Rom. 8. 16,

17, 18.

James 2. 5.

2. Tim. 4. 7, 8.

them hee also called; and whom hee called, them hee also justified; and whom hee justified, them hee also glorified. Holiness is a most sure earnest, and pawn of glory, a *Thes. 2. 13.* God hath chosen you to Salvation through Sanctification of the Spirit, *Mar. 5. 8.* Blessed are the pure in heart, for they shall see God. *1 Job. 3. 2, 3.* When hee shall appear, wee shall be like him (that is, in glory) for we shall see him as hee is. And every man that hath this hope in him, purifieth himself, even as hee is pure. Hee that hath a real hope, a lively hope, of being like to Christ in Glory, and of reigning with Christ in Heaven, will see roundly upon the work of self-purifying; there is no hope to that hope that runs out into holiness, and that leads the soul on to the highest degrees of purification, and that enables a man to set up Christs purity as the most perfect Pattern, and exact Coppy for his Imitation, *Titus 3. 4, 5, 6, 7.* But after that the kindness and love of God our Saviour toward man appeared, not by works of Righteousness, which wee have done, but according to his mercy hee saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which hee shed on us abundantly, through Jesus Christ our Saviour; That being justified by his Grace, wee should bee made heirs according to the hope of eternal Life. Holiness is an infallible forerunner of glory; 'tis the first-fruits of that eternal happiness and blessedness that God hath laid up for his children in the highest Heavens. And O what cause of joy and gladness should this be to every holy heart! what though thou shouldest never have a good day more on Earth; what though all the springs of comfort should be dried up on thy right hand and on thy left hand; what though God should never smile on thee more in this world; what though the remaining part of thy life should bee filled up with crosses, losses, troubles and trials; what though God should let Satan loose to tempt thee, and wicked men grow strong to oppress thee, and friends turn enemies to grieve thee. Yea what if thou shouldest go to thy grave with tears in thy eyes, and with sorrow in thy heart; yet as long as thou art sure that thou art an heir of Glory, and that all the happiness of Heaven is thine, and that thy Crown is safe, and that thou shalt be forever filled and satisfied with those

K k k k 2

everlasting

Psal. 16. ult.



Heb. 12. 28.  
1 Pet. 1. 3-4.  
See my String  
of Pearls on  
that very Text.

Psal. 73. 24.

Qui spirituali  
exultationis o-  
leo uncti sunt,  
&c. Macar.  
Ham. 17.

evelasting pleasures and delights that be at Gods right hand; thou hast cause to joy and rejoyce in the midst of all thy sorrows and sufferings, yea to glory and triumph in the hopes and expectations of a Kingdome that shakes not, of a Crown that withers not, of Riches that corrupt not, and of an Inheritance that fadeth not away. O Sirs! 'tis not all the Silks of *Persia*, nor all the Spices of *Egypt*, nor all the Gold of *Ophir*, nor all the Treasures of both Indies, nor all the Crowns and Scepters in the world, no nor yet the worth of ten thousand worlds, that are to be compared with that Glory that is treasured up for all Gods holy ones; they have an Inheritance reserved in Heaven for them that cannot be moth-eaten, nor spoiled by hostile invasion, nor wrung from them by power, nor won from them by Law, nor mortgaged for debt, nor impaired by publick calamity, nor plundered by Theeves and Robbers, nor changed by Kings or Parliaments, no nor violated by death it self; and therefore what infinite cause of joy and rejoycing have all such that are interested in such an Inheritance, and in such a perfect happiness, and compleat blessedness, that is reserved in Heaven for all Gods holy ones? O what a singular comfort must this be to a Christian in the midst of all his miseries and distresses, when hee is able to look upon God, and say, This God is my God for ever and ever, and hee shall be my Guide to Glory, and when hee is able to look up to Heaven, and say, This is my Inheritance; yea when hee is able to look upon all the Glory and Happiness of another world, and to say, All this Glory and Happiness is mine, for I have that Holiness that is the earnest of it, the pawn of it, and the first-fruits of it in my own soul. 'Twas an observable saying of *Macarius*, They that are anointed with the spiritual Oil of gladness, (saith hee) have received a sign of that incorruptible Kingdome, to wit, Gods Spirit for an earnest, they are the Secretaries of the Heavenly King, and relying confidently upon the Almighty, they enter into his Palace (where the Angels, and the Spirits of holy men are) although they be yet in this world; for although they be not yet come to the intire Inheritance, which is prepared for them in that world, yet they

they are most sure of it by that pledge, which they have newly received, as sure as if they were already crowned, and had the key of the Kingdome in their own possession.

'Twas a very sweet and comfortable speech which the Emperour used to *Galba*, in his childehood and minority, when hee took him by the chin, and said, *Tu Galba, &c.* Thou *Galba* shalt one day sit upon a Throne; for 'tis very sweet and comfortable for the Saints to consider, that how mean and contemptible soever they may be in the eyes of the world, that yet there is a day a coming when they shall sit upon a Throne and be crowned with Glory, and reign with Christ to all Eternity. But

Eightly, If thou art a holy person, if thou hast that real holiness, without which there is no happiness, then know for thy comfort, that all things shall be sanctified unto thee, *1st. 15. Unto the pure, all things are pure, but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled.* When a mans heart is once sanctified, then all things are sanctified to him; when a mans Spirit and way is clean and pure, then all things are clean and pure to him. O Sirs! this is so great, and so glorious a privilege, to have all things sanctified to us, that 'tis more worth than a world, yea than many worlds. Next to a mans interest in Christ, hee cannot begge a greater mercy than this, that all things may be sanctified to him; that is, that all things may so work, as to make him more and more holy, that every cross may make him more holy, and that every comfort may make him more holy; that every mercy may make him more holy, and that every misery may make him more holy; that every Ordinance may make him more holy, and that every Providence may make him more holy, that every Affliction at home may make him more ho'y, and that every Judgement abroad may make him more holy; every condition is sweet when it is sanctified to us; sickness is as sweet as health, when 'tis sanctified to us; and weakness is as sweet as strength, when 'tis sanctified to us; and poverty is as sweet as liberty, when 'tis sanctified to us; and disgrace is as sweet as honour, when 'tis sanctified to us; and

bonds are as sweet as liberty, when they are sanctified to us; and death is as sweet as life when it is sanctified to us. Look as no condition can be a happy condition, that is, not a sanctified condition; so no condition, can be a miserable condition; that is a sanctified condition; now this is only the holy mans privilege, the holy mans mercy, to have every estate, and every condition sanctified unto him; and this indeed is the Cream and Crown of all our mercies, to have them sanctified unto us, I and every bitter will be sweet, yea, very sweet, when its sanctified unto us; what though thy mercies, O Christian! are fewer than others, and lesser than others, and leaner than others, and shorter than others, yet thou hast no reason to complain, as long as thy mercies are sanctified mercies; and what though thy tryals are greater than others, and thy burden is heavier than others, and thy sorrows are deeper than others, and thy crosses comes thicker than others, yet thou hast no cause to complain, as long as they are sanctified. Art thou a Holy person, O then remember for thy comfort, that every bit of bread thou eatest is sanctified, and every draught of beer thou drinkest is sanctified, and every suit of cloaths thou wearest is sanctified, the beds thou liest on are sanctified, and the stools thou sittest on are sanctified, the very aire thou breathest in is sanctified, and the very ground thou treadest on is sanctified, every penny in thy purse is sanctified, and every pound in thy shop is sanctified, whatsoever thou hast at home is sanctified, and what ever thou hast abroad is sanctified: And O! how should the sense of these things, sweeten all thy bitters, and turn thy Hell into Heaven. and wipe all tears from thy eyes, and turn thy sighing into singing, and thy mourning into rejoycing? &c. But Ninthly, If thou art a Holy Person, if thou hast that real holiness, without which there is no happiness; then know for thy comfort, that thou art a person very high in favour with God, thou art one of his peculiar ones. *Deut. 14. 1.* *Ye are the Children of the Lord your God, ye shall not cut your selves, nor make any baldness, between your eyes for the dead: For thou art an holy people unto the Lord thy God, and* Gods

As those Hea-  
thens that have  
no hope.

1 Theſ. 4. 13.

the Lord hath chosen thee to be a peculiar people to himself; above all the Nations that are upon the Earth. All Gods holy ones, are his peculiar ones; God hath a peculiar respect for their persons. *Dan. 9. 17. O Daniel! thou art greatly beloved;* or as the Hebrew word *Chamudath*, signifies thou art a man of desires; Now *Daniel* is called a man of desires; because the desires of God run out strongly after him, as one that was singularly beloved of him, and as one that was highly in favour with him; and as God hath a peculiar respect for their persons, so hee hath a peculiar respect for their duties and services, *Prov. 15. 8. The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.* God takes more delight to hear the prayers of the upright, and to grant the prayers of the upright, than the upright takes delight to pray; how burdensome, and troublesome soever their prayers may bee to others, yet they are still delightfull to God, but more of this in the next Particular. And as God hath a peculiar respect for their services, so hee hath a peculiar respect for their tears, for hee puts them into his Bottle. *Psal. 56. 8.* and as hee hath a peculiar respect for their tears, so hee hath a peculiar respect for their names, for hee writes them in his Book. *Luke 10. 20.* And as hee hath a peculiar respect for their names, so hee hath a peculiar respect for their blood, *Psa. 116. 15.* and this *Cain* found by wofull experience, from the cry of his Brothers Blood. O Sirs! God by making of you holy, hath made you like himself, like his Son, like his Spirit, and like his most glorious Angels, which excel in strength; and what doth this speak out but Gods peculiar favour, God makes many rich, and many great, and many honourable, and many mighty, and many wise, and many noble, and many beautifull, and many successful, whom hee will never make holy; in making of you holy, God hath made you spiritually great, rich, honourable, wise, and beautifull, &c. and this speaks you out to bee highly in the favour of God: Holiness is a singular fruit of Gods special favour and love; God hath a common favour and love for all men, yea, for the worst of them

Ephes. 1. 3.

Ephes. 2. 4, 5.

men, witness that common preservation, and common protection, and common provision, that bee vouchsafed to them; and God hath a special love and favour, and this runs out only to his holy ones. holiness is a divine beam, a heavenly drop a choice pledge of Gods special favour and love; O Sirs I though the world may slight you, and enemies revile you, and friends dis-favour you, yet let this support you, let this rejoyce you; that you are high in the favour of God. But

Aa. 10. 4.

Mal. 3. 3.

2 Tim. 2. 21.

Tenthly, If thou art a holy person, if thou art one that hast that real holiness, without which there is no happiness, then know for thy comfort, that all thy duties and services are very pleasing, delightful, and acceptable to the Lord, and this roundly follows upon the former, for when ever a mans person comes to bee accepted of God, and to bee high in favour with God; then all his services and sacrifices comes to bee acceptable to God; Gen. 4. 4. *And Abel, hee also brought of the firstlings of his flock, and of the fat thereof, and the Lord had respect unto Abel, and to his offering.* God had first a respect to his person in Christ, and then to his offering; and so his sacrifice was accepted for the man; and not the man for the sacrifice. Heb. 11. 4. *By Faith Abel offered unto God; a more excellent sacrifice than Cain, by which hee obtained witness, that hee was righteous; God testifying of his gifts, and by it, hee being dead yet speaketh: God will alwaies welcome the holy man into his presence, and hee shall alwaies have his ear at command; God will still bee a warming his heart, and a cheering up his spirit, and a satisfying of his soul, in meeting of him in all holy means, and in giving gracious answers to all his requests. Isa. 64. 5. Thou merrest him that rejoyceth and worketh righteousness: those that remember thee in thy waies: Prov. 21. 8. The way of man (that is of unholy man) is froward and strange: but as for the pure, his work is right.* When God hath cleansed mans heart, and sanctified his nature, then his work, his religious work is right; 'tis then right in the eye of God and in the account of God, and in estimation of God; and therefore his Petitions are as soon granted, as they are offered,

Isa. 45. 11.

Isa. 64. 24.

ed, and his requests performed, as soon as they are mentioned: *Psal. 32. 5. I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin.* Selah. Holy David had an inward purpose and resolution, to confess his sin, but before hee could do it, God throws him his pardon: *thou forgavest the iniquity of my sin*: God loves to be before-hand with his people in acts of grace and favour. Gods eye and his ear was in Davids heart; before Davids confession could bee in his tongue. O! the delight of God; O! the pleasedness of God, with the duties and services of his holy ones: *Psal. 4. 3.* But know that the Lord hath set apart him that is godly for himself: the Lord will hear, when I call upon him; that is, the Lord will approve of my prayer, hee will accept of my prayer, he will delight in my prayer, and hee will answer my prayer when I call unto him; and what can the Godly man desire more? *Psal. 61. 1. Hear my cry O God, attend unto my prayer.* Aquinas saith, that some read the words thus (*Intende ad canticam meam*) attend unto my songs (and so the words may bee safely read from the Hebrew word *נאנח* *Ranah*, which signifies to shout or thrill out for joy) to note that the prayers of the Saints, are like pleasant songs, and delightful duties, in the ears of God; no mirth, no mulick can bee so pleasing to us, as the prayers of the Saints are pleasing to God: *Psal. 141. 2. Let my prayer come before thee as incense, and the lifting up of my hands, as the evening sacrifice:* What's more sweet, what's more pleasing, and what's more perfuming then incense? why the prayers of the Saints, as they are in the hands of a Mediatour, are as sweet and pleasing to God, as incense that is made up of the choicest and sweetest spices, are sweet and pleasing unto us; *1 Pet. 3. 12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers;* or rather as the Greek hath it, his ears are (*ἐν τῷ δαδῷ αὐτοῦ*) to their prayers, that is, when their prayers are so faint and weak, that they cannot reach to God, that they cannot travel as far as Heaven, then God will come down to them, and lay his ears, as it were, unto their prayers? O what matter of joy and comfort, is this

Seal here is a special note of observation, to work us to a serious marking of the things that are mentioned, as things that are of special weight, and of highest concernment to us.

Cant. 2. 14.

Rev. 5. 8. ch. 8.

3. 4



God once accepted of a handfull of Meal for a sacrifice, and of a gripe of Goats hair for an oblation, *Astaxerxes*, the *Persian* monarch accepted with a cheerful countenance a little water, as a present from the hand of a poor labourer, &c.

to all the holy seed, that God will graciously bow his ears to their prayers, when hee turns his back with the greatest disdain and indignation upon the most costly sacrifices of the wicked. O you precious Sots of *Zion*! that are daily lamenting, and mourning, over the weaknesses that cleaves to your best services, know for your comfort and joy, that though with *Moses* you can but stammer out a prayer; or with *Hannah* weep out a prayer, or with *Hizekiab* chatter out a prayer, or with *Paul* sigh and groan out a prayer, yet the Lord will own your prayers, and accept your prayers, and delight in your prayers: O what a rare comfort is this for a Christian to consider, that when hee is under outward wants and inward distresses, that when hee hath sickness upon his body, and reproach upon his name, and death knocking at his door, that in all these cases, and in all other cases hee may run to God as to a Father, and tell God how 'tis with him, and when hee hath done that, hee may sit down satisfied and assured of Audience and Acceptance in Heaven? O Sirs! this is a priviledge more worth than a thousand worlds, and had unanctified persons as many Kingdomes to give, as they have hautes on their heads, they would give them all for an interest in this priviledge, when guilt and wrath is upon their consciences, and when the arrows of the Almighty stick fast in them, and when the terrours of death are round about them, and when the dreadful day of their account is every moment remembered by them. O! if it bee so great a favour to have the ears of an earthly King at pleasure, what a transcendent favour must it bee to have his ear at pleasure, who is King of Kings, and Lord of Lords? and yet this favour hath all his Saints. But

Eleventhly, If thou art a Holy Person, if thou art one that hast that real holiness, without which there is no happiness, then know for thy comfort; that Jesus Christ will certainly preserve thy holiness. Next to Christ, holiness is a Christians choicest Jewel, and this Christ will bee sure to preserve; self-preservation is natural to all creatures, holiness is Christs Creature, Christs Image, and therefore hee will certainly preserve it, and maintain it; Christ cannot

neglect

neglect himself, hee cannot bee wanting to himself, now holiness is himself; and therefore if there bee but a spark of holiness in a daughtill of corruption, Christ will certainly own it, cherish it, and preserve it; hee that is once really holy, shall bee for ever holy. Let the World, the Flesh, and the Devil, do what they can, the holy seed shall still remain in all Gods sanctified ones; though a holy man may fall strangely, sadly, frequently, foully, yet hee shall never fall totally, hee shall never fall finally, because that that holiness that is in him, is a lasting, yea, an ever-lasting and abiding principle, that can never bee destroyed or extirpated. A wicked person may bee turned into a holy man, but a holy man can never bee turned into a prophane person again. A holy change is an unchangeable change, the state of holiness is an unchangeable state: 'Tis true the fallen Angels quickly lost that stock of holiness, that God had put into their hands; and Adam lost all his holiness upon the turn of a hand, hee broke, and proved a Bankrupt almost as soon as God had for him upin Paradise, but the state and condition of all the Saints, is a better and a safer state and condition, than either the Angels, or than Adam was; and that partly because their state was mutable though perfect, but the state of the Saints is an unchangeable state, though it bee (for the present) an imperfect state; and partly because God put that stock of holiness, that they had into their own hands, but now the Saints holiness is not a stock in their own hands, but in Christs hands; for not only their persons, but their holiness is kept by the power of God, through faith unto salvation. As Christ is to manage our salvation for us, so hee is to manage our grace and holiness for us; and therefore as hee will most certainly make sure the one, so hee will as certainly preserve the other; once a Son, and for ever a Son; though the servant may bee turned out of doors, yet the Son abides in the house for ever, as Christ speaks, hee that is once sanctified, shall bee for ever blessed.

Holiness is an abiding seed, an immortal seed; 'tis a royal gift, which being once given, shall never be taken away from him that hath it. I readily grane, that the strength of Holi-

Phil. 1. 6. Heb.  
12. 2. 1 Theſ.  
5. 23. and cha.  
3. 12, 13. Ephes.  
5. 25, 26, 27.  
1 John. 3. 9.

1 Pet. 1. 5.

John. 8. 35.

Rom. 11. 29.

ness, and the lustre and shine of Holiness, and the sense and feeling of Holiness, and the comfort and sweet of Holiness, and the lively stirrings and operations of Holiness, may bee somewhat abated and lessened in the soul; but the seed of Holiness, the substance of Holiness alwaies remains in a changed soul. There is alwaies a divine fire, though sometimes it may be raked up under the Ashes; there is alwaies life and sap in the root, though there be neither leaves nor blossomes on the tree; 'tis true, the best of Saints may have their spiritual Autumns; and 'tis as true, that after their Autumns, there will certainly follow a Spring of Holiness. 'Tis most certain, that the truth and state of Holiness remains under all a Christians infirmities, darkneses, weakneses, eclipses, clouds, failings, waverings and wandrings; and the reasons are clear, because that great and glorious principle of Holiness flows from Gods unchangeable love, and is a fruit of the everlasting Covenant, and the price of Christs Blood, and depends and hangs upon a perpetual union and communion with Christ, and is a sure pledge and earnest of a mans eternal enjoyment of Christ, and is alwaies maintained and upheld by the everlasting Arms of Christ: to say that the Saints may fall totally and finally from all that Grace and Holiness they have, is to say. 1. That the Surety of the New Covenant is grown very poor and weak, which is very little less than blasphemy, and quite contrary to that *Heb. 7. 21, 22*. 2. It is to say that the Promises are yea and nay, quite contrary to what the Apostle affirms, in that *2 Cor. 1. 20*. 3. It is to say that the Power of God is grown exceeding weak and contemptible, yea it is to make sin and Satan stronger than God, which is quite contrary to the current of Scripture. 4. It is to say that the Decree of God is mutable, which is cross and contrary to the Apostle, in that *2 Tim. 2. 19, 20*. 5. It is to say that Gods free, eternal and everlasting love is become changeable and unconstant, which is expressly cross to that *Jer. 31. 3, Mal. 3. 6. Joh. 13. 1* with many other Scriptures; and therefore that *Arminian Principle* is to be for ever detested and abhorred. But

Deut. 33. 26,

27.

Gen. 49. 22,

23, 24.

1 Pet. 1. 5.

Joh. 10. 27.

31.

Twelfthly and lastly, If thou art a holy person, if thou art

one that hath that real Holiness, without which there is no happiness, then know for thy comfort, that all things shall work together for thy good, *Rom. 8. 28.* And we know that all things work together for good, to them that love God, to them who are called according to his purpose. All the afflictions, and all the temptations, and all the desertions, and all the oppressions, and all the oppositions, and all the persecutions that befalls a godly man, shall work for his good: Every cross, every loss, and every disease that befalls the holy man, shall work for his good; every device, every snare, every method, every depth, every stratagem, and every enterprize of Satan against the holy man, shall work for his good; they shall all help to make him more humble, more holy, more heavenly, more spiritual, more faithful, more fruitful, and more watchful; every day of prosperity, and every night of adversity, shall work for the holy mans good; every storm, and every calm; every bitter, and every sweet; every cross, and every comfort, shall work for his good that is holy; when God gives a mercy, that shall work for his good; and when God takes away a mercy, that shall work for his good; when God gives him large commons, that shall work for his good; and when God cuts his commons short, that shall work for his good; yea and all the falls, and all the sins of the Saints shall work for their good. As I get hurt by my graces, so I get good by my sins, said famous Mr. Fox. O the rage, the fear, the watchfulness, the tenderness, the zeal, the revenge, that God raises in the souls of his Saints by their very falls. O the hatred, the indignation, and the detestation that God raises in the hearts of his children against sin, by their very falling into sin! O what love to Christ, what thankfulness for Christ, what admiration of Christ, what cleaving to Christ, what exalting of Christ, and what drawing from Christ, are Saints led to by their very falls! O what exercise of grace, what increase of grace, what magnifying of grace, what liftings up of Divine Power, and what a high price are holy men led to set upon the precious Blood of Christ, and all by their falls! 'Tis the glory of Gods Holiness, that hee can turn spiritual diseases into holy remedies,

Rev. 2. 10.

2 Cor. 12. 9. 10.

Isa. 38.

Hos. 2. 5, 6, 7.

2 Cor. 7. 8, 13.

and soul-poisons into heavenly cordials, that hee can prevent sin by sin, and cure falling by falling; one calls that fish, of the *Romans* and the 28. The blinde mans Promise, and I may call it the lame mans Promise, that is holy, and the deaf mans Promise, that is holy, and the dumb mans Promise, that is holy, and the needy mans Promise, that is holy, and the sick mans Promise, that is holy, and the languishing mans Promise, that is holy, and the dying mans Promise, that is holy. O the comfort! O the sweet! O the content! O the satisfaction that this Promise hath afforded to many a precious Saint, when other Promises have not been at hand! O Christian! what though friends and relations frown upon thee, what though enemies are plotting and conspiring against thee, what though wants like an armed man are ready to break in upon thee; what though men rage, and Devils roar; what though sickness be in thy family, and death stands every day at thy elbow, yet there is no reason for thee to fear or faint, because all these things shall work for thy good. Yea there is wonderful cause of joy and rejoycing in all the afflictions and tribulations that comes upon thee, considering that they shall all work for thy good. O Christians! I am afraid, I am afraid, that you do not run so often as you should to the breasts of this Promise, nor draw that sweetness and comfort from it that it would yeeld, and that your several cases may require; and thus I have done with this use of comfort and consolation to all Gods holy ones. You see what comfort, what consolation, yea what strong consolation waits upon all Gods sanctified ones. I have been the longer upon this use, because the times require it, and the condition of Gods people calls for the strongest cordials, and the choicest and the sweetest comforts.

And now I have nothing to do, but to lay down some Positions concerning Holiness, which may be of singular use, for the preventing of some Objections and mistakes, and for the giving of satisfaction, especially to such in whom the streams of Holiness runs low, and who are still a lamecreeper and mourning under the imperfections of their Holiness, &c.

And

And the first Position is this, Where-ever real Holiness is, it will appear, it will discover it self, it will shew it self; it is the very nature of Grace and Holiness, to manifest it self; and therefore it is set forth in Scripture by the names of light, which shines abroad, and of ointment and perfume, which cannot be hid; of Leaven and Salt, which deriveth its own nature and sellish upon a whole lump: And 'tis very observable, that when the Holy Ghost was given, he was given in tongues, fiery tongues, and with a rushing of a mighty wind, all which have a quality of self-manifestation, and notifying of themselves to others.

Eph. 4. 13, 16.

Mat. 5. 16.

Prov. 27. 9.

Cant. 3. 6.

Acl. 2. 13, 3, 4, 5.

Take a River that is damm'd and stop't up, yet if the course of it be natural, and if it commonly runs downward, it will at length bear down all, and ride and run triumphantly over all that is in its way: So though real Holiness in a day of temptation, desolation, and affliction, &c. may seem to be damm'd and stop't up, yet at length it will make its way through all, & over all, and shew its self in its native colours. Though fire for a time may lye hid under the Ashes, yet at last it will flame forth, and shew it self to be fire; Holiness is a divine fire, and though in some cases it may for a time seem to be hid, it will at length break forth and shew it self to be Holiness. I have not Faith enough to beleieve that that man was ever really holy, whose Holiness is still under a bushel, or in a dark Lanthorn. Look as natural life cannot be so hid, but that it will discover it self a hundred hundred waies: So Holiness, which is a Christians spiritual life, cannot be so hid, but it will discover it a hundred, hundred waies.

The second Position is this, That Holiness rises by degrees, it rises gradually in the souls of the Saints. Though the first *Adam* was made a man a holy man, yea man perfectly holy, and all at once; yet the Holiness of all that is interested in the second *Adam*, rises by degrees. 'Tis true in the Creation of the world, all the creatures were made in their full and perfect growth and strength at once; but in the new Creation, Holiness, which is Gods own creature, is carried on by degrees. Look as Christ increased in wisdom

Job. 17. 9.

Psal. 91. 12.

Mal. 4. 2.

Hos. 14. 5, 6, 7.

Luk. 2. 52.

and



Mat. 13. 23.  
Mark 4. 28.

Ezek. 47. 3, 4, 5.

Prov. 4. 18.

Eph. 4. 16.

and in stature, and in favour with God and man, by degrees. So that Babe of Grace, Holiness, increases in the soul by degrees. Look as the seed which is sown in the furrows of the earth, first springs into a blade, and then into an ear, and then into ripe Corn: So that immortal seed, Holiness, which is sown in the furrows of a Christians soul, springs and grows by degrees. Look as the waters in the Sanctuary rise first to the ancles, then to the knees, then to the loins, then to the chin, and then to a River that was not passable: So Holiness rises higher and higher in the soul by degrees. Look as the morning light shines more and more unto the perfect day: So the light of Holiness shines more and more clear, and more and more bright, until all darkness and imperfection be swallowed up in perfection. Look as the body of a man grows and increases by degrees in stature and strength, till it comes to its full growth and perfection: So Grace and Holiness will grow and increase by degrees, till Grace be turned into Glory, till Holiness be turned into Happiness. Though the Ocean be full, yet the bottle cannot be filled but by degrees. Wee are poor narrow-mouthed Bottles, and therefore what wee take in of Holiness must be by degrees; our incapacity is so great, that at present wee are no waies able to take in a fulness of Holiness; and therefore God drops in now a drop, and then a drop; now a little, and then a little, as wee are able to take it in. And indeed to difference the state of Grace from the state of Glory, the state of Holiness from the state of Happiness; 'tis necessary that Holiness should be communicated to us by degrees, an absolute fulness of holiness will make an absolute fulness of happiness; when our holiness is perfect, our happiness shall be perfect; and if this were attainable on earth, there would be but little reason for men to long to be in Heaven.

The third Position is this, that there is a great deal of preciousness in the least degree of holiness. For -

1. 'Tis the special work of the holy Spirit; and this I have shewed you already at large; and therefore it must needs be precious.

2. 'Tis a part of the Divine Nature, 'tis a beam of God,

a spark of Glory; and therefore it must needs be precious.

3. There are many choice and special Promises that are made over to the least degrees of Holinesse, as you may see by comparing the Scriptures in the Margin together; and therefore the least degree of holinesse is very precious.

4. It gives a man a right to precious Priviledges, and to all the precious Ordinances of Christs house. *Ergo.*

5. 'Tis a fruit of the special love and favour of God: a man may read more of the heart of God, and of the special love of God towards him in the least spark of holinesse, than hee can in his highest worldly enjoyments. A man may read that special grace in the least degree of holinesse, which hee can never read in the honours, profits, pleasures, delights, and contents of this world. *Ergo.*

6. The least degrees of holinesse gives a man as great a right, and as good a title to everlasting happinesse and blessednesse, as the greatest degrees of holinesse doth, and the reason is clear, because the promise of happinesse and blessednesse is not made over to degrees of holinesse, but to the truth of holinesse; and therefore hee that hath but the least spark of true holinesse, may plead the Promise, and apply the Promise, and suck marrow and sweetness out of the Promise, as well as hee that hath the greatest measures of holinesse in the world. The Promises of Salvation are not made over to the strength of Faith, but to the truth of Faith, *Joh. 6. 35.* 'Tis no where said, that only he that beleeveth with the Faith of an *Abraham*, shall bee saved; but 'tis often said, *Hee that beleeveth shall bee saved*; that is, hee that beleeveth truly, though hee doth not beleev strongly, shall bee saved. *Ergo.*

7. When unholy persons are under terrours of conscience, and upon their dying-beds, and when they shall stand before a judgement seat: had they as many worlds to give, as there bee stars in Heaven, and as there are men on Earth, they would give them all for the least spark of true holinesse; and therefore without all peradventure, the least degree of holinesse must bee very precious, considering what a price the worst of men would give for it, were it in their power to purchase.

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8. The

2 Pet. 1. 4.  
Mat. 12. 20.  
Isa. 40. 10, 11.  
ch. 60. 22.  
Isa. 35. 3, 4.  
Joel 3. 10.  
Mat. 5. 3, 4, 5, 6.  
Rom. 14. 1. ch.  
15. 7.

The little hand  
of a childe may  
hold a Pearl as  
well as the  
hand of the  
greatest Giant  
in the world.

A little holi-  
ness is like a  
Diamond very  
little in bulk  
but of a very  
high price and  
value, &c.

8. The least degree of holinesse shall at last bee blest with a happy triumph over the strongest corruptions, the least degree of holinesse will lead the soul to Christ, it will bring the soul into communion with Christ, it will work the soul to lean upon Christ, and by degrees to draw that life, that verue, and that vigour from Christ, that will inable a Christian not only to combarē, but to conquer even *Goliath* himself; and therefore the least degree of holinesse is doubtlesse very precious.

Gen. 18.  
The least finger  
is of use to  
the whole bo-  
dy.

9. The least degree of holinesse will render a Christian in some measure serviceable and useful to the turnings away of the wrath and judgements of God from a People or Nation, and for the bringing down of favours and blessing upon a Land; When all the Power, Authority, Greatnesse, Grandeur and Glory that wicked men have in their hands, can do just nothing either to the diverting of wrath, or the obtaining of mercy; and therefore the least degree of holinesse is precious. But

Tenthly and lastly, The least degree of holinesse is a sure pledge and pawn, of greater degrees of holinesse, that in time thou shalt attain to. The tallest Oak was once an Acorn; the deepest Doctor was once in his Horn-book, and the greatest Giant was once a childe. Thy spark in time shall bee blowed up into a flame; thy drop in time shall bee turned into a Sea, and thy penny in time shall bee multiplied into pounds, and thy pounds into hundreds, and thy hundreds into thousands, and thy thousands into millions; and now tell mee Christians, whether these ten things do not sufficiently prove that there is a great deal of preciousnesse in the least degrees of holinesse; and O that you that have but a little holinesse, would bee often a warming of your hearts at this heavenly fire! and O that you that have a great deal of holinesse would not despise those that have but a little holinesse! O that you that bring forth a hundred-fold, would not despise those that bring forth but thirty-fold! and O that you that have ten Talents, would not despise those that have but two Talents, considering that there is a great deal of preciousnesse in the least degree of holiness.

The fourth Position is this, All Saints are not alike holy; some are more holy, and others are lesse holy; in some Saints the Springs of Holiness runs low, in others the Springs of Holiness rise very high. Holiness thrives not alike in all Saints; in the Parable; some brought forth thirty, some sixty, and others a hundred-fold, and yet all was good ground too: And in that other Parable, every one had not ten Talents; some had but five, others two, others but one. God never doth distribute holiness alike to all; to some hee gives more, to others less, according to the good pleasure of his Grace. God never intended that all should thrive alike in holiness. Though there were divers that feared God in *Nehemiah's* time, yet hee tells you that his Brother *Haman* feared God above many. And though *Job's* three friends that came to visit him in the daies of his sorrows, viz. *Eliphaz*, *Zophar*, and *Bildad*, were doubtless all holy men, yet they fell very much short of *Job* in Grace and Holiness, as is evident not only by that high testimony that God himself gives concerning *Job*, *That there was none like him upon the earth, a perfect and upright man, one that feared God, and eschewed evil.* But also throughout that whole Book of *Job*. 'Tis true, all Saints are equally justified, and equally pardoned, and equally reconciled, and equally accepted, but all Saints are not equally sanctified. All Saints are not of equal standing in the house of God. All Saints have not been partakers of equal means, all Saints have not had equal gales of the Spirit, all Saints have not alike acted that holiness they have; and therefore no wonder if all Saints are not alike holy. *David's* worthies were not all of equal strength, nor all the stones in the building are not of equal proportion, nor all the members in the natural body are not of equal magnitude; and so 'tis also in the mystical body of Christ. In Gods house there are vessels of Gold, and vessels of Silver, that is, there are some that are more eminently sanctified, and purified, than others are. You read in Scripture of Babes, as well as of strong Men; of Lambs, as well as of Sheep; of Plants, as well as of Trees. Besides, you read of a little Faith, and of smothering Flax, and of a bruised Reed, and of a grain of Mustard-seed;

Mat. 13. 8. 23.  
Mat. 25. 14, 15.  
Luk. 19. 12. --  
21.

Neh. 7. 2.

Job 1. 8.

1 Cor. 12. 14  
2 Tim. 2. 20

and what doth all this evidence; but that God gives different measures and degrees of grace and holiness to his people. Christ hath not work alike for all Saints to do, nor burdens alike for all Saints to bear, nor mercies alike for all Saints to improve, nor temptations alike for all Saints to resist, nor difficulties alike for all Saints to grapple withall, nor dangers alike for all Saints to encounter withall, &c. and therefore hee gives not a like measure of holiness to all, but to some more, to others less, according as their condition requires. Some Saints stand in need of a great deal more grace and holiness than others do. Their place, calling, condition, and employments in the world calls for a greater stock, than others need. One man may better keep house with a hundred a year, than another who hath a great family, and great resort to his house, can do with a thousand a year; and so 'tis here. A little may serve a little Farm; but it must be a great stock that must serve a great Farm. A little stock of Holiness will serve some Christians; but it must be a great stock of Holiness that must serve to supply the necessities, and the wants of other Christians; and therefore God gives different measures and degrees of holiness among his people as their needs require. Look as one sinner excels another in wickedness, so one Saint excels another in holiness, and therefore let not those that have much holiness despise those that have but little; nor let not those that have but a little holiness censure or judge those that have more holiness than themselves. All that holiness that any man hath, whether it bee little, or whether it bee much, is all of Grace, it is all of free-grace; and therefore let every man improve it, bee thankful for it, and walk humbly under it.

Read the 77. and the 88. Psalms. And indeed most of the Psalms of David, are a full proof of this Position, as all may see that will but read them with a spiritual eye, and with, and understanding heart.

The fifth Position is this; A Christian may bee more eminently Holy at one time, than at another, hee may thrive and increase more in holiness at one season, than at another; two men do not more differ one from another, than the self same Christian at several times differs from himself. Now the Spring-tide of Holiness is risen high; very high at another time the streams of Holiness runs exceeding low; now bee



is full fraughted with high thoughts of God; with honourable thoughts of Christ, with precious thoughts of the Saints, with pious thoughts of the Scripture, with delightful thoughts of Ordinances, with serious thoughts of Providences, and with ravishing thoughts of Eternity; and at another time you shall have him filled with such hard thoughts of God, with such dishonourable thoughts of Christ, with such low thoughts of the Saints, with such slight thoughts of the Scripture, with such undelightful thoughts of Ordinances, and with such confused thoughts of Providences, and with such muddy dark and displeasing thoughts of Eternity, as if hee were really another man; now hee is very lively and quick, very cheeful and thankful; very fruitful and faithful; now hee is very fearful of offending God, and very careful of pleasing God, and very circumspect and watchful in his walking with God, as if hee were a man fully resolved instantly to start from holiness to happiness; but now if you please to look on this man at another time, when hee is either deserted of God, or tempted by Satan, or worried by the World, or enthralled by his Lusts; and Ah! how unlike himself will you then finde him, for now hee is flat and dull, and dry (though not quite dead) now hee is much streightened and shut up; now hee can neither joy in God, nor delight in Christ, nor finde sweetness in Ordinances, nor any taste or relish in any of his mercies. Now his Apprehensions are dark, his Thoughts are dismal, his Meditations are confused, his Words are unadvised, and his waies are crooked; now hee saith *the Lord is my Portion*, and anon hee saith, *will the Lord cast off for ever, and will hee be favourable no more?* now hee beleeves, anon hee doubts, this hour hee hopes, the next hee fears, to day hee is upon the mount, joying and triumphing, to morrow you shall have him in the vallies, mourning and sighing; many clouds, many eclipses, many varieties, and many changes, passes upon Gods holy ones in this life. A Childe, a Tree, a Plant, shoots up sometimes more in a month, than they do in many months; and so doth many a Childe of God, many a Tree of righteousness, and many a Plant of renown,

Besides the examples of *Abram, Jacob, Joseph, Job, and Peter*, with the experiences of all other Saints in all ages, speaks out this truth.



shoots up more in holiness in a month sometimes, than they do in many months at another time; they thrive and flourish in holiness more in a year sometimes, than they do in many years, at another time. Look as many a man gets more money in one year, than hee doth afterwards get in seven; so many a Christian gets more grace and holiness, sometimes in one year, than hee gets afterwards in seven. No Saints have at all times a like the same blessed gales of the Spirit; 'tis just with a holy soul, as 'tis with a ship; sometimes the ship hath a very fair and fresh gale of wind, and then shee cuts her way through the proud waves of the Sea, and the Passengers sail very speedily and merrily towards their desired Port; but anon the wind is slack, and veres about to another point of the Compass, and then the Passengers are all amore, and they sail but slowly and heavily towards their desired Harbour? And so 'tis with a holy heart; sometimes the gales of the spirit blow very fair and sweet, very strong and powerful, upon a gracious soul; and then a Christian sails most sweetly, most speedily, and most successfully on in a way of Holiness, and towards his Port of Happiness; but anon the spirit is either resisted or grieved, or neglected, or quenched, or vexed, or disobeyed; and then his gales, his influences, his breathings are slackened, and then a poor Christian sails but very slow on in a way of holiness, then hee doth but even creep towards the Harbour of everlasting blessedness.

Againe no Saints have at all times alike the same external, helps, advantages, and opportunities of being holy, and of thriving in holiness: It may bee they have not the word so clearly, so powerfully, so sweetly so faithfully, nor so frequently, preached to them, as formerly they have had; or it may bee they have not other Ordinances so lively, so purely, so spiritually, so evangelically dispensed to them, as formerly they have had; It may bee they have had stones instead of bread, and bones instead of flesh, and chaffe instead of wheat, and muddy water instead of choice wine; and then no wonder if they do not thrive in holiness, as they did when God rained Manna every day

about

about their Tents, and when they were fed with the best of the best, that their Heavenly Fathers Table, Wine-seller, and House did afford. When Children have not as good Food; and as good Physick, and as good lodging, and as good looking to, as they have formerly had, no wonder if they thrive not; as at other times. And so 'tis here; look as no men have alwaies the same helps, the same advantages, the same opportunities, to grow great, and rich, and high, and honourable in the world, that sometimes they have had; so no Christian hath alwaies the same helps, advantages, and opportunities to grow rich, and high in holiness, as sometimes hee hath had: It may bee hee hath not that communion and fellowship with the people of God, that once hee had, or if hee hath, yet it may bee their communion is not so pure, so holy, so lively, so heart-warming, so soul-enriching, as once it hath been; or it may bee hee hath not as good counsel as formerly, nor as good examples as formerly, nor as good encouragement, as hee hath formerly had to bee holy; or it may bee their calling, employment, and outward condition is so altered and changed from what once it was; that they have not that time for closer Duties, and to wait on publick Ordinances, that once they had; or it may bee bodily infirmities, weaknesses, diseases, aches, and aitements are so increased and multiplied upon them, that they cannot make that improvement that once they did, of those very advantages, and opportunities, that yet by a hand of grace is continued among them; now these cases being incident to the people of God, there is no reason to wonder, if at some times, Saines are more holy than they are at others; and if at some seasons they shoot up more in holiness, than they do at others: The serious weighing of this Position, may serve to prevent many fears and scruples, many debates and disputes, that often rise in the hearts of Christians, upon the often ebbings and flowings of holiness in their souls.

The last Position is this; There will come a time when in this world, holiness shall bee more general, and more eminent, than ever it hath been since *Adam* fell in Paradise;

dise; The Scripture speaks clearly, roundly, and fully to this, *Deut. 30. 3, 6, 8. The Lord thy God will bring thee into thine own Land, and the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, and thou shalt return and obey the voice of the Lord, and do All His Commandements.* This gracious Promise was made to the Jews, above two thousand years ago, and yet to this very day it hath not been fulfilled; and therefore there will certainly come a time wherein God will make it good, *Isa. 11. 6. The Wolf shall dwell with the Lamb, &c. and they shall not hurt, &c. for the Earth shall bee Full of the Knowledge of The Lord, As the Waters Cover The Sea.* This glorious Promise hath not been made good to this day, but there is a time a coming wherein it shall bee accomplished, *Isa. 35. 8. There shall bee a high-way, and it shall bee called a way of Holiness, THE UNGLEAN SHALL NOT PASSE OVER IT, Isa. 49. 21. This is my Covenant, my WORD AND MY SPIRIT SHALL NEVER DEPART from thee for ever, Isa. 60. 21. Thy People shall bee ALL RIGHTEOUS, Jer. 32. 40, 41. I will make an everlasting Covenant with them, that I will not turn away from them to do them good. But I will put my fear into their hearts, that they shall not depart from mee; yea I will rejoyce over them to do them good, and will plant them in this Land assuredly WITH MY WHOLE HEART, AND WHOLE SOUL.*

Now it is very observable, that this great Promise must bee fulfilled, when the Jews shall return, and bee settled in their own Land. And so the Prophet Ezekiel speaking of the glorious state of the Church in the last daies, adds, *Thou saith the Lord, no stranger uncircumcised in HEART shall enter into my Sanctuary. Zeph. 3. 13. The remnant of Israel SHALL NOT DO INIQUITY, nor SPEAK LYES; neither shall a DECEITFUL TONGUE bee found in their mouths.* Now the context clearly shews that these words relate to the glorious state of the Church on Earth, and they have never yet received their accomplishment, but shall in the last daies, for hee is faithful that hath spoken it.

*Zech.*

So Ezek. 36.  
23. to v. 30.  
Mal. 4. 1, 2.  
2 Pet. 3. 13.

Ezek. 44. 7, 9.

*Zach. 14. 20, 21. Upon ALL SHALL BEE HOLI-  
NESSE TO THE LORD.* I have opened this Text pre-  
ty fully to you already in my former discourses on holiness;  
and therefore shall pass it by now, *Rev. 21. verse the first;*  
and *verse the last.* And *I saw a New Heaven, and a New  
Earth, and I saw the holy City New Jerusalem coming down  
from God out of HEAVEN. Behold the Tabernacle of God  
is WITH MEN, &c. and there shall in no wise enter into  
it anything that DEFILETH, &c. but they that are written  
in the Lambs Book.* I have formerly proved by several Ar-  
guments, as divers of you knows that this chapter cannot be  
understood of Heaven, but must necessarily, and beyond all  
dispute bee understood of the glorious state of the Saints on  
Earth, which they shall certainly enjoy in the last daies. By  
all these Scriptures it is most evident, that there will come a  
time when holiness shall bee more general, and at a fuller  
height than ever yet it hath been since man fell from his O-  
riginal holiness; and therefore pray and wait, and wait and  
pray, look and long, and long and look for the breaking forth  
of this day of glory upon the world.

See the English  
Annotations on  
these words.

The seventh and last Proposition, is this, That though  
the people of God ought to bee holy at all times, yet there  
are some special times and seasons wherein God calls aloud  
for holiness, more than hee doth at other times, and where-  
in hee looks, and expects that his people should be eminently  
holy, as well as really holy.

Quoth, *But what are those special times and seasons, wherein  
God calls loudest for Holiness, and most for Holiness?*

I answer, they are these.

First, After great and sore falls, O now God calls aloud  
for holiness. *David* after his great falls greatly humbles  
himself before the Lord. And *Job* after his bitter cursing, and  
heavy complaining abhors himself in dust and ashes. And  
*H Ezekiah* after his great miscarriage, did chatter like a Crane  
and mourn as a Dove. And *Peter* after his hellish cursing, his  
desperate swearing, and his hideous lying, goes forth and  
weeps bitterly. So *Origen*, after hee had denied the Truth,  
and sacrificed to an Idol, hee came to Jerusalem; and being  
desired

*Jer. 3.  
1. sal. 51.  
Job 3. & ch.  
22. 4. 5.  
Isa. 38. 14.  
Mat. 26. ult.*

desired to preach, and having opened his Bible, the first Scripture that his eye was fixt upon was that *Psalm*. *50.* *16.* *17.* *verses.* What hast thou to do to take my Word into thy mouth, seeing thou hast to be reformed; whereupon hee shut his Book, face down, and fell into a passion of weeping, and so came out of the Pulpit, as nor being able to speak to the people. After great falls God expects and looks that his people should bee more fearful of sin than ever, and more careful of pleasing and honouring of him than ever, and more resolute in resisting of temptations than ever, and more constant and abundant in a way of duty, than ever, and more thankful and fruitful under mercies, than ever, and more quiet and silent under afflictions than ever, and more stout and courageous in the face of all opposition than ever, &c. more wise and circumspect in their walkings than ever, and more vigilant and diligent to prevent & avoid future falls than ever; how else will the honour of God bee repaired, and the glory of Religion bee vindicated, and the Credit of the Gospel be raised, and the grieved Saints bee rejoyced, and young beginners in Religion be afresh encouraged, and secure sinners bee awakened; convinced and converted. But

Secondly, When God shews singular mercy to his people, and when hee doth great things for his people, then hee expects and looks that his people should bee a holy people, and then hee calls loudest for Holiness, *Exod.* *19.* *3.* *4.* *5.* *And Moses went up unto God, and the Lord called unto him out of the Mountain, saying, Thou shalt thou say to the house of Jacob, and tell the children of Israel, Iee have seen what I did to the Egyptians, and how I bare you upon Eagles wings, and broughte you unto my self. Now therefore if yee will obey my voice indeed, and keep my Covenant, then yee shall bee a peculiar treasure unto mee, above all people, for all the Earth is mine. Here Moses makes use of a very elegant expression, to shew the singular love, care, kindness, and goodness of God towards his people; Hee bare you upon Eagles wings; the Eagle is a very Princely, Noble Bird, shee fears no Birds from above to hurt her young ones, and because shee fears the Arrow from beneath, therefore shee carries her young ones upon her*

*Vide Aristotele.*  
*l. 9. de Historia*  
*Animalium.*

her wings, so that there is no hurting, nor harming, nor no killing of them, but by shooting through the body of the old one; other Birds carry their young ones in their talons, and to expose them to danger, but the Eagle carries hers upon her wings, that they may be safe and secure. *Moses*, to shew how choice and chary God was of *Israel*; and how much hee stood upon their safety and security tells them, that he carried them upon Eagles wings: that so none of their enemies might harm or destroy them, yea that they might not so much as in the least hurt or harm them; hee carried them out of *Egypt*, and hee carried them through the Red-Sea sweetly, swiftly, strongly, and tenderly, as the Eagle carries her young ones when danger is at hand. Now God having express such love, such care, such bowels, such tenderness, such sweetness, and such kindness to his people; hee looks and expects that they should be a holy people, and therefore hee strongly urges them to obey Gods voice indeed, and to keep his Covenant; now what is it for a man to obey Gods voice indeed, and to keep his Covenant, but to be really holy, yea to be eminently holy. So in that 10th. of *Deut*. where *Moses* had made a large Narrative of the singular favours and mercies of God to *Israel*, in the eleven first verses of that chapter; hee falls in the 12. and 13. verses upon pressing of them to be a holy people. And now *Israel*, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his waies, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul? To keep the Commandements of the Lord, and his statutes, which I command thee this day. The word in the 12th. rendered require, is *Shaal* from *Shaal*, which signifies to ask, to request or petition a person. Now here *es* brings in God asking, requesting, and petitioning of *Isr*. that they would fear him, and walk in his waies, &c. and what is that but that they would be a holy people to him, that had done such great and glorious things for them; the word in the 13. *ver*. rendered keep is *Shamar*, which signifies to keep carefully, diligently, faithfully to keep as watch-men keep the City, or as Soldiers

Job 7. 11.  
1 King. 10. 39.



keep their Garrisons, or as Jaylor's keep their Prisoners. Now God would have his people thus to keep his Commandments, and his Statutes, and this God would have them to do upon the account of those high acts of favour and grace; that hee had shewed unto them; and thus to keep his Commandments, and his Statutes, what is it but to be a holy people, yea to be a very holy people unto the Lord? And so in that Ex 24. 9. 13. 14. *Seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy Commandments, and joy in affinity with the people of these abominations? wouldst thou not be angry with us, till thou hast consumed us, so that there should bee no remnant, nor escaping? Free and rich mercy calls hardest and loudest for duty, the more merciful God hath been to his people, the more fearful they should be of offending of him, and the more careful they should be in pleasing of him. Divine blessings should be the greatest obligations in the world upon a Christian to keep at a distance from sin, and to keep close to a holy God; the greater the mercy is, and the more miraculous the deliverance, and the salvation is, that God crowns his people with, the greater are the engagements that God hath put upon them to be a holy people to him. So in that 118. Psal. David gives in a bill of particulars in the eight first verses, hee gives you a choice Narrative of the singular favours and blessings of God both in respect of his inward, and his outward man; God had been good to his soul, and hee had been kind to his body; hee tells you of Gods sparing mercy, and of his preventing mercy, and of his preserving mercy, and of his delivering mercy, and of his supporting mercy; and of his multiplying mercy, and of his pardoning mercy; hee tells you that God hath heard his prayers, and wip'd off his tears, and preserved his feet from falling, and his soul from death. And then in the following words hee tells you what his resolution is, upon the whole. *I will walk before the Lord in the Land of the Living,* vers. 9. or rather as the Hebrew hath it (*Ethhalleh Ephrahim Yehovah*): *I will walk before the face of the Lord*; The Hebrew word that is here rendred walk, signifies a continued action,*

or

of the reiteration of an action. David resolves that hee will not only take a turn or two with God; or walke pretty way with God; as Orpah did with Ruth; and then take his leave of God; as Orpah did of her Mother; but hee resolves what ever comes on it, that hee will walk constantly, resolutely, and perpetually before God; or before the face of the Lord; Now walking before the face of the Lord, doth imply a very exact, circumspeted, accurate, and precise walking before God; and indeed no other walking is either suitable, or pleasing to the eye of God. But is this all that hee will, do upon the receipt of such signal mercies? O no! for hee resolves to take the cup of salvation, and to call upon the Name of the Lord, and so offer the sacrifice of thanksgiving, v. 13. and 17. but is this all that hee will do? Oh no! for hee resolves that hee will presently pay his vows unto the Lord in the presence of all his people, v. 14. and 18. but is this all that hee will do? Oh no! for hee believeth that hee will love the Lord better than ever, and more than ever, v. 12. Hee loved God before with a true love; but having now received such rare mercies from God, hee is resolved to love God with a more constant love, and with a more inflamed love; and with a more active, and a surer love; and with a more growing; and increasing love; than ever. And so the Apostle, in that *Rom. 12. 1.* says, *And therefore, Brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* And be not consumed by this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect will of God. When this great Apostle would work up the *Romans* to a full resignation of themselves to God, and to his service; and would fence and arm them against the sinful fashions, customs, examples, dispositions and practices of a corrupt and wicked world; hee sets the mercies of God before them; the Apostle very well knew that there was no such spur to holiness; nor no such preservative against wickedness as this was; the Apostle could have set threatenings before them, and the curse before them, and wrath before them; and former and latter judgements

mons before them, and bell before them, and yet hee passeth  
over all these things, and presents the mercies of God before  
them, as the most effectual means under Heaven to engage  
them to holiness, and to fortify them against all sinful con-  
formity, and worldly vanity. O Sirs! you are all made se-  
veral signal mercies this day; you are out of Hell, and it is not  
that a signal mercy? you have many mercies that others  
want, and is not that a signal mercy? yet God saith *Memento*  
every day about your Tents, when others wander several  
miles; and are too often put off with stones instead of bread,  
and is not that a signal mercy? Those wicked mens hearts  
should be so full of wrath, rage, revenge, envy and malice,  
and you spit in their face, and yet not rid to death, is a signal  
mercy, that you should stand when others fall, that you should  
be faithful, when others are false, that you should persevere,  
when others backslide, that you should be for God, when so  
many are for *Beelzebub*, and that you should be followers of the  
Lamb, when so many thousands are dancing after Antichrists  
Pipes, are all very rare and signal mercies, and calls aloud  
upon you to be holy, yea to be eminently holy, &c. But  
Thirdly, Times of personal afflictions, are times wherein  
God calls aloud for holiness, when the Rod of God is upon  
our backs, it highly concerns us to look that our words are  
full of grace, and that all our ways and works are full of ho-  
liness. Now God looks that his people should be divinely  
fearful of offending him, and divinely careful in pleasing of  
him, and divinely willing to resign up themselves to him, and  
divinely patient in waiting on him, and divinely humble in  
submitting to him, and divinely wise in justifying of him, and  
divinely resolute in serving of him, *Heb. 12. 10.* But hee  
afflicts us for our profit, that we might be made partakers of  
his holiness; why they were before partakers of his holiness,  
that's true; and those words declare that the great reach and  
design of God in all the afflictions that hee brings upon his  
people, is to make them more and more holy; and therefore  
for Christians to be proud under the Rod, and carnal under  
the Rod, and worldly under the Rod, and froward under the  
Rod, and stupid under the Rod, and wanton under the Rod,

See my Mute  
Christian under  
the Smarter  
Rod, &c.

and

and wicked under the Rod, is to cross and frustrate the great design of God in afflicting of them. In afflictions God looks that his people should shine brighter and brighter, and grow better and better, and holier and holier; O there is nothing that pleases God more, that delights God more, that affects God more, or that wins upon God more, than to see his people a holy people in the daies of their afflictions, Jer. 2. 2, 3. *Go, and cry in the ears of Jerusalem, saying, Thou saith the Lord, I remember thee, the kindness of thy youth, the love of thine Espousals, when thou wentest after me in the wilderness; but I said that was no form. Israel was holiness unto the Lord, and the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord.* God was wonderfully affected and taken with the love of his people, and with the kindness of his people, and with the holiness of his people, when they were in their wilderness condition. Look as Stars shine brightest in the darkest nights, and as Torches are the better for bearing, and Spices the sweeter for pounding, and young Trees the faster rooted for thriving, and Vines the more fruitful for bleeding, and Gold the more glittering for rubbing: So God looks that his childrens graces should shine brightest in the darkest nights of afflictions, hee looks that his children should be the better for his Fatherly bearing, and the sweeter for being pounded in the mortar of affliction, and the faster rooted in grace and holiness, by all divine workings, &c.

In times of affliction God looks that his children should be true *Salamanders* that live best in the fire. Where afflictions hang heaviest, hee looks that there corruptions should hang heaviest; hee looks that that grace and holiness which lies hid in nature, as sweet water doth in Rose leaves, should then be most fragrant when the fire of affliction is put under to distill it out, &c. But

Fourthly, When persons that are under a great Profession, or in Church Communion, shall fall presumptuously and scandalously when they shall not only do weakly, but wickedly, when not only infirmities, but enormities may be justly and righteously charged upon them. When such persons walk

Well-waters  
are hottest in  
the winter, &c.

Rom. 2. 23, 24,  
25.

1 Cor. 5. 1, 2, 3,  
2 Cor. 1. 4, 5, 6,  
7, 8. & ch. 7. 11.

to loosely, and vainly, as that they occasion the Name of God to be blasphemed, Religion to be scorned, the Gospel to be despised, Profession to be abhorred, the Saints to be reviled, and young comers on to be discouraged, and the ungodly in their wickedness to be hardened and confirmed. O this is a time wherein God calls aloud upon his people to be holy! O now God expects an extraordinary measure of holiness in his people! O now hee looks that his people should rather walk like Angels, than live like Saints, that so they may in some measure repair, and make up the sad breaches that have been made upon his honour, and the credit of Religion, and that they may live Profession into honour and esteem once more in the world. Such blessed effects as these, the horrid sin of the incestuous person did occasionally work in the hearts and lives of the *Cerinthians*, as you may see by comparing the Scriptures in the Margin together. O Sirs! in these daies are there not many that have made a very high Profession, that have shined as the Stars in the Firmament, who are now fallen from their Profession, from their Principles, and from all things that are good? How many now do build the things that they have destroyed? What betraying of Christ, what betraying of Truth, and what betraying of Saints is there this day among many that have pretended very high to Religion? how many now approve of those things that before they would never own, and that justify those things now that they have formerly condemned, and that comply with those things now that formerly they have abhorred, yea that contend for those things now for which they have formerly suffered; and therefore certainly these are the very times wherein God calls aloud upon his people to be holy, yea to be eminently holy, &c. But Fifthly, In all our approaches, addresses, and drawings neer to God; God calls aloud for holiness, *Levit. 19. 3.* Then Moses said to Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified; and thou shalt hold his peace. There is nothing more evident than this, throughout the Old Testament, that the people of God were alwayes



to sanctifie themselves, when they were to draw nigh to God. God is a holy God, and there is no drawing nigh to him without holiness; the worship that God stands most upon, and that is most pleasing and delightful to him, is Spiritual Worship, and none can offer this but a holy people. Such as draw nigh to God without holiness, may, if they were not deaf, hear God saying to them, *What have you to do so take my Name into your mouths, seeing you hate to bee reformed? And who required these things at your hands?* The Persians every morning worship the rising Sun, and the *Turks* their *Mahomet*; and the Papiſts their Images, and some of the *Indians* worship the first thing that they meet with in the morning, and others of them worship a red Ragg, and others of them worship the Devil. The *Romans* used to worship *Jupiter*, a hurtful god amongst them, not because they loved him, but because they would not be hurt or harmed by him. And *Praxiteles* the Painter made the silly people worship the Image of his Strumpet under the title and pretence of *Venus*. And verily all the worship that thou offerest to God, is little better, if thou drawest nigh to him with thy body without holiness in thy soul. O Sirs! remember that in all your publick duties God calls aloud for holiness, and in all your family duties God calls aloud for holiness, and in all your closet duties God calls aloud for holiness; times of drawing neer to God should be alwaies times of much holiness; you may come to a duty, but you will never come to God in a duty without holiness; you may come to an Ordinance but you will never come to God in an Ordinance without holiness; and therefore in all your drawings nigh to God, remember that God calls for holiness in a special manner then. But

Sixthly, When God eminently appears in the execution of his judgements upon wicked and ungodly men; O that is a time that God calls aloud for holiness, when hee is a raining Hell out of Heaven upon unholy persons; God now looks that his people should be holy, yea eminently holy. So in that *Exod. 19. 4. 5.* *Ye have seen what I did unto the Egyptians;* you have been eye-witnesses of my dealings with them in *Egypt*, you have seen how I have followed them with plague upon

Joh. 4. 23, 24.

Psal. 50. 16, 17.

Isa. 1. 12.

The *Romans* taught, that a man might be saved in any Religion.

Isa. 29. 13, 14.

Mat. 15. 8, 9.



Exod. 24. ult.

upon plague, because they did so sorely oppress you, and would not let you go to worship mee; and serve mee according to my own prescriptions. And when they were judgement-proof, you saw mee drown them in the Red Sea before your eyes, and upon this very ground hee urges them to obey his voice, and to keep his Covenant, vers. 3. And so in that Rev. 15. 1, 2, 3, 4. *And I saw another sign in Heaven, great and marvellous, seven Angels having the seven last plagues, from them is filled up the wrath of God. And I saw as it were a Sea of glass, mingled with fire, and them that had gotten the victory over the Beast, and over his Image, and over his Mark, and over the number of his Name, stand on the Sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the Lamb, saying, Great and marvellous are thy works Lord God Almighty, just and true are thy ways thou King of Saints, who shalt not fear thee, O Lord, and glorify thy Name: for thou only art holy; for all Nations shall come and worship before thee, for thy judgements are made manifest.* In this and the following chapters the utter overthrow of Antichrist is described. In this chapter you have a new Vision of the Gospels restoring, and of Antichrists ruine. By the Sea of glass mingled with fire, wee are to understand the fiery trials, and dreadful persecutions by fire and faggot that Antichrist will inflict upon sincere and faithful Christians. The allusion is to the Red Sea, and *Pharaohs* persecuting of *Israel*, but the addition of fire is plainly to distinguish the Popes persecution from *Pharaohs*; for though *Pharaoh* did sorely oppress the people of God both in their liberties and consciences, and though hee had plotted and contrived a way to destroy their male children, yet hee was never so cruel, hee was never so bloody as to burn the people of God with fire and faggot, as Antichrist hath done in all ages. But now mark, when the vials of the wrath of God comes to be poured out upon Antichrist, yea upon what ever smells of Antichrist, or looklike Antichrist, why then the people of God will in a very eminent way lift up God as the great object of their fear, and then the generality of the Nations shall be so deeply affected with the dreadful amazing and astonishing judgements,

ment of God upon Aneichtists, that they shall repent, worship him, and give glory to him. O Sirs! when God strikes slaves, Sons should tremble; great judgements upon sinners speaks out a great deal of the justice and holiness of God; and the more the justice and holiness of God appears, the more holy his people should grow. Ah Christians! had you grown more holy by those severe judgements of God, that hath been inflicted upon others before your eyes, you had not been under those smart rebukes of God that now you are under this day. But

Seventhly, When men are called forth to war by God, O! that's a special time and season wherein God calls aloud for holiness. The man of war must have holiness written upon the bridles of the horses, *Zach. 14. 20.* When men carry their lives in their hands, they had need of holiness in their hearts; when in every encounter a man must expect to enter upon a state of eternity; hee had need be very holy, that so if hee should fall in the encounter, hee may be sure to be happy, *Deut. 23. 9. 14.* *When the Host goeth forth against thine enemies, then keep thee from every wicked thing. For the Lord thy God walketh in the midst of thy Camp, or deliver thee, and to give up thine enemies before thee: therefore shall thy Camp be holy, that hee see no unclean thing in thee, and turn away from thee.* When the sword devoureth on both hands, when it eats the flesh of Nobles, and drinks the blood of Nobles; when it feeds upon the flesh of the poor, and drinks the blood of the needy, then every soldier had need be a Saint; when an eternity of glory and misery is every moment before every soldier; every soldier had need walk very accurately, hee had need live very holily. Mark, though the people of God were to keep themselves from every wicked thing, at all other times, yet when they went out against their enemies, then in a special manner it highly concerned them to keep themselves not from some, but from every evil thing; or rather as the Hebrew hath it, from every evil word, *Ver. Dabar*; hee that is in danger of death every step hee takes, and that carries his very soul in his hand, had need precisely to abstain not onely from every evil work, but

The Romans lived more orderly in time of war, than in the times of their greatest peace.

Rev. 17. 14.

also from every evil Word; as here God expressly charges Israel to do. When God findes holiness in *Israels* Camp, then God will quickly give up *Israels* enemies into *Israels* hands; but when the Camp becomes a Den of iniquity, then God will depart from the Camp; and when God who is the bulwark of a Camp, is departed, all the world cannot preserve that Camp from being destroyed. The Lamb looks that all those brave hearts that ingage with him against Antichrist, should be called, and chosen, and faithful; there is no armour of proof to that of holiness; let a man be never so well mounted; cloathed; armed; weaponed, yet if hee be unholy, hee lies naked and open to all disasters, calamities and miseries. O Sirs! 'tis one of the dreadfulest things in the world to hear such a cursing, swearing, lying, and damning of themselves, and to see such a giving up themselves to work all manner of wickedness with greediness, who carry their lives in their hands every hour in the day: yea at whose elbows damnation stands every moment. O Sirs! when God gives the sword a Commission to eat flesh, and drink blood, to slay both old and young, to spare none that come before it, and to pity none that come nigh unto it; it highly concerns all men to be holy; : this is a special season wherein God calls aloud for holiness.

1 Sam. 25. 28.

Dan. 2. 31. ---  
ult.

I confess I am for Peace and Truth, for Peace and Righteousness, for Peace and Holiness against all war in the world, but when ever the Lord shall call forth his people to fight his battels against Antichrist, and to smite *Danish* Image in peeces; it stands them very much upon to be a holy people, yea to be eminently holy: as they would have the presence of God with them, and the power of God ingaged for them; and the mercy, goodness, and blessing of God succeeding and prospering of them; though hee that goes to war had need carry his purse with him, yet hee must be sure to leave his sins behinde him, or else his sins will do him more mischief than all his enemies; for they will set God against him; and how can straw and stubble possibly stand before a consuming fire?

I have read of *Xerxes* that viewing almost an innumerable

Army

Army of men, hee fell a weeping, saying, Where will all these men be within a hundred years; hee wept to think that all that mighty Army would be in their graves within a hundred years. Ah what cause of weeping is there, when wee behold most Armies in the world, considering that within a few years, yea months, for any thing wee know, they may be most in Hell, except there be found repentance on their sides, and pardoning mercy on Gods, they are so abominable, debauched and wicked. But

Eightly, When God hath separated and severed his people from the corrupt and sinful customes and manners of the world, and brought them into fellowship with himself, and into Gospel-Communion with one another, O then in a special manner hee calls aloud upon them to be holy, *Levit. 20. 23, 24, 26.* And yee shall not walk in the manners of the Nation, which I cast out before you; for they committed all these things, and therefore I abhorred them; But I have said unto you, ye shall inherit their Land, and I will give it unto you to possess it; a Land that floweth with milk and honey: I am the Lord your God, which have separated you from other people. And yee shall be holy unto mee: for I the Lord am holy, and have severed you from other people, that yee should be mine. Distinguishing mercies should breed and nourish distinguishing qualities. O Sirs: 'tis not for you who are separated and severed from the world by God, to be proud and carnal, and formal, and distrustful, and hypocritical, and earthly, and froward, &c. as the world is, 'tis not for you to deny your principles, to debauch your consciences, to change your notes, to turn your coats, to defile your souls, to blot your names, and to scandalize your profession: O Sirs: if God hath separated you, and severed you from the world by a call from Heaven, it highly concerns you not to think as the world thinks, nor to speak as the world speaks, nor to judge as the world judges, nor to walk as the world walks, nor to worship as the world worships; but so to think, speak, judge, walk, and worship as may make most for the honour of God, the glory of the Gospel, and as best becomes those that have had the honour and the happiness of being separated and severed by God from the world. But

Ninthly, When the day of the Lord draws neer, and when wee look for the accomplishment of great things; O then! God calls aloud upon his people to bee holy; 2 Pet. 3. 10, 11, 12, 13, 14. *But the day of the Lord will come as a Thief in the night, in the which the heavens shall passe away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and the works that are therein, shall bee burnt up. Seeing then that all these things shall bee destroyed, what manner of persons ought ye to bee in all holy conversation and godliness. Looking for, and hastning unto the coming of the day of God, wherein the Heavens being on fire shall bee destroyed, and the Elements shall melt with fervent heat. Never the less, wee, according to his promise, look for a new Heaven and new Earth, wherein dwelleth righteousness. Wherefore (Beloved) seeing that ye look for such things, bee diligent that ye may bee found of him in peace, without spot, and blameless.* The nearer the day of Christ is to us, and the more great and glorious things wee expect from God, the more holy, the more spotless, and the more blameless wee must labour to bee. I know there are many that look for new heavens, and a new earth, that is, for a glorious Church-state here on earth, wherein shall dwell righteousness; 'tis certain that the highest Heaven, where God keeps his Royal Court, was never without righteousness; righteousness hath been alwaies the habitation of his Throne, righteousness hath alwaies dwelt in the highest Heavens; and indeed Heaven would bee no Heaven, yea, it would rather bee a Hell than a Heaven, if righteousness did not alwaies dwell there: neither can the highest Heaven ever wax old, neither were they ever made of Earth, or brittle mouldering matter; the Pallace of the great King will bee alwaies new, fresh, shining, and gloriousness; but indeed the Earth in all Ages, have been full of injustice, unrighteousness, wickedness, tyranny, cruelty, and oppression; so that righteousness seems to have been banished out of the world, ever since Adam fell from his primitive righteousness and holiness; O! but there is a glorious day a coming, wherein the Earth shall bee full of righteousness and holiness, as I have formerly proved at large, from other

Scriptures,

Isa. 64. 17, 18,  
19, 20.

Scriptures, Now Christians the more great and glorious things you expect from God; as the downfall of Antichrist, the conversion of the *Jews*, the conquest of the nations to Christ, the breaking off of all yokes, the new *Jerusalem* coming down from above, the extraordinary pouring out of the spirit, and a more general union among all Saints, the more holy, yea, the more eminently holy in all your waies and actions it becomes you to bee; many there bee that will talke high, and speak big words, and tell you stories of great things that they expect, and look for in these daies which are the last of the last times, and yet if you look into their lives, you shall finde them loose and vain; and what not? O! that these would for ever remember, that the more great and glorious things we expect and look for from God, the more holiness God expects and looks for from us; and therefore as wee would not have God fail our expectation, let not us frustrate his; and the higher your expectation rises, the higher alwaies let your holiness rise, for there is nothing that will hasten that desirable day of glory upon the world, like this. But

Tendly, and lastly, When you draw neer your end, when there are but a few steps between you and the Grave, between you and Eternity; when you have but a little time to live, when death stands at your backs, and treads on your heels, and knocks at your doors; when the eyes begin to grow dark, when the grinders begin to cease, when the keepers of the house, the hands, and the arms, begin to tremble, and when the strong men, the legs and thighs, begin to bow, and stagger, and totter, as being too weak to bear the bodies burden: O then! what a holy people should you bee? this very consideration, had a very great influence upon that great Apostles spirit, in that a *1<sup>st</sup>*. 12, 13, 14, 15. *Wherefore I will not bee negligent, to put you alwaies in remembrance of these things, though yee know them and bee established in the present truth; Yea, I think it meet, as long as I am in this tabernacle\* to stir you up, by putting you in remembrance; knowing that shortly, I must put off this my tabernacle; even as our Lord Jesus Christ shewed me.* *Mara-*

Eccle. 12, 2, 3,

4, 5.

\* *Διεύθυν*

To rouse you up  
The Greek word signifies, to awaken, rouse, and raise such as are asleep. There is a sinful sluggishness and drowsiness, that often hangs upon the best of men, and therefore they stand in much need of being awaked and roused up, to look after their spiritual and eternal concerns.

over



over I will endeavour, that you may bee able after my decease, to have these things alwaies in remembrance. The Apostle having the sentence of death in himself; O! how doth hee bestir himself, and how doth hee stir up all that grace and holiness that was in his heart, yea, and all his Ministerial and Apostolical gifts, and all to better himself, and to make those that were really holy, to bee eminently holy? Peter being very sensible of the neer approaches of death, did very earnestly desire, and greatly endeavour so to act his part before he went off the stage of live; that (when his head was in the dust, and his soul in heaven) those Saints that should survive him, might bee very famous in grace and holiness. That of Eleazer is very remarkable, who would not do any thing which might seem to bee evil, because he would not spot his white head: O Sirs! when once the Gray hairs of holiness and righteousness are upon you, it highly concerns you to shun the very shews and appearances of evil, that so you may not spot nor stain the honour of your white head. I have read of Joshua that valliant Souldier, that when hee was a young man, and in the prime and flower of his daies, when his bones were full of marrow, and his breasts full of milk (as Job speaks) that then hee was least in vigour and valour for God; and how that sometimes in cases of eminent danger, hee would conceal himself, but when hee grew older, and found the strength of nature declining and decaying, then hee bestired himself exceedingly for God: O Sirs! when you have one foot in the Grave, God calls aloud upon you to bestir your selves exceedingly for his honour and glory, and for your own internal and eternal welfare. Solon was not ashamed to say that hee learned much in his old age. And Julianus (the Lawyer) was wont to say, that when hee had one foot in the Grave, hee would have the other in the School: O Sirs! shall nature do more than grace, shall morality excel real piety? 'Twas the glorious commendation of the Church of Thiatira, that her last works were more than her first; Rev. 2:19. I know thy works, and charity, and service, and faith, and thy patience, and thy work, and the last to bee more than the first: O the happiness! of that

that man that is best at last, that brings forth most of the fruits of Righteousness and Holiness in old age. O the blessedness of that man, whose Faith is more strong at last than at first, and whose love is more inflamed at last than at first, and whose hopes are more raised and elevated at last than at first, and whose knowledge is more clear at last than at first, & whose zeal is warmer at last than at first, and whose thoughts are more heavenly at last than at first, and whose heart is more spiritual at last than at first, and whose communion with God is more high at last than at first, and whose life is more holy at last than at first.

If there be any man in the world that is ripe for Heaven, and that enjoys a Heaven (in his own soul) on this side Heaven, this is the man whose graces, and whose gracious works are more at last than at first. Well Christians, for ever remember this, the nearer death makes her approaches to you, the louder God calls upon you to be holy. And thus by a hand of grace, that hath been in mee, upon mee, and with me, I have shewed you what those special times and seasons are wherein God calls loudest for holiness, and so according to my weak measure, I have given out all that the Lord hath graciously given in concerning that most necessary, that most noble, that most glorious, and that most useful point of points, viz. Holiness; and therefore I have nothing more to do, but earnestly to pray, that what hath been spoken and written, may be so blest from on high, that it may work mightily to the internal and eternal welfare both of Writer, Reader, and Hearer, that so when their Race is run, and their Work done here on earth, they may be everlastingly blest with a happy sight of the Beatifical Vision of God in Heaven.

*Amen.*

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